CONFIDENTIAL.] [Nos. 1 AND 2 OF 1903.

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FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES OF AGRA & OUDH

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	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Babu Thákur Dás ...	300 copies.
2	Káyasth Samáchár ...	Allahabad	Munshi Durgá Prasád ...	1,000 „
	Twice a month.			
3	Agra Commercial Messenger	Agra	Pandit Nand Kishor Sharmá ...	200 copies.
	Weekly.			
4	Citizen	Allahabad	Babu Jotindra Nath Sen ...	...
5	Express	Lucknow	Munshi Siddiq Ahmad ...	600 copies.
	Twice a week.			
6	Advocate	Lucknow	Gangá Prasád Varmá ...	1,100 „
	Thrice a week.			
7	Hindosthán	Kálákánkar (Partábgarh) ...	P. N. Chatterjee	200 „
	ANGLO-URDU.			
	Monthly.			
8	Muhammadan Anglo-Oriental College Magazine.	Aligarh	Mr. L. Tipping	600 copies.
9	Aligarh Institute Gazette	Aligarh	Muhammad Mumtaz-ud-din ...	120 „
	URDU.			
	Monthly.			
10	Al Islám	Allahabad	Hakim Ahmad Husain ...	750 copies.
11	Árya Bandhu ...	Meerut	Polo Rám	700 „
12	Árya Patra	Bareilly	Shivabarat Lál	900 „
13	Árya Samáchár ...	Meerut	Pandit Murli Dhar ...	475 „
14	Bahr-ul-Ulúm ...	Khatauli (Muzaffarnagar) ...	Lálá Mitra Sen Jaini ...	...
15	Bhárat Bhúshan ...	Meerut	Lala Ganga Saháya ...	...
16	Dil Árám	Bulandshahr	Naubat Rai	...
17	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	700 copies.
18	Lucknow	Lucknow	Mahádeva Prasád Varmá ...	100 „
19	Magazine-i-Hind ...	Meerut	Babu Rám	200 „
20	Mazhar-ul-Islám ...	Moradabad	Qazi Mazhar Qayyúm ...	100 „
21	Muraqqa-i-Álam ...	Hardoi	Hakím Muhammad Ali Khán...	300 „
22	Mushir-i-Rozgár ...	Meerut	Muhammad Abdul Wahid ...	...
23	Názim-ul-Hind ...	Meerut	Shád Varmá	...
24	Oudh Review ...	Lucknow	Rámji Dás Bhárgava ...	508 copies.
25	Satopkári	Bareilly	Babu Rámdhan Dás ...	...
26	Vaishya Hitkárí ...	Meerut	Banársi Dás	900 copies.
27	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman	700 „
	Twice a month.			
28	Akhbár-i-Imámia ...	Lucknow	Mir Ábid Ali	340 copies.
29	Muraqqa-i-Tasawwur ...	Fatehpur	Pandit Murli Dhar ...	250 „
30	Roznámcha-i-Qaisari ...	Allahabad	Lala Jageshwar Dayál ...	600 „

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No.	Name.	Locality.	Name of publisher.	Circulation.
	Thrice a month.			
31	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Bhaggu Khán	400 copies.
32	Mufid-i-Ám	Agra	Qádir Ali Khan	45 „
	Weekly.			
33	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	700 „
34	Ain-ul-Akhbár ...	Moradabad	Muhammad Munawwar Husain	200 „
35	Akhbár-i-Álam ...	Meerut	Muqarrab Husain Khán ...	150 „
36	Al Bashír	Etáwah	Muhammad Bashir-ud-din ...	550 „
37	Al Mulk	Hapur (Meerut)	Hafiz Abdul Qadir ...	200 „
38	Anjuman-i-Hind ...	Lucknow	Lálá Bishun Lál	500 „
39	Áwáza-i-Khalq ...	Benares	Lálá Gulab Chandra ...	...
40	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 copies.
41	Colonel	Moradabad	Pandit Banwári Lál Misra ...	145 „
42	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	300 „
43	Edward Gazette ...	Sháhjahanpur	Saiyad Mukhtár Ahmad ...	...
44	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Shiva Náráyan	200 copies.
45	Hindustáni	Lucknow	Gangá Prasád Varmá ...	500 „
46	Izhár-ul-Haq	Etáwah	Mír Sádiq Husain... ...	...
47	Jádu	Jaunpur	Hafiz Abdur Rahman ...	...
48	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali ...	100 copies.
49	Káyasth Hitkári ...	Agra	Ahmad Husain	375 „
50	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Maulvi Yahiya Ali... ...	200 „
51	Liberal	Azamgarh	Qudrat Ali Khán	275 „
52	Naiyar-i-Ázam ...	Moradabad	S. Ibn Ali	250 „
53	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	125 „
54	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	150 „
55	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	159 „
56	Oudh Punch	Lucknow	Sajjád Husain	200 „
57	Police News	Meerut	Muqarrab Husain Khán ...	400 „
58	Rahbar	Moradabad	Pandit Prataáp Krishna ...	400 „
59	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	225 „
60	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	400 „
61	Roz Afzun	Bareilly	Mir Mahmud Ali	...
62	Sahífa	Bijnor	Munshi Faiz-ul-Husain ...	450 copies.
63	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	350 „
64	Sitára-i-Hind ...	Moradabad	Pandit Banwári Lál Misra ...	125 „
65	Surma-i-Rozgár ...	Agra	Itrat Husain	200 „
66	Tafríh	Lucknow	Rámji Dás Bhárgava ...	800 „
67	Tohfa-i-Hind	Bijnor	Sakháwat Husain ...	400 „
68	Urúj	Bijnor	Naím-ul-lah	300 „
	Twice a week.			
69	Har Rozah Akhbár ...	Lucknow	Hasan Afzal	...
70	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riyáz Ahmad ...	400 copies.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Daily.			
71	Oudh Akhbár... ...	Lucknow	Munshi Shiva Prasád ...	650 copies.
72	Salahkul	Gorakhpur	Salahkul Printing Company, Limited	...
	URDU-ARABIC.			
	Monthly.			
73	Al Bayán	Lucknow	Maulvi Abdullah Al Imád ...	...
	HINDI.			
	Monthly.			
74	Ánand Kádambini ...	Mirzapur	Pandit Badri Náráyan ...	...
75	Bhárat Sudashá Pravartak	Farukhabad	Pandit Ganesh Prasád ...	375 copies.
76	Bráhman	Cawnpore	Mangal Datt Misra ...	...
77	Bráhman Samáchár ...	Meerut	Pandit Chuttan Lál ...	100 copies.
78	Devanágri Gazette ...	Meerut	Lálmani	100 „
79	Garhwál Samáchár ...	Lansdowne (Garhwál) ...	Girja Datt Naithani ...	...
80	Hindi Pradíp	Allahabad	Bálkrishna Bhatta ...	150 copies.
81	Jásús	Gahmar (Gházipur) ...	Gopál Rám	1,000 „
82	Kánya-Kubj Hitkári ...	Cawnpore	Pandit Gur Dayál Shukul ...	1,000 „
83	Káyasth Kul Bháskar ...	Etáwah	Babu Vishun Charan ...	...
84	Máthur Vaishya Sukhdáyak.	Fatehabad (Agra) ...	Lálá Jawálá Prasád ...	...
85	Nátya Patra	Allahabad	Dewaki Nandan	200 copies.
86	Nigamágam Chandriká ...	Muttra	The Bhárat Dharm Mahámandal,	1,000 „
87	Rasik Mitra	Cawnpore	Manohar Lál Misra ...	500 copies.
88	Sanádhyopkárak ...	Agra	A Committee of Sanádhya Bráhmans.	300 „
89	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Swarúp ...	1,530 „
90	Saraswati	Allahabad	Babú Chintámani	600 „
91	Shri Gopál Patriká ...	Lucknow	Babu Kundan Lál... ...	250 „
92	Vánijya Sukhdáyak ...	Benares	Babu Jagannáth Prasád ...	...
93	Vasundhara	Lucknow	Jwálá Parsád Sharmá ...	500 copies.
94	Ved Prakásh	Meerut	Pandit Tulsi Rám	350 „
95	Vyápár Engine ...	Farrukhabad	... ...	...
	Twice a month.			
96	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	164 copies.
97	Bhárat Prakásh ...	Moradabad	Pandit Banwári Lál Misra ...	28 „
98	Mohini	Kanauj (Farrukhabad) ...	Hardinni Lál	...
99	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,550 copies.
	Weekly.			
100	Árya Mitra	Moradabad	Pandit Rám Náráyan ...	300 „
101	Bhárat Jíwan ...	Benares	Rám Krishna	1,500 „
102	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
103	Oudh Samáchár ...	Lucknow	Babu Dhyán Singh ...	800 copies.
104	Prayág Samáchár ...	Allahabad	Rám Gopál	350 „

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Daily.			
105	Hindosthán	Kálákankar (Partábgarh) ...	Pandit Bachnesh Misra ...	250 copies.
	HINDI-URDU.			
	Monthly.			
106	Arya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	...
	GUJARATI.			
	Twice a month.			
107	Gujaráti Patriká ...	Lucknow	Pandit Baldeva Ram ...	...

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

1. The *Káyasth Samáchár* (Allahabad) for December, says :—"The topic of the day, the subject that is at present foremost in our minds, and which naturally forms the shape of our conversation as also that of the writings in the Press, is the forthcoming celebration of the Coronation at Delhi. For months past preparations have been in active progress, work has been going on at a break-neck speed, money has been lavishly spent, experts have been carrying out the Viceregal behests to the minutest details, goods and materials have been pouring into Delhi not only from all parts of the country, but even from distant European countries, in fact all has been done, which Knowledge and sinews of war both combined could accomplish, to make the approaching celebration a demonstration of unparallelled magnificence and perhaps the grandest pageantry and spectacular panorama ever seen in any part of Asia. The Native Princes have been vieing with our Government in their lavish expenditure of money over their own camps, and the detailed statements that have been published in the newspapers about the magnificence of the camps of the leading Native Princes could leave no manner of doubt that they, the rulers of the native states, have thrown themselves heartily into the celebration organized by Lord Curzon, and are fully determined to contribute their quota towards making the Darbar a grand success from a spectacular standpoint. It would be too early at present to attempt to present to our readers an account of the scenes and the sights of the Darbar, which would no doubt be recorded and reviewed at sufficient length in the next issue of this journal. We shall therefore resist the temptation of entering into a description of the unique sights which will be witnessed at Delhi in the course of a few days, though we present elsewhere in this number a historical and descriptive account of the famous city chosen as the site of the Coronation Darbar, which, we have no doubt, will be read by our readers with pleasure and profit. It would be idle to deny, however, that in spite of the picturesque and attractive aspects of the Darbar, the question that has been exercising the minds of our educated countrymen is that of its excessive costliness and that at the end of it, the people would perhaps be no better than they are now. The question of the excessive costliness of the Darbar was discussed by us at some length in the course of our review of Lord Curzon's *apologia* in his famous speech at Simla, which attempted to justify the Delhi celebration on, amongst others, what His Excellency called, the "economic ground." On that point we respectfully joined issue with the Viceroy and showed that whatever else might be the justification for the Darbar, it could not be surely defended on any economic ground. We conceded, however, that it would be ignoring human nature to expect it to submit on an occasion like the present to the dreary truths of the Science of Economics or the sordid and sombre calculations of mere profit and loss. But even if we were prepared to put aside the question of the expensiveness of the show, we cannot surely bring ourselves to believe that the game would be worth the candle—to use an expression though perhaps not quite elegant—unless and until it brings in its train some concessions to our people, some removal of their numerous disabilities, some redress of their many substantial grievances, some lightening of their heavy load of taxes, and last but not least, some extension of popular rights. If the Darbar does not bring in its train some concessions to our many reasonable demands and an extension of the people's rights and privileges, it will have been held in vain for all the glitter of show, pomp and majestic ceremonials which will mark the occasion and for all the perfervidly eloquent speeches, that might be delivered in the Darbar amphitheatre. Some time back the *Pioneer* gave us to understand that the Darbar will not be signalized by even any further promises, on the lines of those embodied in the late Queen Victoria's memorable Proclamation of 1858. This, even if it were so, is not a matter to be regretted, for of promises from our benign Government we have had enough and to spare, and can easily afford to do without any more promises being held out to us. But we demand and have a right to demand the fulfilment of the promises already made in the aforesaid Proclamation,

Káyasth Samáchar, December 1902.

The Coronation Darbar at Delhi.

which are to a large extent wholly unredeemed. We want nothing more than a redemption of the promises already made, and if the forthcoming Delhi celebration does not bring forth the fulfilment of the long unredeemed pledges given by her late gracious Majesty, the Queen-Empress, it would go down in history as an instance of mere barbaric display of wealth and splendour, without any of the redeeming virtues that should mark such occasions, and as a glaring example of indifference to Indian interests on the part of our British rulers"

ADVOCATE, 4th January 1903.

Royal Message to the people of India.

2. The *Advocate* (Lucknow), of the 4th January, after reproducing the Royal Message which Lord Curzon conveyed to the Indian chiefs and people of India in his Darbar speech on New Year's day, observes:—The message is a masterpiece of manly composition, robust in the pronouncement of royal goodwill to Indian Chiefs and peoples—a goodwill broad-based on an edifice supported by the unique loyalty of the feudatories and the subject-people as one pillar and by the honest endeavour of His Majesty's officers to administer even-handed justice irrespective of creed and colour, as the second pillar. It was indeed a treat to hear the message at the great Darbar when expectation had reached its tip-toe stage and suspense had arrived at the breaking point. But it was an intellectual treat, it satisfied the mind but left a void in the heart. In the words studiedly threaded and in the periods carefully punctuated, one misses the inspiring presence of the woman heart the milk of human kindness from which flowed towards this country and crystalised itself into the Gracious Proclamation of 1858, the great Magna Charta of Indian Liberties. Then India under the Crown was but born and needed all the milk that the mother's heart could supply. And it came in unceasing flow, nourished the infant and warmed its early days. The child is no more satisfied with milk and sugar and does not like always to be petted and patted on the back and treated like a sweet little thing. It wants solid food to digest and manly sports to play. The Royal Message supplies both. What the Indian people lose in motherly affection, they gain in fatherly confidence. The late Queen raised hopes in our hearts, the King-Emperor promises fulfilment. The discriminating adult links the two and waits for the realisation of the hopes . . . . . .

The famine loans granted or guaranteed to Native States will run for three years without payment of interest. To British India some sort of financial relief is promised provided the present conditions continue. The announcement will come in due time, at the submission of next year's Financial Budget. Acts of consideration or favour associated with the present occasion were not mentioned as they were recorded elsewhere. Lord Curzon hopes and believes that the India of the future will, under Providence, not be an India of diminishing plenty, of empty prospect, or of justifiable discontent, but one of expanding industry, of awakened facilities, of increasing prosperity, and more widely distributed comfort and wealth. Alas! these are but hopes very far off yet from fulfilment.

But Lord Curzon has "faith in the conscience and the purpose of my own country" and believes in "the almost illimitable capacities of this," and asserts with the hardihood of a prophet that "under no other conditions can this future be realised than the unchallenged supremacy of the Paramount Power, and under no other controlling authority is this capable of being maintained than that of the British Crown." And by way of illustration, the Viceroy declares at the top of his voice that there is no Indian problem, be it of population, or education, or labour, or subsistence, which it is not in the power of statesmanship to solve. Well, the promise was large, the peroration was splendid, the programme was varied, the paraphernalia was unique at the celebration of the Darbar at Imperial Delhi; but the principle lacked the one element needful. In the solution of the Indian problem, in the realisation of the prosperous India of future and in the fulfilment of the Royal Message and the Viceregal promise, the British conscience and capacity are everywhere and the Indian element is conspicuous by its absence. And here creeps the cold breath of despair and creates a sinking in our heart. Yet, let us hope for the best.

OUDH SAMÁCHÁR, 7th January 1903.

Viceroy's elephant procession.

3. The *Oudh Samáchár* (Lucknow), of the 7th January, gives a brief account of the Viceroy's elephant procession on the 29th December, congratulating the King-Emperor and His Excellency on that grand and successful event. Happily the affair was

not attended with any untoward accident. Even Akbar and Aurangzeb were not able to witness such a grand spectacle. It remains to be seen what good will accrue from it to the people of this country.

Viceroy's speech at the opening of the Arts Exhibition.

4. The *Oudh Samáchár* (Lucknow), of the 7th January, referring to the Viceroy's speech at the opening of the Delhi Arts Exhibition, observes that the speech was full of true love and affection for this country. India should congratulate herself on having got such a sympathetic Viceroy who is always on the *qui vive* for promoting her interests. The revival of the Indian industries would involve heavy loss to Europe, and specially to England, whose manufactures are largely consumed in this country. In exhorting the natives to revive their industries His Excellency in a way advised them to refrain from the use of foreign goods. It is the editor's earnest prayer that other European officers, rajas and maharajas may imbibe the sentiments and feelings of Lord Curzon and help in encouraging the local industries and in thus providing employment for the starving millions of this country.

OUDH SAMÁCHÁR, 7th January, 1903.

Lord Curzon's advice to natives to use India-made articles in preference to foreign ones at the Arts Exhibition at Delhi.

5. The *Prayág Samáchár* (Allahabad), of the 3rd January, referring to that portion of the Viceroy's speech delivered at the Arts Exhibition at Delhi, in which he exhorted native chiefs and others to give up the use of foreign articles, and take to using the things manufactured in their own country, observes that His Excellency's advice is fit to be encased in an amulet and hung round the neck. His Excellency is "our" true well-wisher, and will "our" countrymen take his advice to heart and act upon it?

PRAYÁG SAMÁCHÁR, 3rd January, 1903.

Demonstrations of joy by the natives of India on the occasion of the Delhi Coronation Darbar, in spite of their poverty.

6. The *Prayág Samáchár* (Allahabad), of the 3rd January, referring to the festivities and rejoicings held throughout India on the 1st idem, to celebrate His Majesty's Coronation, observes that Indians, poor as they are, have, in the excess of their loyalty to the British throne, made such grand demonstrations of joy at the happy event that outsiders would not believe them to be a really distressed, poverty-stricken people.

PRAYÁG SAMÁCHÁR, 3rd January, 1903.

Darbar Honours' List.

7. The *Advocate* (Lucknow), of the 4th January, says:—Elsewhere we publish a complete list of the Honours conferred on the occasion of the Darbar. We congratulate the recipients on their good fortune, but we must say that the list is extremely meagre and disappointing. On such a great occasion when the New Year's Honours are combined with the Coronation Honours a list four times as big would have been hardly too large, and we must say that to many it will come as a most unpleasant surprise. In addition to the long services performed locally, many of the nobles and gentry had spent large sums of money—not a few of whom had to go to the *Sahukar*—in going to England and also in their preparations for the Darbar; hoping that these services and sacrifices would be rewarded in some way or other. But the Government of India do things in a manner highly unsatisfactory to the Indian public. Among the K.C.S.I.'s there are only two Indians, the Raja of Tehri and Kumar Ranbir Singh of Patiala. The Raja of Tehri is an enlightened chief and any honour bestowed on him will be welcomed by the people of these provinces. Raja Banbehari Kapur, Nawab Fayaz Ali Khan get C.S.I.'s. The C.S.I. to Raja Banbehari is a poor reward for his services to the Government of Bengal.

ADVOCATE, 4th January, 1903.

There is no Indian among the K.C.I.E.'s from the British territory. Among the C.I.E.'s we find three Anglo-Indian editors, those of the *Madras Mail*, the *Times of India* and the *Englishman*. The only Indian from our province who has been fortunate enough to obtain a C. I. E. is Pandit Ganga Dhar Sastri of Benares. We see the name of our illustrious scientist Dr. Bose among the C. I. E.'s, but for our part we would have been more glad had he been promoted to the Imperial Educational Service. Pandit Jwala Pershad Sankhadhar gets a Kaiser-i-Hind medal for his excellent services during the last famine. The Maharaja of Burdwan has been empowered to attach the title of Maharaja Dhiráj to his estate. A Rajaship goes to Lála Raghuraj Singh of Mankapur, but the people already knew him as the Raja of Mankapur. We were disappointed not to find

among others the name of the Oudh representative at the London Coronation. The titles of Rai and Khan Bahadurship are also becoming rare, only one Mohammadan gentleman gets the latter in the province of Agra. The title of Rai Sahib is bestowed on our townsman Rai Din Dayal, but it is no new honour to him. The only pleasing features in the *Gazette* are the grants of jagirs and other concessions to some distinguished servants of the Government, and the release of some 16,188 prisoners including 132 civil prisoners whose debts, amounting to Rs. 8,590, will be paid by the Government. Besides these Civil Honours, many Military Honours have been given to persons among whom are many a name well known for their bravery and gallantry; grants of money have also been made to both the European and Indian troops which we hope will be duly appreciated."

ADVOCATE, 28th December, 1902.

A suggestion regarding a concession to office clerks in honour of the Coronation Darbar.

8. The *Advocate* (Lucknow), of the 28th December, says:—"The Coronation Darbar is the Pagoda tree from which every person seeks to get some gain. A correspondent writes to suggest that old and experienced clerks in the Local Government's service should as a Darbar concession be exempted from the operation of the educational test lately introduced. This is indeed much better than the suggestions made elsewhere to make a grant of a month's pay to the Subordinate Services in India. People forget that the Government do not get any Parliamentary grant out of which to dole out handfuls of gold and silver right and left. No, in the matter of dependencies the British Government is never found guilty of the giving mood."

OUDH SAMÁCHÁR, 28th December, 1902.

A suggestion for the release of Amba Prasad of Moradabad from jail in honour of the Coronation Darbar.

9. The *Oudh Samáchár* (Lucknow), of the 28th December, referring to a rumour that eleven thousand prisoners will be released in honour of the Coronation Darbar as against sixteen thousand released in honour of the Imperial Assemblage, observes that the Coronation Darbar will be on a grander scale than the Imperial Assemblage, but that the former will perhaps yield the palm to the latter in such concessions. Be that as it may, it is to be hoped that the Local Government will not forget the editors of newspapers who may be rotting in jail at the present day. Amba Prasad of Moradabad, who is in jail, will, the editor hopes, be released and restored to freedom.

PRAYÁG SAMÁCHÁR, 27th December, 1902.

A suggestion for reserving some railway carriages in each train for the use of high caste Hindus and abolishing cow-slaughter in honour of His Majesty's Coronation.

10. The *Práyag Samáchár* (Allahabad), of the 27th December, while recognizing the facilities for travelling afforded by railways, complains that high caste Hindus, who shun coming into contact with sweepers, *chamars*, &c., feel very much distressed and inconvenienced whenever they have to travel by rail. Many pious orthodox high caste Hindus endure all the trouble and hardship of travelling by ordinary roads, but refrain from travelling by railway. Lord Curzon could easily remove this inconvenience of high caste Hindus if he would but direct the railway companies to reserve some carriages in every train for such Hindus just in the same manner as carriages are reserved for native female passengers and Europeans. Such a concession made to Hindus in honour of the Coronation Darbar would be regarded as a great boon by them and fittingly signalize that happy event. His Excellency would do well also to abolish cow-slaughter and thereby perpetuate the memory of His Majesty's Coronation for ever in this country.

PRAYÁG SAMÁCHÁR, 3rd January, 1903.

A Cawnpore Pandit predicting the Delhi Coronation Darbar to be ominous for India.

11. The *Prayág Samáchár* (Allahabad), of the 3rd January, states that the editor has received a registered letter from Pandit Deo Dat Sharma Agnihotri of Cawnpore, who tells the editor that on the 11th December last he wrote to the Private Secretary to King-Emperor Edward VII to the effect that the Darbar to be held at Delhi to celebrate His Majesty's coronation would lead to the ruin of India, that by means of *mantras* he can cause rain to fall at any place and at any time, that he can give a child to a barren woman, and so forth. The editor considers the pandit to be out of his mind. Government had, however, better give the pandit a chance of showing his extraordinary powers and punish him in case he turns out to be a false pretender and swindler. [The *Bhárat Jiwan* (Benares), of the 29th December, also notices the pandit's letter].

12. The Hindi *Hindosthan* (Kalákánkar), of the 7th January, referring to the disabilities and restrictions under which British Indian subjects labour in Natal and other British colonies in South Africa, observes that representations on the subject have been made to the Colonial Secretary by the East Indian Association and the British Committee of the Indian National Congress. Mr. Chamberlain is a very shrewd and able statesman, and it is to be hoped that as he himself is in South Africa at present, he will not lose the opportunity of getting the grievances of the Indian residents in that country redressed, and thereby earning their everlasting gratitude. Justice is a characteristic virtue of the British Government, and there is little doubt that Mr. Chamberlain will see it done to Indians in South Africa.

HINDOSTHAN, 7th January, 1903.

British Indian residents in South Africa.

II.—AFGHANISTAN AND TRANS-FRONTIER.

13. The *Bhárat Jiwan* (Benares), of the 29th December, referring to the great desire of Russia to interfere in Afghanistan in one way or another, as recent news shows, expresses fear lest this attitude on the part of the Czar should lead to serious complications with the British Government, and involve India in a bloody war. May heaven protect India and her children!

BHARAT JIWAN, 29th December, 1902.

Russian designs on Afghanistan.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

14. The *Oudh Samáchár* (Lucknow), of the 28th December, adverting to the prosperity of the Indian finance referred to by the Secretary of State in his Indian Budget speech in Parliament, expresses surprise that the Indian revenues should be in a prosperous condition when famine has prevailed in some parts of the country for several years past, Government has been obliged to remit arrears of revenue on a large scale, plague has ravaged the country and mortality has risen from 19,00,000 in 1891 to 41,00,000 in 1900. The editor is at a loss to understand how there have been surpluses in the revenues for some years when the country has had to encounter such calamities, and there has been a large increase in mortality during the last decade. The editor contends that the prosperity of the Indian finance is due to the great fall in the value of silver, Government being able to turn out a rupee for seven annas. To vaunt of such prosperity which is due to such a cause, and not to the good condition of the people, is throwing dust in the eye of the public. The people receive from Government a rupee which contains only seven annas worth of silver, and have to pay two rupees for a foreign article worth one rupee. Thus they are fleeced both right and left. The Viceroy had better set things to right, and then the people will be very thankful to His Excellency if he is still able to show a surplus in the Budget.

OUDH SAMÁCHÁR, 28th December, 1902.

Surplus in the Indian financial statement.

15. The *Advocate* (Lucknow), of the 4th January, says:—"The Bengal Chamber of Commerce has addressed a communication to the Government of India to request that the interest on the Rupee Loans of the Government may henceforth be paid in gold; *i. e.*, at the rate of 1*s.* 4*d.* per rupee. As the prayer is an indirect praise of the Currency legislation of the State, we may stand the unlucky chance of seeing it granted. The very body of men who did not go on all fours with the Government now want to reap the unrighteous harvest in conjunction

ADVOCATE, 4th January, 1903.

Request of the Bengal Chamber of Commerce for payment of interest on the Rupee Loans of Government in gold.

with the rulers at the cost of the Indian ryot and no less of the Anglo-Indian planter. Kipling may be adapted to express our feeling very pithily :—

Gold is yellow and silver is white;
Never shall the twain unite.

Will Lord Curzon say so or succumb to the clamour of mercantile praise?"

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

HINDOSTHÁN, 6th January, 1903.

The award of prizes to cultivators by the Court of Wards in Madras.

16. The Hindi *Hindosthán* (Kalákánkar), of the 6th January, on the authority of the *Amrita Bazar Patrika*, states that the Court of Wards in Madras has resolved to award prizes to cultivators on the estates under its management for the best manner of breeding cattle, rearing the best milch-cows and buffaloes, the best method for storing manure, producing food-grains of the best quality, and other similar agricultural improvements. This is a move in the right direction, and the writer expresses a hope that the Court of Wards in the United Provinces will do well to follow the noble example of Madras.

(g).—General.

KÁYASTH SAMÁCHÁR, December, 1902.

Interview between Mr. Romesh Chandra Dutt and the special representative of the *Kayasth Samáchár*.

17. The *Kayasth Samáchár* (Allahabad), for December, publishes the following report of the interview between its special representative and Mr. Romesh Chandra Dutt :—

Interviewer—" Good evening, Mr. Dutt."

Mr. Dutt—" Good evening."

Interviewer—" Will you be so good as to give me a few minutes' interview on behalf of the *Samáchár?*

Mr. Dutt—" Yes, certainly, but remember I am leaving to-night and we must be brief."

Interviewer—" Yes, I shall be very brief, though I am sorry you are leaving us so soon. It is about once in a year that I have the chance of such an interview. I have had none since Mr. Wacha came here last year. Now to come to the business. Will you kindly tell me whether English people at 'home' take any real interest in our affairs?"

Mr. Dutt—" Well, at times they do; but you know they are concerned in so many parts of the world that they cannot continuously follow what is going on in India, and the ignorance of the average Englishman about Indian affairs is therefore most astonishing. Our great work, therefore, ought to be to interest the English public in Indian affairs and to make them judge things for themselves."

Interviewer—" True, but how can that be done? Do you think it would do us any good if we sent deputations of our leaders from time to time to educate the British public, by word of mouth and by coming into personal contact with them?"

Mr. Dutt—" On certain occasions it would; but when the British public are thinking about what they consider to be more important concerns, like the late Boer War for instance, no deputation would succeed in making them seriously think about India."

Interviewer—" Now, what about the average Englishman out here? Am I wrong in supposing that even the English officials in India don't know much about us? Surely as a Civilian who served for twenty-six years, and as one who must have had great opportunities of knowing the official mind, you ought to be able to tell me something about the matter."

Mr. Dutt—" I think their acquaintance is very slight. They live in a little world of their own, and do not come in contact with our people except officially—and official *mulakáts* (interviews) are as hurried as they are imperfect. There is

always some restraint on either side. In this respect Englishmen who came to the country fifty years ago were better as they knew a great deal more about us, and therefore sympathised with us more. Now-a-days Englishmen here are mere birds of passage."

Interviewer—"I dare say you know Englishmen out here are anything but courteous to us. I am of course speaking of the majority of them; but in England I am told they are all courtesy itself. Can you say how does this difference come about?"

Mr. Dutt—"Because Englishmen who come to this country *feel* that they live in a *subject* country and among a *subject* population, whereas Englishmen in England have no such feeling and treat us, therefore, with the same courtesy which they extend to any other foreigners—Americans, Frenchmen or Germans, for instance."

Interviewer—"Do you intend to write any book or pamphlet in reply to the famous Resolution of Lord Curzon in which he has attempted to refute your views regarding the Land Revenue question in India? The public mind is, I think, very much agitated about it, and surely we look up to you to set it at rest. Do you mean to do it?"

Mr. Dutt—"I am giving the whole history of land settlements as well as of trade and industries and general administration in my *Economic History of British India*. I have brought down the story up to the year of Queen Victoria's accession in my first volume already published. I hope to bring down the story in two more volumes to the commencement of the twentieth century. All my statements in that work are based upon Parliamentary blue-books and State documents. The *Economic History* including, as it does, the history of land settlements, will be the completest answer to Lord Curzon's Resolution and will enable my readers to judge for themselves by a perusal of the original documents."

Interviewer—"Do you hope any good will come out of the Police Commission now travelling about the country?"

Mr. Dutt—"I hope for some improvements in the working of the police. I hope we shall have a better class of District Superintendents, and also a better class of Inspectors and Sub-Inspectors and a separation of the Judicial and the Executive functions which are now combined in the District Officer. These are the recommendations I have strongly made in my evidence before the Commission, both orally and in a written statement."

Interviewer—"Don't you think much of the corruption of the police arises from their low emoluments?"

Mr. Dutt—"Yes, and I said so in my evidence; and I believe there is some inclination to raise the pay so as to secure the services of a better educated and a more respectable class of officers."

Interviewer—"Do you think, Mr. Dutt, the Indian Deputy Magistrates—and I might add the Indian Judicial officers in Bengal—are just as efficient as European officers, both in their executive and judicial work?"

Mr. Dutt—"They would be quite as competent executive officers if they were allowed the same independence, the same amount of discretion and the same opportunites to make themselves useful. As judicial officers, however, I think Indians are in no way inferior to the highest class of European judicial officers in this country."

Interviewer—"There is some talk of abolishing the Competitive Examination system, in these Provinces, under which some people have in recent years been appointed as Deputy Collectors. I should like to know if you think the system has improved the tone of the Provincial Civil Service in Bengal."

Mr. Dutt—"I believe there has been a great change for the better. We certainly get a much better class of Deputy Magistrates under the present system."

Interviewer—"I believe you have been following the controversy now raging round the recommendations of the Universities' Commission. Do you agree with those recommendations, and do you think the Government is going to adopt those recommendations wholesale?"

Mr. Dutt—"To some extent I have followed the controversy. I concur generally with the recommendations made in Dr. Guru Dass Banerji's Note of Dissent. I believe the Government sees the unwisdom of the recommendations made in the report of the majority, and has virtually declared its intention not to act on at least some of those recommendations."

Interviewer—"Do you think the prospects of Indian students at the Civil Service Examination held in England are likely to be bright in the future?"

Mr. Dutt—"They have in recent years so changed the system of giving marks that it has become more difficult for Indian students to get selected. When I passed the Open Competition in 1869, Latin and Greek counted as two subjects. Now Latin and Greek, including History and Roman Law, count as five subjects, and an English candidate knowing those classics has an immense advantage over an Indian candidate who generally does not know the classics. It will be in future years almost impossible for Indian candidates to succeed, unless they are exceptionally brilliant."

Interviewer—"Do you think, Mr. Dutt, the Indian National Congress has done us any real good, and also whether it would be useful to continue our support to it in the future."

Mr. Dutt—"Yes, I think the Congress has done immense good, firstly, by placing before the British Government our views and opinions, our aims and aspirations which it is an advantage for the Government to know, and, secondly, by uniting our educated men and public men in all provinces of India and educating them as regards our public duties. I am sure that if we are true to ourselves and steady in our support to the Congress movement we shall succeed in making the British Government better informed, more sympathetic and more popular. The reasonable demands which we make cannot be refused for any length of time by an enlightened Government like ours."

Interviewer—"What is your experience of Municipal institutions in Bengal? And do you think, Mr. Dutt, that local self-government has worked better when the officials have been more sympathetic?"

Mr. Dutt—"The Municipal institutions worked very well in most of the municipalities within my district or division. I occasionally gave them some advice or sympathetic help, and I have always found that when the District Officer or the Commissioner has been sympathetic, the local self-government institutions have done efficient work."

Interviewer—"What do you think of the tone of the Indian press? Has there been any improvement in it latterly?"

Mr. Dutt—"I have always thought that the tone of the Indian press is to a great extent determined by the tone of the English press in this country and by the tone of responsible officers in this country. When the English press indulge in contemptuous language or in studied sneers, the Indian press retaliates in bitter and hostile effusions. I have always thought so, and said so in my published report as Commissioner of Burdwan, seven years ago, that a little more consideration on the part of Englishmen in this country would secure an improvement in the tone of the Indian press more effectually than any number of repressive acts."

Interviewer—"Now, Mr. Dutt, my last question. Do you think it is a happy idea to hold the Delhi Darbar?"

Mr. Dutt—"The idea is good. But it makes me sad to think of all this pomp and rejoicing in the face of India having suffered from famines and plague during the last five years. Considering the present distressed condition of our country and our people, a more quiet and dignified ceremonial like that of 1858, which I remember distinctly, would have been more suitable. The ostentatious display of the present Delhi Darbar reminds me painfully of the degenerate days of the Roman Empire when vast and pompous processions delighted the Emperor while the population was starving. The gathering of the Chiefs with their jewels and their elephants at Delhi—a sight which will please globe-trotters and guests from all parts of the world—makes me sorrowfully think of the captive kings and dusky warriors who formed a part of Roman processions for the edification and delight of the Roman people. There is too much of ostentation in this Darbar, too little of

dignity and spontaneousness. We, as a nation, are noted for our loyalty and natural joyousness. But loyalty displays itself best when it is spontaneous; and joyousness is unseemly in the midst of famines and disasters."

Attitude of the India Office towards Indians and sons of Britons born in India in the matter of high appointments in this country.

ROZNAMCHA-I-QAISARI, 9th January, 1903.

18. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th January, refers to the case of the Irish gentleman who passed the Engineering examination and duly obtained his diploma in Scotland, but was lately refused an appointment in the Engineering Department in India, by the India Office, simply on the ground of his having received his preliminary education in the latter country, and observes that when British prejudice against Europeans born and brought up in India is carried to such an extent there is no wonder that true Indians should be altogether left out in the cold in the matter of Government higher appointments. The Muhammadan Kings in India no doubt imposed *jazia* (poll tax) on the Hindus, but did not exclude them from the higher ranks of the public service, and even made them their ministers. Surely there could not be another such prejudiced and selfish race on the face of the earth as Englishmen. Why has God placed India under the rule of such a people? In former times when a sovereign issued a proclamation making any promises to his people, his words were strictly adhered to during his reign; but seeing that Englishmen are so steeped in prejudice, there is little prospect of Her late Majesty Queen-Victoria's Proclamation of 1858 being carried out in practice. The display of such a strong race feeling and prejudice as is done by Englishmen towards Indians, and even descendants of Britons born in India is a reproach to the just British Government indeed.

Mr. Pennell's application to practice as a Barrister in Burma.

BHÁRAT JIWAN, 29th December, 1902.

19. The *Bhárat Jiwan* (Benares), of the 29th December, referring to the application which Mr. Pennell, late a District and Sessions Judge of Bengal, has made for permission to practice as a Barrister in Burma, observes that if his application is rejected there as it was in Bengal, the attitude of the authorities towards him cannot but be regarded as *spiteful* by the public.

The tragic results of the Inoculation campaign in the Punjab.

KAYASTH, SAMÁCHÁR, December, 1902.

20. The *Kayasth Samáchár* (Allahabad) for December says:—In the August number of this journal we discussed at some length the scheme which had then just been set on foot by the Government of the Punjab, for carrying on a wholesale inoculation campaign in the Province. We showed that the scheme devised by Sir Charles Rivaz for combating the plague was one of doubtful expediency. We quoted the observations of the Plague Commission itself to show that it had not yet been placed beyond the bounds of controversy whether inoculation was really effective in checking the spread of the disease, for, as pointed out by the Commission, the principal motive of those who had been inoculated so far of their own free will, "had been the desire to obtain relief from the inconveniences of plague measures, rather than of protecting themselves against an attack of plague." We also cited the view of the *Pioneer* that "a scheme of this magnitude could in no case be free from difficulty," and that "the Government would do far better to spend their money in other ways and leave the people to their own devices." We concluded by remarking that "viewed from any standpoint, Sir Charles's plan seems to be a gigantic mistake." But as it is seldom that our Government is disposed to retrace its steps once it has launched upon any new scheme or project, the criticisms in the Press offered in opposition to the view of Sir Charles Rivaz were of course not heeded. The scheme was therefore at once carried out into practice, over three dozen medical practitioners, on the by no means modest salary of Rs. 700 per head, were directly imported from Europe, and the campaign was started with every hope of success. But it was not long before there was a deadlock in the operations. It was soon discovered that the stock of plague serum imported by the Punjab Government was quite insufficient to inoculate such a large mass of humanity and had run out. To begin with, it reflects little credit on the Punjab Government that they should have in organizing their grand inoculation campaign overlooked to lay by a sufficient stock of the most important article in their operation, namely, the plague serum. But the worst was yet to come. It appears that, however it might have been, one, at least, of the

phials containing the serum had been contaminated, with the inevitable result that all the persons inoculated with the serum in that phial at once succumbed to death. This, as might well be imagined, caused very great sensation not only in the Punjab but all over the country. The Punjab Government, instead of coming forward at once with a press *communique*, throwing light on the disastrous situation, which would have at least partially allayed the panic created in the public mind, adopted the old principle of conspiracy of silence, so dear, we suppose, to bureaucratic hearts. It was not until the Indian section of the Press began to clamour and both the *Pioneer* and the *Civil and Military Gazette* wrote strongly-worded paragraphs drawing the attention of the Punjab Government to the situation created by their own carelessness, that Sir Charles Rivaz chose to issue a press *communique* setting forth such facts as he thought would throw oil over the troubled waters. The unlucky inoculation campaign had of course to be stopped for a second time and we are not sure whether it has yet been resumed. The statement issued by the Punjab Government is unsatisfactory as it offers for the mishap "an explanation which does not explain." It is not sufficient to assure the public that no coercion was used and that the people came forward voluntarily and offered themselves for inoculation, but we want a full and complete history of the inoculation campaign through its various stages before we can be satisfied as to the origin of the grave and serious blunder which is sure to bring discredit to the Punjab Government as regards its organizing capacity. It is no doubt good of Sir Charles Rivaz to have liberally compensated surviving relations of the poor men who have lost their lives as a result of the inoculating zeal of his Government. We fully recognize the accidental character of the mishap and are quite prepared to make all reasonable allowance for the same, but we cannot shut our eyes to the fact that if the ruler of the Punjab had been but a little more amenable to reason and had paid attention to the suggestions of the Press, he would have been spared to-day the spectacle of so many men having died under circumstances which cannot but excite unfeigned regret, for their having fallen victims to a scientific fad. Colonel Geoffery Hall who has just retired from the Indian Medical Service after a long and distinguished career, writes, in a letter to the *Pioneer*, as follows :—" I have always thought the Government were ill-advised, to embark upon such an expensive scheme on such slender proofs as still exist of the active value of inoculation." All impartial observers would endorse Colonel Hall's opinion, and it is to be sincerely hoped that Sir Charles Rivaz will emerge from this trial, not only a sadder but a wiser man.

KAYASTH SAMACHAR, December, 1902.

Agitation over the case of the 9th Lancers.

21. The *Kayasth Samachar* (Allahabad), for December, says:—In noticing last month the debate on the Indian Budget in the House of Commons we remarked that " the debate was confined mostly to challenging the punishment very properly inflicted upon the British regiment at Sialkot—the 9th Lancers—and though some of the Members questioned the soundness of Lord Curzon's decision, no one who has read the official *communique* published by the Government but will come to the conclusion that the punishment inflicted is but condign, in view of the gravity of the situation. So far as Lord Curzon's order on the Sialkot regiment is concerned there can be no doubt that it is thoroughly wholesome and that it will act as a deterrent in the case of other regiments from acting as the men of the 9th Lancers have done." One would have thought that there was hardly room for any difference of opinion on the point, but a perusal of the full report of the questions asked in the House of Commons and the replies of Lord George Hamilton, as also the writings of some of the leading Anglo-Indian journals in this country would go to show that the punishment imposed upon the regiment far from being regarded as but suited to the gravity of their offences is taken in the light of an unmerited hardship and slur cast upon the 9th Lancers. We therefore make no apology for placing before our readers a few facts about the case as set forth in the Government *communique*. On the 9th of April last the 9th Lancers arrived at Sialkot. They drank heavily and caroused till many of the men were the worse for liquor. About 9-30 in the evening two of the soldiers of this regiment brutally assaulted an Indian cook, for his failing to provide them with prostitutes. The man was found next morning lying with two of his ribs broken, his eyes bunged up, his body badly bruised and his clothes stained with blood. The police officer who came to hold an investigation found the ground

covered with patches of blood, with footprints of boots and marks of a struggle. The injured man, who was removed to a hospital where he afterwards expired from the effect of the injuries, specifically described his assailants as belonging to the 9th Lancers, and he was corroborated in his statement by his brother-in-law who had witnessed the assault, though neither of the two persons could identify the culprits. The man died on the 17th of April, but although the offence was brought to the notice of the regimental authorities on the morning after the occurrence, no steps were taken by them to trace the delinquents. After the man's death some show of an enquiry was made by some of the officers of the regiment but their proceedings, we are told in the *communique*, 'were of a perfunctory description,' and they 'made no effort to discover the guilty persons.' Another court sat later on the 5th of May, but the efforts of this court, as also of the General Officer Commanding the Rawalpindi District, proved infructuous on account of the efflux of time since the commission of the offence. To make the tragedy complete a trooper belonging to the same regiment kicked on the 9th of June a punkha-coolie who died of a ruptured spleen. The trooper practically got off scot-free by paying a fine under the orders of the criminal court which tried him. The Government of India, dissatisfied with the conduct of the regiment in harbouring in its ranks men guilty of having committed such atrocious deeds, and with a view to enforce a stricter sense of discipline in the regiment and to mark their sense of the gravity of the situation, consulted the military authorities, who recommended to the Government certain disciplinary measures which were to be enforced both as a punitive order and deterrent to other regiments. The two principal of these disciplinary measures were to the effect that all officers and men of the regiment who were on leave (except those on medical certificate) were to be recalled, and that no leave (except on medical certificate) was to be granted to any man or officer of the regiment until the 1st of June 1903. The Government accepted and enforced these recommendations subject to the discovery of the guilty persons. From a statement of the facts we have summarised no sensible critic should have been disposed to quarrel with Lord Curzon's order : but we are evidently wrong in our view. While the order was approved of by one set of Anglo-Indian journals, it was found fault with by another set, and the *Pioneer* threw in the weight of its authority in favour of those who were against the Government order. The agitation set up in Parliament had perhaps not a little to do with the support lent by the *Pioneer*. But the prompt publication of the official statement by the Government has, we have no doubt, given a quietus to the senseless agitation. Lord George Hamilton's emphatic declaration to support Lord Curzon has been received by the Press—with minor exceptions—with a spirit of thankfulness. The *Times of India* hopes that the Government "will not permit themselves to abate the punishment awarded, out of deference to the hubbub now being raised in Parliament;" while the *Englishman* takes the *Pioneer* to task in the following exquisitely unsympathetic terms :—'The result in any case has been a boomerang for the unfortunate Allahabad paper in the shape of the most merciless *exposé* to which Lord Curzon has ever set his hand.' We do not know if the *Pioneer* has felt the effect of the Viceregal boomerang, for a definition of which we would refer our readers to Webster, but there can be no doubt that the agitation set up on behalf of the 9th Lancers, howsoever well meant, was not based on a sound appreciation of the principles that should guide the Government of a country like India.

V.—Legislation.

Nil.

VI.—Railway.

Alleged ill-treatment of a first-class native passenger by European passengers at the Agra railway station.

22. The *Nasim-i-Agra*, of the 31st December, complains that on the night of the 25th idem, Lala Chunni Lal, a banker, honorary magistrate and municipal member at Agra, took his seat in a first-class railway carriage, with a view to proceeding to Delhi, but that certain European passengers would not allow him to retain his seat, and he was ultimately obliged to give up his journey by that train. It has been alleged that some stick blows too were exchanged on the occasion.

Nasim-i-Agra, 31st December, 1902.

VII.—Post Office.

Roz Afzun, 1st January, 1903.

A complaint against a Postmaster.

23. A correspondent of the *Roz Afzún* (Bareilly), of the 1st January, complains that he wanted to despatch by post some communications as packets, affixing half-anna postage stamps to them, for publication (in the columns of this newspaper), but that the Postmaster of his town (which is not mentioned) did not allow him to do so. The writer cannot understand why the Postmaster in question refused to despatch his packets by post, when postal rules allow such packets to be so despatched.

VIII.—Native Societies and Religious and Social Matters.

Advocate, 28th December, 1902.

The Indian National Congress.

24. The *Advocate* (Lucknow), of the 28th December, says :—If *Vox Populi* be *Vox Dei*, the national Darbar held last week at Ahmedabad is royal even though no royalty, indigenous or foreign, attended it. It is now an admitted fact that in modern ideas about government the divine right has been transferred from the king to the people : it is not the king who rules now, but the representatives of the people through the king. Royalty lives and administers laws at the sweet will of the nation. And India, though a dependency and subject to a foreign Power, cannot on this account be an exception to the rule. English statesmen cannot follow one rule of life in their own country and the reverse in another without loss of name and fame and what is more, without affecting for worse the tone and policy of their home rulers. Much store as they justly lay by the good wish and justice of Pax Britannica in India, they cannot be deaf to our grievances and give us a piece of stone to digest when we ask for bread. And the continued existence of the Indian National Congress for a period of eighteen years is both a protest against the line of policy followed here and a proof positive of the wish to rule the country well.

In this year of grace, with the accession of the new King, the Congress attains its majority and will henceforth be free to exercise its own judgment and take action on its own responsibility. Queen-Empress Victoria, of sacred memory, was the mother of both royalty and democracy in England as well as in India, and in this country more. While the battle for the popular voice in the government had to be fought in England and for which even royal blood was spilt, the Royal Mother, out ot the milk of kindness flowing in her heart, made a grant of such power to the Indian people through her Gracious Proclamation of 1858. Successive Viceroys in India and responsible statesmen in England confirmed and reiterated the royal promise. And in 1885 the leaders of the Indian people, at the private suggestion of one Viceroy, met together to formulate the wishes of the people and tabulate their grievances for the consideration of the rulers. Like every child, the Congress had its infantile troubles—enlargement of liver, whooping cough, pneumonia, and what not—but all these it survived. And now that the Royal Mother is gone to her eternal rest and glory, the child is left to be taken care of by her heir and successor, the King-Emperor. The Congress is thus but a stage towards the coronation. Many delegates came from Ahmedabad to Delhi with the thought of the people's condition in their mind to see how the new Sovereign means to ameliorate what is bad in all conscience and encourage the good in it. We await in breathless suspense to hear how the Royal Head deals with the plebeian brother a d subject. But the infant of yesterday is the adult of to-day. Help or no help, the Congress has attained the age when it is not only able to take care of itself but must go out and defend others in trouble. Congress is now a word to conjure with. It has been given an honoured place in the Encyclopedia Britannica, though in a spirit quite unexpected in quarters where we expected to see a feast of reason and not the stinking stench of wreaking a personal vengeance and the meanness of low surroundings. We did not expect Sir Auckland Colvin would take such an unfair advantage of the invitation given by the well-wishing editors of the great dictionary. Our pain becomes personal when we remember the fact that one Lieutenant-Governor of these Provinces lived to exhibit the lowness of his spirit in the pages of a world-circulating reference book. But the Congress has lived down active opposition from officials and interested parties, backbiting and confidential reporting of vilifiers, alien and Indian, and a period of suspicion and alleged disloyalty.

The tone of its protest against official vagaries was always dignified and born of reason and common sense. As Mr. Surendronath Banerji, the President, said in his inaugural address, every topic that the Congress took up for discussion and deliberation, has been brought within the range of practical politics.

One Commission preceded the Congress, that on Education under the presidency of the late Sir William Wilson Hunter. Commission after Commission have followed the institution of the liberal league. The Public Service Commission, the Opium Commission, the Hemp Drugs Commission, the Industrial Education Commission, the Indian Expenditure Commission, the Educational Conference, the Universities Commission, the Police Commission, the Irrigation Commission, the Railway Commission, did and do one and all deal with topics that have been discussed threadbare by the Congress. Take again the reforms already accomplished. The extension of the Legislative Councils, the institution of such Councils in Burma and the Panjáb, the re-adoption, partially though, of the Lawrence policy in the North-West Frontier, the change in the hitherto unsympathetic plague policy, and the recognition in principle, if not in practice, of the need for popular co-operation in the administration of the land, local, provincial, and imperial, are some of the measures that declare, in official language, the glory of the Congress. Surely then we have not cause for despair. About a score of years is but a second in the life of a nation and the achievements of two decades are bright and hopeful to a degree. Why should we then lose heart and put on a sorry face?

Lord Curzon, with all his Unionist bias, has found it paying to take the public into his confidence. Why, if his Lordship can only make this element a permanent feature in the Government of India, the Congress shall have gained a greater triumph. The Congress is not a mere word now. It is another term for all liberal ideas in the administration of the country. It is a friend to the just and sympathetic among our rulers and a terror to the ill-advised to whom Mechiavelism is a law unto life. The Congress has been the father of many a institution for good work in spheres other than political. The Religious Conferences, the Social and Caste Conferences are all the outcome of one grand idea which is best expressed by the word Congress. All these have not been fruitful of simple and unmixed good, but they were all conceived in the very best spirit. If there is a divinity that shapes our ends, hew it as we may this or that way, the sentiment that breathed the Congress into being and which in its turn brought into life so many other forms of patriotic activity, cannot but bring us good in the end. This is our hope as well as consolation."

25. Saiyid Muhammad Tahir, a Shia of Bilgram, writing to the *Oudh Akhbar* of the 5th January, is opposed to the conference which the Shia Musalmans of Lucknow intend to establish separately to discuss the social and other problems affecting their sect. The *Nadwat-ul-Ulama* and the Aligarh Muhammadan Educational Conference are trying heart and soul to unite all the sects of the Muhammadan community into one body and work jointly for promoting the welfare and ameliorating the condition of the Musalmans in general. It is therefore a pity that the Shias of Lucknow should seek to work separately, which will mean the frittering away of the energy and resources of the Muhammadan community. All Musalmans, irrespective of their slight sectarian differences, worship the same God, follow the same prophet and the same sacred book; and such being the case, there is no reason why they should not all work together for the common good.

OUDH AKHBAR, 5th January, 1903.

A protest against the proposal to establish a Shia conference at Lucknow.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 13th Jany., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

PRAYÁG SAMÁCHÁR, 10th January, 1903.

Delhi Darbar.

1. THE *Prayág Samáchár* (Allahabad), of the 10th January, says that, by God's grace the Coronation Darbar at Delhi has come to a happy end through the auspices of Lord Curzon. The world has seen that all natives from the greatest ruling chief downwards are in obeisance to the Viceroy, that they co-operate with the authorities at heavy sacrifices, and that they are loyal to the core. Some persons think that the Darbár has unnecessarily been held at such heavy expense simply to proclaim the Coronation of His Majesty which was celebrated in London some months ago with great *êclát*, and was also attended by some Indian princes. The Darbar may or may not be followed by any advantages. But this much is clear that it has involved many Native States in heavy debts. The editor earnestly prays that the States may soon be able to repay their debts and that His Majesty and the Royal family may live in comfort and enjoy long life.

BHÁRAT JIWAN, 12th January, 1903.

Lord Curzon and the Coronation Darbar.

2. The *Bhárat Jiwan* (Benares), of the 12th January, says that natives cannot possibly condemn the Delhi Coronation Darbar, on which money has been spent freely like water, to be an unnecessary ceremonial. But they cannot understand why the entire management of the Darbar was entrusted to Europeans, they themselves, who supplied the sinews of war from the money earned by them by the sweat of their brows, being excluded from it. The Conservative newspapers in England are, of course, full of praise of the Darbar ; while the Liberal papers are showing signs of attacking it. The Indian newspapers would gladly lend a helping hand to the Conservative press, but what advantages could they represent as likely to accrue from the Darbar? Some Conservative papers urge an extension of Lord Curzon's term of office as a reward for his successful celebration of the Royal Coronation in India. The Indian public should view their recommendation with satisfaction. If no great good can be expected from Lord Curzon's administration, there is no reason to apprehend any injury from his Lordship. Such a ruler is far preferable to either Lord Lansdowne or Lord Elgin, both of whose administrations were steeped in darkness.

ADVOCATE, 11th January, 1903.

Opinion of the *Advocate* as to Delhi being an unsuitable place for holding a grand Darbar and an Exhibition there.

3. The *Advocate* (Lucknow), of the 11th January, says :—" Without meaning any discourtesy to the advocates for transferring, though for a time only, the capital of India from Calcutta to Delhi, and without throwing cold water on their ardour, one who has seen Delhi before, during and after the Darbar, may as well put on record his impressions as to whether it was proper to have selected Delhi for the assemblage of a large concourse of people. We hold that the first mistake committed by Lord Curzon's Government in connection with the Darbar was to hold it at Delhi. The town of imperial memories has no doubt witnessed great events in the past, and one of the great events of the British period was Lord Lytton's Darbar ; but with increased facilities for journey, with the growth of the imperialistic feeling, with the rising desire in every chief to outdo his brother chiefs, such events which in past times attracted lakhs of men now attract millions, and Delhi, even with its present commercial prosperity, was hardly fit for such large functions. The town is small with a poor municipality quite incapable of keeping the city healthy and the roads in a fit condition ; it cannot accommodate its own growing population and has no room for extension ; being situated on a low land and surrounded by canals, it is always unhealthy, and there is no wonder that several visitors, during the last fortnight, caught pneumonic fever. The town is not famous for its buildings, the old portion of the town being full of low-roofed structures, in a dilapidated condition, surrounded by narrow and dark lanes and hardly in a position to find temporary accommodation for a few thousand paying guests. Except the big *maidan* on which the amphitheatre was erected, the town or its suburbs are altogether bereft of big stretches of level land. The camps one and all were on uneven *usar* lands. The ground upon which the

press camps were pitched had no other but *bubul* trees. The Viceroy's camp was also on no better land. The Rajputana, the United Provinces, the Bengal, the Burma, the Madras, and the Panjab camps had no better situation. They occupied much space but they had to be pitched at miles distant from each other. The very distance defeated the very praiseworthy object of His Excellency the Viceroy, that of furnishing facilities for more and greater intercourse between the peoples of different classes and different places. When we reached Delhi on the 28th December and thought that we could not better employ our time than in making a pilgrimage to the amphitheatre, we found nothing but dust on all sides and could not pass through the camps without being covered with dust. We went over to some camps on the 7th January and found the roads so bad that they were impassable. The one complaint which we heard on all sides from the carriage drivers was that all their animals were almost killed. Even the Government tonga-wallas, owing to the bad condition of the roads and long distances, would not work for more than six hours a day. Many lives would have been saved from untimely death had a big city like Calcutta or Bombay been selected for the celebration of the Darbar. Without the least strain these cities could find room for many a thousand people in *pucca* buildings and could prevent risk to life in the camps, while the cold in the tents would not have been as great as to affect anybody's health. We cannot say anything of the general health of Europeans who lived in tents ; but we can say without any fear of being accused of exaggeration that of the Indians fully 75 per cent. in one way or another suffered from the Delhi cold, and that it will take them weeks before they regain their lost strength. Another mistake was to hold the Exhibition at Delhi. What with the treatment received at the Exhibition, what with want of interest, the Exhibition was deserted from the 6th January, and we hope the Government of India shall not be so over-zealous as to carry out the suggestion made sometime ago that the Tahsíldárs from every district should be asked to visit the Exhibition at Government cost, because there is nothing by which they are likely to benefit their tahsíls. This Exhibition, if held in Calcutta with a little larger scope, could interest the people for, say, a couple of months. We have said all this as much in the interest of the future Delhi population as in that of its visitors. During our stay we tried to gauge the feeling of the trading classes and were invariably told that the Darbar had proved a great burden on the poor, except the skilled labourers. The first difficulty the middle-class poor had to face was that months before the event the greedy house-owners made them vacate their houses. This was followed by a sudden rise in the price of firewood, and other necessaries of life. A few rich contractors have no doubt made some profit, but the only Indian traders of Delhi who did any real business were the sweetmeat-sellers and *kasairas* who sold utensils of every day use in large numbers to camp followers. The dealers in *pashmina-kimkhab*, embroidery work, silverware, jewellery and other articles had no market. Even the English importers found it difficult to pay their way. Owing to the inability of the railways to send out goods, the dealers in piece-goods, whose daily sale during this season amounted to a lakh of rupees, suffered heavy losses. All this happened because Delhi was too small a town and quite unprepared for such a great function. Whenever any necessity does arise for holding any grand Darbar, we hope no such mistake will be again committed and greater regard will be paid to the health and convenience of the numerous people who are expected to come and take part in such festivities."

Treatment of natives at the Coronation Darbar and the Arts Exhibition at Delhi.

4. The *Jádu* (Jaunpur), of the 13th January, in its columns of miscellaneous news, complains that the Police most disgracefully ill-treated natives at the late Coronation Darbar held in Delhi. A special enquiry has been ordered to be made in the affair. A deplorable distinction was also made in the treatment of natives and Europeans at the Arts Exhibition, and the Viceroy is said to have been displeased at this.

JÁDU, 13th January, 1903.

Natives of India in Natal.

5. The *Hindustani* (Lucknow), of the 14th January, refers to the confidential reply which Mr. Chamberlain is said to have made to the address presented to him by the Chamber of Commerce at Pretoria, advising the latter, if they are afraid of their country being flooded by Asiatic immigrants, to get an Act passed declaring Asiatics unfit

HINDUSTÁNI, 14th January, 1903.

to be allowed to immigrate, and making it penal for indentured coolies to stay on in Natal on the expiry of the term of their contract. If such is the attitude of Mr. Chamberlain towards Asiatics, there is very little hope of his getting justice done to the natives of India in Natal. Unfortunate indeed are the Natives of India, and they must submit to their lot in the best way they can!

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Hindosthán, 12th January, 1903.

Extension of the operation of Village Courts Act to the Basti Tahsil of the Basti District.

6. The English *Hindosthán* (Kalákánkar), of the 12th January, says:—"It is reported by the *Advocate* that the provisions of the Village Courts Act, 1892, have been extended to the Basti tahsil of the Basti district. The area of the Tahsil has been divided into 55 circles, and a village court will be established in each circle. We hope the Local Government will extend the provisions of the Village Courts Act to the important tahsils of the other districts of the United Provinces to save the poor villagers from the ruinous heavy expenses of litigation and from the trouble of attending District Courts."

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Awázah-i-Khalk, 16th January, 1902.

A complaint against the Municipal Board, Benares.

7. The *Awázah-i-Khalk* (Benares), of the 16th January, agrees with the *Amrita Bazar Patrika* in condemning the Benares Municipal Board for sending to England for an Assistant Engineer and an Inspector. The Board has already in its service a European engineer, and it is difficult to realize what need it has for another. The Board is not going to undertake any very difficult work for which an additional European engineer is required. Probably it will fill up the *Machhodri* tank or lay out a garden, but for such ordinary works a native engineer would do. It is a pity that natives, though qualified, should not obtain employment in their own country, and receive posts which are in the gift of their own countrymen.

(e).—Education.

Advocate, 15th January, 1903.

Advocate on the scheme for the establishment of a Teaching University in Uthcnited Provinces.

8. The *Advocate* (Lucknow), of the 15th January, says:—"The youngest University in India runs fast. With the over-confidence of young age, untempered by experience, the Allahabad University has played and is playing many pranks. Led by self-sufficient Senators, it has arrogated to itself the title of the best University in Asia, the only one in the East fit for original research. Unluckily, however, holders of its highest degrees, so much flourished by itself before the world, think them rather cheap and do not unoften aspire to the same distinction from the premier University, evidently setting more value, though mercantile, to the diplomas of this than to those of the local. But the world is always worldly and distance lends enchantment still. It is indeed in the fitness of things that even Lord Curzon's tight hold cannot rein the prancing promoters of University education in these Provinces. Before the ink with which the re-assuring Circular-Letter was written is dry, before the glare of the 'Field of the Cloth of Gold' is worn off, and before the dizziness caused at Delhi is dead and past, we are confronted with the news that the Local Government are considering the possibility of establishing a Teaching University in Allahabad. It is not given out who submitted

the proposal and where the inspiration came from. Dr. Thibaut, Principal of the Muir Central College, had a scheme ready to hand and took the Universities Commission into his confidence in the matter. That body was not however willing to be drawn in such a *tête-a-tête*, and took its revenge by coldly ignoring the existence of such a proposal, if not of the proposer himself. But the amiable German philosopher must philosophise ; and his philosophising has moved our aged and sedate Proconsul, the Chancellor of the University.

The scheme is simplicity itself. The Muir Central College should be strengthened and devoted to the higher branches of learning. The Intermediate classes would be given up to be undertaken by a new college to be founded for the purpose with a new staff. Several new chairs would be added to the existing ones in the Muir College and thus facilities should be given for evolution of scholarship among Indian youths in the sense in which it is understood in the West. The B. A. classes may as well be transferred to the proposed new college if the M. A. courses are properly patronised. Sir Antony MacDonnell made a generous grant to the college to be better equipped for training science graduates. His successor means to turn it into a right royal University. To this wish we have nothing but to wish every success and realization in the fullest extent. In this scheme the general education expected of every young man who wants to be dubbed educated, rises up to the B.A. degree standard as it obtains in this country. With such an idea we have every sympathy. For an artisan, draughtsman, or an elementary mechanic, simply a bread-and-butter education may be sufficient, but for one whose status in society is not determined by birth alone and whose career is not irretrievably chalked out from the time he sees the world, a general education to rouse his intellect, to train his hand and eye and to direct his will to a definite direction, is an imperative necessity. And no scheme where the standard is lower than that of the B. A. answers this purpose. This should, we urge upon the Government, be equivalent to the exit examination from secondary schools in the West. In France, this is the custom. The boy leaving the Lycee leaves generally with his B. A. degree. The Commission did not recommend such a course, but Sir James LaTouche may by a fiat of his Chancellorship. We hope he would. In German and other Continental Universities they confer degrees that carry with them the title 'Doctor;' as such there is but one degree for one subject. In India we would advocate the adoption of the French system. The magic words B. A. do save much trouble afterwards and prevents, in this land of *chits* and certificates, the carrying of bundles of those amiably lying documents, more the offsprings of a desire to be at peace with the world than the evidence of due discharge of duties and developing diligence in hitherto dormant subjects. Specialisation is a good thing, but it cannot begin very early without the creation of bigotry—no matter if intellectual bigotry—and narrowness of sympathies. Nothing less than the B. A. standard and with the degree attached to it should terminate general education. Even for the spread of scholarship in graduates an educated community is a better guarantee than a pack of ignorant fools.

A Teaching University is an institution to teach many subjects and is composed of as many chairs as there are subjects, but to every candidate it has arrangements for teaching but one subject so as to make him a specialist in it. Nay, more. A student of Physics, for instance, will here be given full facilities to learn how far the world has advanced in its knowledge of the particular branch of his choice, and how in the other centres of special education his brethren-in-knowledge are busy with unsolved problems. Here he is walking old and trodden ground still. Then he will take a leap into the unknown and will engage in research work himself. For this purpose the laboratory must be equipped with up-to-date instruments and appliances, the library stocked with the standard works of latest edition and with journals from all famous centres of learning. Professor Ramsay thinks success depends on the observance of two fundamental maxims :—First, choose for professors men who have made some reputation, and are engaged in active prosecution of research ; second, give such men wide liberty in dealing with their subjects and with their students. Are the Local Government ready to act up to the above ideals ? Where are the Professors to kindle the fire that will ever burn in the breast of a student and make him for life a seeker after truth ? Physics, Chemistry, Mathematics, History, Philosophy, Language and Literature, already on the

University bow, require additional strings to complete the tale, namely, Medicine, Agriculture, Engineering. Can the Government undertake to find the funds urgently required to teach one and all of these subjects in their highest stage so as to send out specialists well versed in the up-to-date knowledge of their subjects and with the power to use it for expanding the world's horizon of this knowledge ? In the matter of general education an imperfect scheme may *chal*, there are so many ways of getting it outside the college walls, but for becoming a specialist, let not the Government think of the present environments, this difficulty and that clog on the wheel, and evolve out an institution of the neither-fish-nor-fowl type. Give us the very best University, if funds do not permit, for teaching one or two subjects only; but, pray, do not play pranks with the ideal and have a morbid Anglo-Indian edition of an ideal institution."

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Nil.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

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PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces of Agra and Oudh.

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ADVOCATE, 18th January, 1903.

Alleged unsatisfactory treatment accorded to some native guests to the Coronation Darbar, at the various Darbar functions and the Railway station at Delhi.

1. THE *Advocate* (Lucknow), of the 18th January, says:—"During the last few months we came to learn that the word 'guest' has many meanings. We have heard of real guests, 'paying' guests, and 'begging' guests. We do not know in what category we should include the majority of the people who had flocked to Delhi; but this we know that, except the members of the Press, about whom we propose to devote a separate article, the majority of the nobility and gentry invited from different parts of the country were no guests, at least as *we* understand the word. The Government had allotted a piece of land to these on which they were asked to pitch their tents. They were to bring a fixed number of friends, relations and employés, and they were to arrive before a fixed date and were not to leave the town without previous orders of the officer who acted as their *chaperon*. The police was appointed to keep watch and ward over their camps, not necessarily over their property, for which purpose they had their own men. They were the 'paying' guests of Government, and if the expenditure which these guests incurred to answer the invitation sent to them were added together, it would be found that to them the Darbar has cost twenty times more than what it has cost their host. At this place we are not going to discuss the question whether the paying guests have got anything in return for the expenses incurred by them in the shape of honours, advancement of their individual or their country's interest, or even sufficient enjoyment for the money spent. Here we shall content ourselves with saying this much that the majority of the Indian guests have taken back with them feelings which are the reverse of happiness and an amount of pity for the helpless condition of their countrymen in the bargain. We know how much heart-burning there was when the first list of invited guests appeared in the press: how provincial rulers were pestered by applicants for the honour of being 'paying' guests, how our zamindars and talukdars went all the way to Naini Tal with sanads and certificates of loyalty, and how great was the disappointment when His Honor had to say 'no' to many of the humble applicants. Such is the degraded state to which our so-called leading men have reduced themselves. The rich and the well-to-do are mad after distinctions which would distinguish them from their less pushing but perhaps more honest neighbours; our middle-class men are mad after *tamasha*. But how did both fare? To commence with the Viceregal entry: the Maharajas, the Rajas, the title-holders and the title-hunters were all huddled together and had to sit under the midday sun for hours together without a *shamiana* or even an umbrella to protect their heads. After the procession had passed, the Rajas and Maharajas were seen running about in search of their carriages, and in doing so they had to walk long distances. The honoured guests could have been better treated and saved this indignity. Worse was the experience of the same personages at the fireworks, and no better at the opening of the Exhibition. The ruling chiefs occupied seats on the platform, and after His Excellency the Viceroy had delivered that memorable speech which for breadth of feeling and patriotism for things Indian might well have been delivered from the Congress platform, only the chiefs and high officials entered the Exhibition, the other guests had to go aside to make room and wait for an hour before they could be admitted into the Exhibition building. The poor Maharaja of Balrampur had to wait in the motley crowd of orderlies and *musahibs* of the chiefs for over an hour before he could enter the hall. The scene was utterly humiliating. Speaking of the Maharaja of Balrampur, one may enquire why he was asked to take fifteen elephants to Delhi, to parade them in his camp, when it was not intended to allow him to join the procession. The Government would surely not have been guilty of any sacrilege had a few big zamindars been selected from different provinces to follow the chiefs in the procession. The Exhibition was the most mismanaged affair, and the people simply came away disgusted from it. A curious notice was issued by the authorities, saying that it would remain open throughout January from 6 A. M. to 12 in the midnight, except when it was to be

closed for State purposes. Now there was no knowing when the Exhibition would be closed. Respectable guests of Government and visitors from long distances went to the Exhibition after breakfast, paid the entrance fee, which was doubled without any previous notice, and as soon as they had begun to see the Exhibition they were asked to leave the building as the Exhibition was being closed, of course, for State purposes; and if there was any delay on the part of the visitors, they were physically driven out, and there was free use of the baton by both the European and the native police. This was simply disgraceful and extremely unfair. No apology nor any excuse can repair the insults heaped on highly respectable people by the managers of the Exhibition. The arrangements in the Darbar were excellent, though the guests from these provinces, specially the taluqdars, could not bring away pleasant remembrances. Many a Taluqdar of late has begun to copy the ruling Chiefs in the matter of head-dress, by adding *Kalgi* to their head-dress. To see these territorial landlords with *Kalgi* on, sitting on cushioned chairs at the back of officers was surely not a pleasing spectacle. From our part of the country, the number of gentlemen who with some effort obtained Visitors' Tickets was large. They could not get better seats than what was available in the last Block from which they could neither see other parts of the Amphitheatre nor could they have a clear view of what was passing near the Darbar Throne. We pity them for the trouble taken by them in their hunt after a mere shadow; yes, our people go mad for mere shadows and become ready to undergo sacrifices which they will not incur for any noble object. The Government or Englishmen cannot be blamed, if such visitors did not receive that amount of attention and respect which they consider to have been their due. The fascination of the Darbar carried a very large number of people from the neighbouring districts of the Punjab and the United Provinces to Delhi. After the fire works were over, many visitors were anxious to leave by the first available train. Consequently there was a greater rush on the Delhi Station than what is witnessed even on occasions of religious fairs. The station authorities employed the services of European Sergeants of Police along with the Railway Police, and this combined force acted most disgracefully on the 3rd and 4th January. People were treated like sheep, assaulted with the baton and lashes, and turned out of the platforms and maltreated in diverse other ways. Such was the maltreatment suffered by a member of the Press, an honoured 'guest' of Government, that a message was sent by Mr. Narendranath Sen to the Private Secretary of the Viceroy drawing attention to this sad state of things, who at once set matters right, and we are glad to say that there was no complaint of maltreatment after the 5th of January. The higher railway authorities had opened a register and showed courtesy to all who went to them to get berths for themselves registered. The scene on the 3rd and 4th January was however so distressing that it brought shame on the railway administration. We at the same time do not absolve from blame our own countrymen, who ought to have known that it was a physical impossibility to take away hundreds of thousands of visitors in one day. All the same the railway officials could have avoided the assaulting the 'paying' and 'non-paying' guests of the Government of India. Speaking of the police, we may say it was a mistake not to employ largely in the Darbar management the Hindustani police from these provinces. Many Punjabi constables could hardly make themselves intelligible to men from the other provinces; they misunderstood each other, and consequently there was a great deal of mismanagement. That the European police, specially soldiers, wherever they were placed, were more courteous than the average Indian constable is unquestioned. That the latter was more insolent and more exacting is an admitted fact, and this state of things will continue until more literate persons are employed in the constable's grade. It was natural that both the native and the European police should be more attentive to the people with hats and coats on, as the oriental dress was decidedly at a discount. Say what Lord Curzon may with commendable eagerness to protect the Indian characteristics of dress and mode of living, the times have surely changed, and in every hour of his life an Indian wearing the Indian dress is convinced of the fact that to save himself from insults and indignities at the hands of the Police or Railway officials and to exact greater respect from even Anglo-Indians, he must Europeanise himself. We may here mention an incident. Two highly respectable Indians went to visit a certain camp early one morning dressed as first class Indians would be. The Police would not allow them to enter the camp. The gentlemen

in vain pleaded and reasoned with the policeman who was allowing people with hats on into the camp. These gentlemen returned disappointed. The same evening they went to the same camp in English dress. The colour of their skin placed them beyond the class of the proverbial eight-anna: but one gentleman had a hat and the other a felt cap on. The policeman did not object to the gentleman who was dressed every inch of him like an Englishman, but would not allow his friend. He in vain protested and said that his friend was also a 'kala log' and no better than he, but he had privileges which the highest Raja in Indian dress could not have. After these sad experiences who can prevent the Anglicisation of the Indians at least in the matter of dress? Who can prevent young men from adopting English dress at least to protect themselves from the insults and indignities from which they cannot protect themselves even on occasions like the Darbar, if dressed nationally?" [The *Hindústáni* (Lucknow), of the 21st January also contains an article on the subject, expressing similar sentiments].

BHÁRAT JIWAN, 19th January, 1903.

2. The *Bhárat Jiwan* (Benares), of the 19th January, is angry with the London *Times* and other English papers of that class for declaring that the success of the late grand Coronation Darbar at Delhi was due to the strength, prowess and greatness of the British nation and its efficient administration of India. The English papers should not forget that their countrymen have never achieved anything in India without the help of natives themselves. For example: the Sepoy Mutiny which was brought about by the blunders of the British Military authorities themselves was not suppressed, but through the agency and instrumentality of the native troops, as the *Englishman* lately admitted in one of its articles. Are devoted and loyal subjects like the Indians, who are ready to sell their lives dearly for their Government at all times, to be found anywhere else on the face of the earth? A portion of their own countrymen were fighting to expel foreigners from their country, but the native troops stood fast by the foreign Government and enabled it to put down the rebellion. There is not the least doubt that it was the native troops that saved the British Government, and flag, in India from the hands of mutineers, and Englishmen should not overlook this fact, which is handed down in large letters in History. Take another instance of emergency. While in other countries the people hold their Governments themselves responsible for their sufferings during a famine, the people of India quietly submit to the calamity and do not utter a word of complaint against Government. The successful administration of India by the British is largely due to the assistance ungrudgingly rendered by the natives, on all occasions of emergency, and Britons will do well to bear this in mind. It is true that Britons are good rulers, but Indians are not bad *slaves*.

Comments on the views of the London *Times* on the success and greatness of the late Coronation Darbar at Delhi.

PRAYÁG SAMÁCHÁR, 17th January, 1903.

3. The *Prayág Samáchár* (Allahabad), of the 17th January, observing that the Darbar festivities being now all over, Delhi is reduced to its former state again, says that the Coronation Darbar has proved a sad disappointment to the people. They had built various hopes on it, but none of them were realized, no concessions whatever having been made to them. Lord Curzon has remitted for three years interest on the loans advanced to the native chiefs, in honour of the Coronation Darbar, as a reward for the services rendered by them in the Transvaal, China, and other wars. In the first place the native chiefs did not ask for the concession, nor did they urgently require it. The people who are groaning under the various taxes, prayed for the remission of some of them, but their prayer was not heeded. Secondly, the native chiefs rendered aid to the Imperial Government and they have been rewarded with the money of the poor Indian tax-payer! If the chiefs' services were to be rewarded, the grant should have come from the Imperial Treasury, and not from the taxes raised from the hard earnings of the people. Lord Curzon was perhaps too much engrossed in the arrangements of the festivities, &c., to take this, the poor tax-payer's, view into consideration.

***Prayág Samáchár* on the remission by the Viceroy of interest, for three years, on the loans advanced to the native chiefs, at the Delhi Darbar.**

SULAH KUL, 16th January, 1903.

4. A correspondent of the *Sulah Kul* (Gorakhpur), of the 16th January, observes that the titles and salutes conferred on native chiefs, European officers and others in honour of the Coronation Darbar were well deserved, but that it does not see why the Maharaja of Gwalior and the Begam of Bhopal have

Distribution of titles and honours on the occasion of the Coronation Darbar.

been left out in the cold. Both of these rulers not only bear excellent characters, but devote the whole of their time to the administration of their respective States. No native editor or poet has been honoured with a title in honour of the happy event. Khwaja Altaf Husain Hali, who has especially distinguished himself in writing Urdu *marsiás* (elegies), was well worthy of being honoured by Government.

5. The *English Hindosthan* (Kalákánkar), of the 21st January, says :— ENGLISH HINDOSTHAN, 21st January, 1903.

Treatment of the troops concentrated at Delhi at the time of the Darbar.

The troops which were concentrated at Delhi to add lustre to the Darbar had to rough it in camp, but they were in comparative comfort considering the hard work and short rations connected with the Manœuvres. All the same they were plumped down on a bare plain without any of those conveniences and luxuries which were so much in evidence in the encampment near the Ridge. They had to pay even for the lighting of the roads and no grants-in-aid of any kind were made to them. But to make matters worse they were compelled to buy food, forage, grain and all other supplies from the Government stores that had been accumulated at enormous expense. It might have been supposed that this would have been an advantage and that low prices would have ruled : but on the contrary, *nirakhs* (rates) were fixed under orders from the Military Accounts Department, which were exorbitantly high. In some instances the rates were 100 per cent. above those ruling in the outside market, which was extremely well-stocked. The result is that in the case of native regiments particularly, the officers and men will be seriously out of pocket, even if they are given "compensation for dearness"—an artificial dearness, be it remembered, created by Government itself, for it was purely official action which fixed the rates. A malicious story was afloat that orders had been issued for a profit of a lakh of rupees to be made by the Supply Officers ; but this, of course, is a fable. In the interests of the Army we trust that inquiries will be made from Army Headquarters as to the arrangements under which men and horses were fed at Delhi. This is a matter for *Truth* to take up.

6. The *Rohilkhand Gazette* (Bareilly), of the 16th January, says that since the 1st idem the editor has received a number of communications in which the question is asked, what concession the Government has made to the people of this country in honour of His Majesty's Coronation. Most of these communications have been received from Government servants who are really more deserving of Royal favours than others. One of the writers suggests that such Government servants as were dismissed in 1902, for faults other than that of embezzlement of public money, might be reinstated. This request, if granted, will cost Government nothing, and many petty clerks who have lost their employment owing to the District Magistrates having become displeased with them for slight faults, will long remember His Majesty's Coronation with gratitude. Another writer recommends that such tahsildars and candidates for tahsildarships who have failed to pass the departmental examinations in all the three chances given them, and are to be removed from the service on that ground, might be exempted from the examination in honour of the Coronation. ROHILKHAND GAZETTE, 16th January, 1903.

A suggestion for the reinstatement of dismissed Government servants and the exemption from the Departmental examination of Tahsildars who have failed to pass it, in honour of His Majesty's Coronation.

7. The *Advocate* (Lucknow), of the 22nd January, observes :—MAX discovers the cloven hoof of Britannia, the beautiful, though not always bountiful, particularly when Indians are concerned. Our Princes at home and our people abroad lament their fate. Even in the year of the Coronation and at the Proclamation of the same, there was a promise of sympathy and a show of sentiment, while the performance was a further restriction of privileges as far as Indian Princes were concerned. From friendly allies they have been degraded to vassals, with a show of power and a lack of substance. As these could not be altogether got rid of, Lord Lytton discovered their weakness before the Delhi Assemblage of 1877 and wrote to Mr. Disraeli thus :— ADVOCATE, 22nd January, 1903.

The Indian problem at home and abroad.

> Small favours and marks of honour . . . such as an additional gun to their salutes, right to a return visit from the Viceroy, or a more honourable place in the Darbar are quite as highly prized and appreciated as the more substantial benefits of augmented territory and revenue, conferred in earlier times upon their families by Aurangzeb or Akbar.

Anyhow the British Government in India must secure completely and utilise efficiently the Indian aristocracy for its purpose. And the problem was not easy then. 'For whilst on the one hand,' so wrote the crafty politician, 'we require their cordial and willing allegiance . . . . . on the other hand, we cannot certainly give them any increased power independently of our own.' Necessarily there was much racking of the brain and very many expeditions in the heaven above and into the bowels of the earth below to light upon a good-for-nothing solution. And the fertile brain of the novelist's son produced it in no time. 'Fortunately for us,' so he wrote, 'they (the Indian aristocracy) are easily affected by sentiment and susceptible to the influence of symbols to which facts very inadequately correspond.' Forthwith Lord Lytton proceeded to tickle this susceptibility and gained his point. Additions to guns fired in their honour were made and most of them were made 'Counsellors of the Empire.' In return they acknowledged their vassalage to the sovereign. After a lapse of 25 years the Coronation Darbar brushes away some more privileges. They are no more, though informally, the 'Counsellors of the Empire,' their guns were not fired, and their visits to the Viceroy and the Duke were not returned. In place of the *fact* of revenue and territorial augmentation they were satisfied with the *fiction* of sentiment in 1877 ; in this year of grace this very gloss of attention to susceptibilities is removed, and they are left to the cold embrace of neglect and indignity. Their womankind are braver than they for refusing to see the Vicerine and the Duchess as return visits were not assured. If sometimes foul is fair and fair is foul, in politics man is woman and woman is man.

Abroad Indians are the object of special attention of the English Colonist, certainly not attention of the type that a lover bestows on his sweetheart. Last year just when preparations for the King's Coronation were in progress in England, the Federal Government of Australia reduced to practice their Immigration Restriction Act, whereby no Indian would be allowed to land in any port of that Commonwealth who could not write to dictation in one of the European languages. The last *India Gazette* reveals the mind of South Africa in regard to Indian traders formally, and publishes a fact, *by order*, as the phrase goes. We are therein told that the Government of India have received intimation from His Majesty's Secretary of State for India, that the Government of Cape Colony has passed an Act similar to the 'Immigration Restriction Act, 1901,' issued by the Commonwealth of Australia. The Act will come into force from the 30th January 1903. Copies of the Act have not yet been received, but it is understood that under it immigrants will be required to write satisfactorily an application in some European language, and its effect will, no doubt, be practically to exclude from the Colony Indians of the labouring and petty trading classes. The Governor-General in Council requests all Local Governments and Administrations to take steps to make the information generally known, and to warn intending emigrants at the port of embarkation of the risks they incur in proceeding to the colony. This legal enactment is followed by Reuter's message about the private conference between Mr. Chamberlain and the Pretoria Chamber of Commerce, about shutting the door of South Africa against Indians by stigmatising them as 'undesirable' immigrants. What a commentary on the smooth-faced—ahem ! unparliamentary language indulged in by Lord George Hamilton in reply to the deputation on the grievances of Indians when he assured us that the Colonists had an inherent dislike to enforcing the regulations as against Indian settlers, as being contrary to the instincts of the British Constitution ! What unctuous piety ! and political spirituality ! While Lord George Hamilton gave expression with upturned eyes and a reverential attitude to the nonsense about the Delhi Darbar solving the problem of Indians in the Colonies, Mr. Chamberlain kept a discreet silence and might have been gloating over his colleague's coming crash when he would be across the high seas and solitary monarch of the situation abroad.

The British Indians in South Africa presented addresses of welcome to the Colonial Secretary in more than one place. The dictum of congratulation for Coronation without prayer for privileges that obtained in India was not enforced in Africa. Our countrymen made no secret of their troubles and laid them bare before the 'Man on the spot,' who holds in his hands the power to make or mar their position and prospects. Beyond mere acknowledgment, the Colonial

Secretary did not vouchsafe any other reply. He refused to be drawn out, perhaps the Milnerite blinkers were not then in their proper place. But he has not kept his mouth shut. As to the Indian indentured coolie he has thrown the weight of his influence and opinion on the side of the Colonist; the Indian trader he means to class as an 'undesirable' immigrant. The policy may be said to have been laid out in its bare outlines, but sufficiently clear to indicate the future position of Indians in South Africa. While Joseph thinks in this strain, Johnston sees the salvation of South Africa in the import of Indian labour, but for the fact that 'the whole of white and black South Africa is opposed to its introduction.' And thereby hangs a long tale, which we cut short. Between Lord Curzon's rhetorical flourish on 'fair and righteous dealing,' 'equity and benignity,' 'guaranteed rights and privileges' and the dodging of these high sounding principles by Mr. Chamberlain, MAX becomes a versifier, and thus :—

"O for a forty parson power to chaunt
Thy praise, hypocrisy, O! for a hymn,
Loud as the virtues thou dost loudly vaunt
No practice."

Appointment of Mr. Bourdillon as the Resident of Mysore.

8. The *Advocate* (Lucknow), of the 22nd January, says:—From the rulership of people, a most democratic people, the Hon'ble Mr. J. A. Bourdillon is to become a ruler of a Prince, the most aristocratic of ruling Chiefs of India. Age and experience sit heavy upon the back of the acting Lieutenant-Governor of Bengal—that with regard to trying criminal cases, writing Secretariat Circulars and presiding over social functions and the Darbar camp—but as to service in the Political Department, Mr. Bourdillon is but a 'raw,' old, if not awkwardly grown-up, boy. It was only as Under Secretary to the Government of India and as a member of the Famine Commission of 1901 that Mr. Bourdillon saw service outside Bengal and that too for a very short time. Hence there is something like a dramatic boldness about his appointment from the acting Lieutenant-Governorship of Bengal to the office of the permanent resident of Mysore, quite in keeping with many a bold doing of Lord Curzon. The masterly—not inactivity, as the phrase goes—but activity, exhibited by Mr. Bourdillon in the Patna Pennell Case and in the very early stage of Lord Curzon's Viceroyalty, certainly marked him out as the man more suited to the use of the strong hand, the creed of Residents and Politicals, than to the show of a finer feeling necessary in adjusting the fastidious fulminations of touchy officers and fidgety lawyers. The Viceroy did not forget it. But such an official could not be drafted to a second class post. And his acting Lieutenant-Governorship cleared the coast, and many susceptibilities have been overriden to award the reward. It is, however, in accord with a precedent: For Sir James Lyall and Sir Mackworth Young went to the Residency direct from the Panjab Commission and went back as Lieutenant-Governor. In this case history may stop half way while repeating itself.

ADVOCATE, 22nd January, 1903.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

Nil.

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(d).—Municipal and Cantonment Affairs.

PRAYÁG SAMÁCHÁR, 17th January, 1903.

A complaint against the Municipal Board, Benares.

9. The *Prayág Samáchár* (Allahabad), of the 17th January, states that the Benares Municipal Board has advertised in an English paper for the services of an Assistant Engineer and an Inspector on salaries of Rs. 400 and Rs. 200, respectively. What sort of men the Board will be able to secure in England on the salaries offered can easily be imagined. But are there no natives to be found in India who could efficiently discharge the duties of an Assistant Engineer and an Inspector for the Benares Municipal Board? Indeed, it is true patriotism on the part of the Board to import men from England for such simple work! [The Hindi *Hindosthan* (Kalákánkar), of the 17th January, expresses the same views.]

(e).—Education.

ADVOCATE, 22nd January, 1903.

The Allahabad Law Professorship.

10. The *Advocate* (Lucknow), of the 22nd January, observes:—"A jobbery of the worst description has been perpetrated in the appointment of a successor to the late Mr. D. Banerji. Mr. P K. Sorabji, B.A., LL.B., not much known outside Allahabad, has been pitchforked into the post. The real reason why he has been appointed is said to be that he is a Christian, and that the Vice-Chancellor is alleged to have taken a trifle too much interest to get him in. We know that the Vice-Chancellor of the University, Mr. Justice Knox, is more a *padre* than anything else, more a simple babe in his faith in what friends say. The reasons that were ostensibly given for Mr. Sorabji's appointment were: (1) that he had little work in Court and consequently would be able to devote his whole heart to the work in College, and (2) that he was a good platform speaker and would be able to make his lectures interesting, No question was raised by the Director, and Mr. Justice Knox smoothed all objections raised by the Chief Secretary as to whether Mr. Sorabji's attainments in law were of the required standard. A sound knowledge of law is certainly the first qualification that a Professor of law should possess. The best test of a sound knowledge of law of any lawyer lies in how he applies it, and a large and increasing practice only—the very ground on which Dr. Satischandra Banerji's recommendation has been set aside—incontestably proves the possession of such knowledge. The recommendation of the Principal of the College was not accepted, nor that of the Chief Justice, nor that of the majority of the High Court Judges. The Director went through the farce of making a reference to the High Court, but it seems he made pactically no use of that reference. Well, we should think there was no necessity at all of making such a reference, unless it was only formal. But having made the reference, Mr. Lewis ought to have respected the opinion of the Judges of the High Court and ought not to have insulted Indian public opinion by setting aside the claims of one who was senior to Mr. Sorabji in every respect: as a scholar, as a Law Reader and as a practising lawyer; and who had the further recommendation of the support from the Principal of the Muir College, his immediate superior and better judge of his work as Professor, and the support of the High Court Judges, the best authorities on his worth as a legal practitioner. It is an open secret that passing over Dr. Banerji's claims has been justly taken as an affront offered to the entire Vakil section of the Allahabad Bar, and, for aught we know, this feeling is largely shared by not a few Barristers. There has been a great deal of talk recently indulged in regarding the establishment of a model law college at Allahabad—and this is the result! The Principal of the Muir Central College is in despair, for Dr. Satischandra Banerji who ought to have got the post, has resigned his Readership and acted as any man with a sense of self-respect would have acted under such circumstances. In fact he had no other alternative, because he could not but regard Mr. Sorabji's appointment as a direct insult to him. He had been a Law Reader for sometime, and upon Mr. D. Banerji's death he had been appointed 'Law Professor sub *pro tem*,' but was not confirmed. The Principal spoke very highly of his work, but that did not help him in the least. Just compare the qualifications of the two candidates, the successful and the discomfited. Mr. Sorabji is a B. A. and Barrister-at-Law, while Dr. Satischandra Banerji is an M. A., Premchand Roychand scholar and LL.D. Both are Indians, though professing different faiths and hailing from different provinces. Certainly

Mr. Sorabji's pilgrimage to the Inns of Court in London made him a marked man, and stay-at-home Dr. Banerji is yet an unregenerate Indian, if not an unmitigated heathen.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

11. *Al Bayán* (Lucknow), for January, contends that in order to successfully govern a people, it is very necessary that the ruling class should adopt the manners, customs, &c., of the former, so that there may be perfect identification between the two classes. History shows that no sovereign was a successful ruler who did not identify himself with his subjects in manners, habits, &c., even though these might be vicious ones. An alien Government should at least leave the habits and manners of the subject people untouched, and thereby conciliate them to foreign rule. But Englishmen pride in ruling over the Indians who are thoroughly loyal to their Government, though their respective habits and manners are quite dissimilar. Englishmen regard Indians as an extremely despicable and inferior people, as is evident from all their actions. But despite all the contempt, disgrace, and ill-treatment the Indians receive at the hands of Englishmen, they cringe and fawn upon the latter. Why, the Indians consider it a great thing if they are able to secure the goodwill even of the "dogs" (menials ?) of their English rulers.

AL BAYÁN, January, 1903.

Attitude of Englishmen towards Indians.

12. The *Advocate* (Lucknow) of the 22nd January, says:—"Evidently there is a white mutiny in progress in India against the Viceroy and Governor-General in Council. It began long before the Darbar, got expression at the Assemblage and is simmering in spite of the cold weather. The poison spread far and wide and has stricken both the civil and military sections under the Government. To the Darbar incident anon. Three private soldiers, Lane, Emerson and Dench were out shooting on August 5th and strayed into a reserved forest where Kamaruddin, a forest watcher, was on duty. He saw them with guns and asked them for their permit. They showed him the regimental pass that gave no permission to shoot in a reserved forest. When asked they refused to leave the forest and began to 'maul' the guard. One of them took him by the arm and dragged him half-a-mile. This did not shake out the guard's sense of duty. When they tried to shoot at something, he interposed. Thereupon he himself was shot in the thigh and clubbed over the head. He fainted away and was taken to a hospital. The Medical Officer there found a gunshot wound in the left thigh and extracted thirty pellets from it; he also found three wounds of different sizes in the scalp. The next step followed.

ADVOCATE, 22nd January, 1903.

Case of three European soldiers who wounded a forest watcher in Trichinopoly, Madras, and the ovation to the 9th Lancers by Europeans at the Darbar Amphitheatre.

Kamruddin was able to identify the privates. They were thus put upon their trial before the District Magistrate of Trichinopoly. This blessed officer took pains enough to go through the case but discharged the prisoners at the end.

* * * * * * * *

The prisoners had every reason to be thankful to the Magistrate, but the Government of India took a different view of the matter. Friday last the Public Prosecutor moved the Madras High Court for admission of a petition for revision of the Magistrate's order. He held that the three prisoners had been given the benefit of a very narrow doubt. The three privates were the only ones allowed to go out on that day. What was more convincing was the fact that one of them was identified even after he had shaved off his moustache. Justice Sir James Davies ordered the issue of a notice to the soldiers to show cause why they should not be committed for trial to the Sessions.

Now to the Darbar incident. The lances of the 9th Lancers are long enough to extend to England from India and penetrate the Parliamentary bullies both among the Lords and Commons. Their crime is past history and punishment in course of execution. The weakness shown by Lord Curzon in permitting the regiment to escort the Duke of Connaught and take part in the military pageant

at Delhi was the strength, used to a bad purpose, of his Lordship's critics, many of whom were his guests at Delhi. The ovation given to the 9th Lancers at the Amphitheatre, and the cheer given in the review by a gathering composed mainly of officials, and visitors of distinction from England was meant for personal insults to the Viceroy. We are after all orientals and barbarous, hence we shrink back from even the thought of showing our displeasure at our host's action, even if it be not above board. Perhaps the English laws of hospitality are different, and you may kiss as well as kick your host in the presence of the entire company. At least this is the impression created in us by the exhibition of so-much vaunted 'love of fair play' that attains among Englishmen all over the world. Surely it cannot but petulently break out into an unrighteous cheer when their very 'love of fair play' leads an Englishman to weigh evenly in the balance Indian and European life. We have had too many lessons of this love of fair play of Englishmen in India, Africa, and Australia. This love has grown too exacting for us, poor Indians.

ADVOCATE, 18th January, 1903.

The King's Rupee.

13. The *Advocate* (Lucknow), of the 18th January, says :—If the Royal Message sent to the people of India and read out at the Delhi Darbar was disappointing, much more so is the new rupee that bears the impress of the King from the artistic point of view. The softness of the silver gives a blurred presentment of the King ; the hair is faintly indicated, and would wear off somewhat rapidly in the currency of the coin. On the reverse is the simple legend, " One Rupee, India," in three lines surmounted by a " Royal Crown, and underneath in the vernacular " One Rupee " and the date, 1903." At each side is a spray of convolvulus and what look like Crown Imperials. It is not easy for a normal owner of these rupees not up in heraldic devices to understand what special meaning is attached to these flowers to connect them with Edward VII, King and Emperor. The words " Rupee " and " India " already show the wear and tear of exchange, and in this as in all other details, the new Indian rupee is distinctly a decadent work of art. The King-Emperor has neither a crown on the head nor any collar and tie round his royal neck. If silver has deteriorated in value, the artistic device on the rupee had no reason to follow suit.

HINDOSTHÁN, 22nd January, 1903.

A suggestion for the appointment of persons to explain the advantages of vaccination to the people.

14. The Hindi *Hindosthán* (Kalákánkar), of the 22nd January, praises vaccination as a good protection from small-pox, and observes that it would seem from the *Hindu* that a Vaccination Society in London held a meeting in December last and resolved to appoint some persons to visit different parts of the country and to deliver lectures to the ignorant masses explaining the advantages of vaccination. This is a move in the right direction. The larger portion of the people in India are illiterate and unacquainted with the advantages of vaccination, and it is therefore highly desirable that similar arrangements were made in this country, especially in those places where vaccination has not yet been made compulsory. The subject is entitled to the consideration of the authorities and public associations.

NÁTYA PATRA, January, 1903.

The *Magh Mela* arrangements at the confluence of the rivers in Allahabad.

15. The *Nátya Patra* (Allahabad), for January in an article headed " The Magh Mela," says that a fence of bamboos has unnecessarily been put up at the junction of the rivers in Allahabad. The place might be occupied more usefully with the *Ghatiyas' chaukis* (low flat wooden tables) on which pilgrims and other persons might conveniently sit and perform their worship. The authorities should have the *kagár* (high bank overlooking the bed of the river), levelled down by coolies, or permit the Ghatiyas to have this done. The space provided at present for the bathing-ghât is too small, and the District Magistrate should give his immediate attention to the matter, so that the ghât may be enlarged before the day of the new moon, the chief bathing day. The bed of the rivers at the confluence (where people bathe) is very uneven and should be levelled.

OUDH AKHBÁR, 24th January, 1903.

Loyalty and attachment of the people of India to the British Crown—a warning to her would-be foreign invaders.

16. The *Oudh Akhbár* (Lucknow), of the 24th January, refers to the various ways in which the native chiefs, noblemen and the people in general expressed their loyalty to the British Crown on the occasions of Her late Majesty Queen Victoria's two jubilees and death, and of His Majesty King-Emperor Edward

VII's Coronation in England and late Coronation Darbar at Delhi, and observes that these demonstrations are positive proofs of the deep affection and allegiance which the Indians bear to the British Government and should convince the Foreign Powers, who have long since been casting wistful glances on India, that should an enemy make bold to appear on the Indian frontier, he would have to encounter not only two lakhs (of regular troops), but also crores of men, in fact the entire population of the country, Hindus, Musalmans, Parsis, Jews and others, fighting side by side, for the maintenance of British rule and supremacy.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

17. The Agra *Akhbár*, of the 21st January, states that an old mosque stands by the side of the public road near the hospital situated in muhalla Dhusarpara at Agra. The Muhammadans residing in this quarter of the town say their prayers five times a day in the said mosque, and though the majority of them are a class of poor artizans, they contribute to the repairs and daily expenses of the sacred building according to their means. It has been deemed expedient to extend the premises of the hospital, and a large portion of the neighbouring muhallas has been appropriated to the purpose, on payment of compensation. Certain impious Muhammadans have, from some pecuniary considerations, entered into an agreement with Munshi Ganga Sahai, Deputy Collector, to allow the site occupied by the mosque to be utilized for the hospital, and a notice for razing the building to the ground is to be issued shortly. It is said that a certain *daftri* employed in the Collector's office has, by appealing to the greed of, and bringing pressure to bear on, the Musalmans of the muhalla, succeeded in inducing them to part with the mosque. The writer does not see how an experienced Deputy Collector like Munshi Ganga Sahai has been led to enter into such an objectionable transaction, and thereby hurt the religious feelings of Muhammadans in general.

Agra Akhbar, 21st January, 1903.

A complaint against the proposed demolition of a Muhammadan mosque to utilize the ground for the extension of a hospital at Agra.

IX.—Miscellaneous.

18. The *Oudh Akhbár* (Lucknow), of the 24th January, is glad to hear that Nawab Khwaja Muhammad Salim-ullah Khan of Dacca lately entertained at Delhi the Maharaja of Cooch Behar. Such an exchange of mutual good will and cordiality between Hindus and Musalmans is not rare in Bengal, where the relations between them are becoming closer and closer every day. This entertainment given by a Muhammadan nobleman to a Hindu one should, however, be regarded as a memorable event in Upper India.

Oudh Akhbar, 24th January, 1903.

The entertainment of the Maharaja of Cooch Behar by Nawab Muhammad Salim-Ullah Khan of Dacca at Delhi.

Allahabad:
The 27th January 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Nil.

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The Delhi Darbar.

1. The *Citizen* (Allahabad), of the 26th January, says :—"For once the voice of India will be the same as that of the *Pioneer* as it echoes the concluding lines in one of its recent leaders : 'Gaze and admire as we may we cannot avoid being conscious that all that was necessary was being done when the King was proclaimed district by district on his accession. His Majesty might have gone on reigning for another twenty years instead of two and the absence of a Delhi Darbar would have made no difference. One cannot therefore help the feeling that an observance which is no relation to constitutional facts has a certain deficiency, for however successful, while it is merely arbitrary its future is uncertain.' Loyal and pliant India working mostly under the beneficent influence of that Supreme Power that watches over the destinies of the universe needs no reminders from Beaconsfields or Banerjeas to feel a natural sympathy for England. So great is her desire to elevate the position of England that she is apt to declare : Who rules India rules the world. And hence the title *Imperator Universalis* would be the most fitting honor we should like England to engrave on her diadem and to wear it along with our Indian *Koh-i-Nur*. But the Empire of the King of Britain is not limited to India. The British Empire is almost passing our simple geographical conceptions. It is absolutely an empire which knows no night except of its own creation. 'Lord of the British Empire' is a very suggestive title for the King—only it is as unwieldy as we fear is the Empire itself whose flags now wave on the walls of China and now flutter on the castle of Canada, whose army possibly for very want of employment coolly does to death 11,000 Boer children and receives high honors elsewhere as veteran warriors and soldiers, and whose statesmen are more busy in their thoughts of concentration rather than the expansion of the Empire. But while we of India are by no means displeased on the assumption of the King's title as Emperor of India, while we know that India, the keeper of Heaven's Purse, will scorn to grumble at any expenses we might run into for any number of recurring darbars, we only pause to reflect if, after about a hundred and fifty years of her rule in India, England yet knows the art of collecting money from where it should be collected, collecting money without tears, without the employment of all that cautious explanatory eloquence, miscalled parliamentary or statesmanlike. Pageants and processions, honors, exhibitions and medals, dinners and toasts, recollections and reflections it was the lot of the city of Emperors to call as her own on the opening day of the year—these now belong to history, if not to oblivion. So let us proceed and try to read the very soul of the Viceroy in his speech. The Viceregal speech, a little condensed, would stand thus :—

Citizen, 26th January, 1903.

'England celebrated the coronation but five months back. All the Indian Princes, much less the people, could hardly join that ceremony. And hence this Darbar, for the benefit of the Princes and chiefs and nobles and officials and the Army and the people of India—all Loyalty Embodied. The Darbar is an outcome of the Imperial will and signifies the supreme value the Emperor attaches to the occasion. Hence you see his brother here. Dearer than Empress Victoria is to India and to you her son, Emperor Edward, who has just succeeded to a throne most stable, the security and strength whereof lies in the possession of the Indian Empire and the faithful attachment and service of India of ancient tradition, India of rich loyalty. How imposing the spectacle—over 100 chiefs, officers, soldiers representing a force of 2½ lacs, leaders and mouthpieces of 230 million souls—you have here a fifth of the whole human race all animated by one feeling and all bowing before a single Paramount Power! Loyalty testifies to the benign equity of our rule. Loyalty is no mere sentiment or emotion, but is the positive declaration of our faith in the sovereign. We guarantee you peace and privileges, employment, mercy, justice, light and liberty. To win India is something, to hold it by fair and righteous dealing is glory indeed, to concentrate the Empire is the noblest of statesmanship and explains why we meet. Listen to the words of your sovereign :—'Like Mother Victoria, I will govern you humanely and equitably. I

would have a regard for your liberties. I would respect your rights and dignities. I will study your advancement, and watch your welfare. So bless me God to make you happy.' Good and magnanimous words these. But we give you more than words—we won't exact any interest on famine loans for the next three years—and we give you what a whole Gazette records. A great development is not very far. Nothing can arrest the march of progress,—if we keep our borders quiet, if we mutually agree, and if the seasons fail not in their bounty and God refuses not to give us plenty. Your future under Providence is guaranteed, you have before you peace and prosperity, contentment and industry, and a resource in awakened faculties and illimitable capacities. Have faith in your capacities and have faith in our goodness. Do you want a bright future? Realise that only under the British Paramount supremacy all this is possible. May our officers rule with wisdom and virtue! May the Emperor of India live long to rule India securely, beneficently and for ever!"

We hail the speech with every feeling of respect, with every mark of loyalty. But after all we feel what we know the retiring Viceroy must feel ere long and feel with the Emperor too, that the Delhi Darbar has been simply an Imperial superfluity bought rather too dear. How transient is life and how very vain are its shows—what though the shows may be the shows of an Emperor! Shades of Dr. Temple, tell us why did thy hand that crowned the British king and the Indian Emperor of to-day falter as thy lips give utterance to the words *Vanitas Vanitatum*? The lessons of the preacher cannot be enforced too often on an Emperor or a Viceroy on the Princes or the people. What helps man lives for ever. Are not kings and Emperors trustees of the Empire? They cannot alienate, they cannot waste. Limited is not only the will and pleasure of a king, but of an Emperor too. Unless the Imperial will flows in harmony with the will of the Emperor of Emperors, the supreme source of all noble wills, everything is likely to go wrong. The will of God alone governs Emperors and their subjects. Our Emperor is God-fearing. He won't question the candour of our statements, as he cannot question our loyalty. None can question our loyalty when we say that the Darbar has been a mistake. It was meant for Power—but it signified weakness. The paramount British sovereign should have continued the same paramount Emperor of India without any Darbar held side by side with potent miseries gnawing the very life-blood of the people, side by side with famines and plagues, with Imperial deficits and Imperial horse sales, African loans and India's indebtedness, and India's tears shed in silence by the Indian poor. Hindu Princes were carried to the far off shores of England to pay homage to the sovereign. Homage they are all bound to pay—but why tread on the religious sentiment of the people by carrying their peaceful and loyal princes to a distant land as long as sea-voyage and travelling to England are not clearly recognised by society? Who does not feel with the Maharaja of Jeypur when he touchingly says:—'With the permission of your Excellency I would beg to say that I have a great partiality for the old customs and the religious traditions of my country on which are based the very foundations of the Hindu religion. I always prefer to tread in the footsteps of my forefathers, and this I think tends to bind me more and more closely to my people and country. At the same time my Rajput instincts and religious teachings have always inspired me with unfeigned loyalty to the Paramount Power. My leanings to all institutions of my country have led people to consider me old-fashioned and as I grow older and see the change round me, even in Rajputana, the land of India's ancient glory, I sometimes feel sad and despondent and feel like a man living in a thatched-shed. We should be encouraged and helped to keep our place in spite of our conservative tendencies.' And although it is interesting to read in the pages of an English writer that 'the royal nosegays were employed to adorn the carriage which contained the household god of the Maharaja and the priest who accompanied it' and that 'among the items of His Highness' baggage were great jars containing the sacred water of the Ganges and only the Hindu servants were permitted to handle them,' we can only feel what all this means and feel constrained to speak in high terms of the motives that dictated Imperial England to gather the Princes of India in London. We ask once more—Was not the Whitehall Darbar sufficiently representative? If it was, where was the need in spite of the Provincial Proclamations, to go to the expense of another Delhi Darbar? Was it only to show what India was capable of doing?

India is capable of doing more than any number of Darbars or Exhibitions can show. India can suffer, but it suffers with God on her side. India can show examples of self-sacrifice—if only to teach those who worship the Prince of Peace, and yet eliminate his teachings from practical politics in the pursuit of Power and too often preach those fatal doctrines that have wrecked the prospects of many a State. And as India absolutely fails to comprehend how the significantly superfluous Delhi Darbar can at all bring her and England unusual commercial and financial prosperity she approaches her Emperor reverently while she says :—'England! Have power—we do not want it—We want peace, we want God. Only ask Rome, ask the Medes and the Persians, ask Akbar and Aurangzeb if Power alone suffices.'

Do you wish to enjoy peace with power? Come unto your Saviour, approach nearer to Christ who belongs to India—who is guiding your destinies in Asia and Africa, in China and Canada. And for the sake of mere power, do not, ah, do not for the sake of Jesus or of God if you will, ignore even distantly the sentiments that lie deep in the heart of instinctively loyal India—respect for her ancient faith, time-honoured customs and traditions, customs sanctioned by nature herself, those dear religious emotions which no one likes to see extinct in his breast and which the nation loves to prize more than the Imperial Power of England or the freedom of the Great Republic of America."

The Delhi Darbar and the loyalty of the Indians.

2. The *Roznámcha-i-Qaisari* (Allahabad), of the 27th January, publishing an Urdu translation of His Majesty King-Emperor Edward VII's Proclamation (read out at the Delhi Darbar), observes that the time is not distant when Indians will cease to entertain the idea that the administration of justice in this country is influenced by race-feeling; that due attention is not paid to their poverty and distress; that cultivators do not receive sufficient aid; that zamindars' rights are overlooked, and that traders and merchants are heavily taxed, because British statesmen are not fully acquainted with their condition, or quite convinced of their loyalty to the British throne. Rajas, Maharajas, noblemen and other persons gathered together at Delhi to express delight at His Majesty's Coronation and show their loyalty and allegiance to the British Crown, though many of them had to incur heavy debts to meet the expenses of the occasion, from the effects of which they will not be able to recover for years to come. Numbers of those who went to witness the Darbar functions lost their luggage, &c., &c. In spite of all these facts of abject poverty of the people in general, indebtedness of native chiefs, members and representatives of all classes merrily attended the Darbar, which ought to leave no doubt in the minds of the British authorities that the Indians are loyal to the core. In other countries anarchists who seek to destroy the lives of their sovereigns and other rulers, are to be found: but here in India divine honours are paid to the sovereign for the time being. Such being the loyalty and reverence of the Indians to the sovereign, they deserve to be more kindly treated than other British subjects. The Indians are ready to make demonstrations of loyalty at their own cost, even when they cannot afford to do so, whereas the subjects in other countries would do nothing of the kind unless they receive aid from the Government Treasury.

ROZNÁMCHA-I-QAISARI, 27th January, 1903.

Comments on the Delhi Darbar.

3. The *Satya Dharma Prachárak* (Hardwar), of the 9th January, in a long article, giving a brief account of the elephant procession, the Coronation Proclamation Darbar, and the Exhibition, observes that it would not probably be improper to call the Darbar a pageant, the real Coronation ceremonial having been previously held with due solemnity in London. The object of Lord Curzon in holding the Delhi Darbar was to outdo the former Moghal Emperors and the greatest Hindu rulers of India in the matter of processions and Coronation Darbars, and thereby impress both Indians and non-Indians with the sense of British greatness and power. English newspapers have highly praised the variegated dresses of the native chiefs, but they have done this in the same light as one would speak of the apparel of dolls. The Maharaja of Baroda and the Maharana of Udaipur were

SATYA DHARMA PRACHÁRAK, 9th January, 1903.

not present in the procession, having escaped the participation on one pretext or another. The writer was led to infer that of all the natives only these two chiefs had a sense of self-respect: for what other object could the presence of the puppets covered with jewellery, in the procession, subserve than that of bringing ridicule upon India? If Lord Curzon desired to impress foreign Powers with the devotion and loyalty of native chiefs to the British Government, he should not have required these 'clumsy, fat and useless native chiefs' to come in their old-fashioned, gorgeous dresses on which they had to spend lakhs of rupees, but should have rather paraded their troops to make the show effective. However, the procession was a true picture of the helpless and fallen condition of India. The sight of Maharaja Sir General Partap Singh and his cadet corps only, who represented the brave Rajputs of old, really delighted the hearts of the native spectators, and they were cheered all along the route; but the outward splendour of this corps too was scarcely more than a show only. This showy affair could not have failed to convince the outsiders that the natives had fallen so low that they could not stand on their own legs. But the (English?) correspondent of the *Pioneer* found a good occasion to press home its allegation that India was getting richer and richer day by day. The correspondent in question having praised the dresses and jewellery of the native chiefs and noblemen, asks, that on seeing the profusion of jewellery and dress which adorned the person of every one of the chiefs which were sufficient to buy a prince, who could say, what vast treasures and riches lay hidden in the vaults of their treasuries and in their *zenanas*. Was the object of Lord Curzon in repeatedly commanding the native chiefs to come covered with their old-fashioned rich dresses and ornaments to show to the representatives of foreign Powers present at the Darbar that the contention of Mr. Dadabhai Naoroji that India was becoming poorer and poorer was wrong? The speech which the Viceroy prepared at Dehra Dún in a week, and delivered at the Coronation Darbar was a commonplace one. The remission of interest for three years on loans advanced to native chiefs to enable them to provide relief for the sufferers in their States during famine was calculated to make the chiefs only grateful to Government: but Lord Curzon could impress the masses with the grandeur of the Darbar only if he had remitted the entire outstanding arrears of Government revenue. Amongst the chiefs presented to His Excellency at the Darbar, the Maharaja of Baroda was the only one who shook hands with His Majesty's representative without showing any servile humility. The Begam of Bhopal having shaken hands with Lord Curzon and the Duke of Connaught, approached Lady Curzon and the Duchess of Connaught and 'placed her very head at their feet!' At the Arts Exhibition the Viceroy advised native chiefs and others to adorn their bodies, rooms, &c., with articles made in India, and not with foreign goods; but His Lordship's most salutary advice was evidently lost on them, inasmuch as they made very high bids for English carriages which were imported for the Darbar and sold up by auction after it was over; so that the prices realized by Government at the sale were, according to the *Pioneer*, much greater than could have been expected, and might more than cover the entire cost of the Darbar. The Viceroy beat down even *banias*, professional shopkeepers in the business-like tact which he displayed in the arrangements made for the Darbar. It was first reported that the admission-fee to the Arts Exhibition would be Re. 1 per day during the Darbar days and Rs. 5 for the whole period, and annas four a day after the Darbar was over. But when the number of visitors was found to be so many the fee was raised to Rs. 2 a day, and on the 6th January it went up as high as Rs. 5 per diem! This was one of the means by which the Viceroy sought to recover the expenses of the Darbar from the pockets of the natives themselves. The editor, though importuned by his friends, refused to visit the Exhibition because the articles collected there were not such as could either be useful or interesting to the ordinary people, and hence he did not deem it worth his while to throw away a rupee on such a show. The broad results of the Darbar are that it has made the native chiefs temporarily bankrupt, so that they will most probably not be in a position to spend any money on either a good or bad object for two or three years to come. The contractors have of course made profits; but the public have not benefited by the Darbar in any way whatever. The message sent by His Majesty the King-Emperor that the Prince of Wales would visit India shortly after the Darbar was indeed a very happy piece of news for the native chiefs, who would be obliged to squeeze as much money as they could from their subjects to give a fitting reception to His Royal Highness.

4. The *Edward Gazette* (Sháhjahánpur), of the 28th January, observes that, though the Delhi Darbar was held on a large scale, yet very many things were done on the occasion which greatly detracted from its greatness and glory. For instance, the sides of the route along which the procession was to pass were farmed out in consideration for a large sum of money; an admission fee was levied at the Arts Exhibition, and increased from day to day; the fares on the light railway constructed for the convenience of the visitors were charged on the principles of a regular trade. All these measures adopted by Government tomake money were beneath the dignity of the grand ceremonial, at least according to Asiatic ideas on such matters. In former times the doors of the royal treasuries were flung open on such an auspicious occasion for the benefit of the poor and beggars; and princes and nobles visiting such Darbars received precious khillats and other gifts whose price exceeded the expenses they incurred in attending the same. When Emperors Jahangir and Shahjahan celebrated their birth anniversaries, crores of rupees were given away to the poor and others in honour of the occasion. Similarly the Government of India ought to have remitted the land revenue and other taxes at least, for a year, which would have served to keep the occasion green in the memory of the people much longer than the mere convention of the Darbar. Why, instead of spending 50 lakhs of rupees on the Darbar pageantry, Lord Curzon could have utilized the amount much more usefully by establishing, permanent relief houses for famine-stricken people, building dispensaries and extending the means of irrigation. But no, he has, the writer thinks, not only been able to recover all the Darbar expenses for Government in the shape of the fares of special trains used by native chiefs, &c., but has also made some profit in the bargain. The native chiefs and noblemen, most of whom have had to incur large debts to maintain their positions in the camps at Delhi, could certainly have more usefully employed their lakhs, thus thrown away, in founding free schools, and dispensaries, and improving agriculture and trades in their states. It is, in short, a great pity, that no permanent memorial of the Coronation Darbar has been established in India either by Government or native chiefs.

Edward Gazette, 28th January, 1903.

Comments on the Delhi Darbar.

5. The *Advocate* (Lucknow), of the 29th January, publishes an article headed 'Ten days in Delhi, No. VI—our Gains and Losses,' which is as follows:—When all that could be said about the grandeur and pomp of the Darbar, the brilliance of the pageant, the excellence or otherwise of the arrangements, has been said from all points of view, the one question remains to be answered, what have been the gains and losses from this great event. It is natural that there should be great divergence of opinion between the people and the State on this point. The Government view cannot be the people's view. The interests of the two may be identical in theory, but they are not so in practice. The Darbar might have strengthened the hands of the State, might have advanced its military prestige in the eyes of the civilised world, might have once more impressed the Russians or our frontier enemies with the resourcefulness of British India, might have over-awed European nations who were alleging all sorts of libellous things about the decay of England: but looking purely from the Indian point of view, there is very little which can be placed on the credit side. There have been slight gains, but these are nothing in comparison either to the heavy expenditure incurred by the people or to the indirect disservice done to the country. On the gains side we put the fact that the event brought together a large number of Chiefs and people whom no other events could have brought face to face. The Chiefs, of course, could not with freedom exchange views with one another, the leading strings being always in the hands of the politicals—some people were ungenerous enough to remark that some of them, specially those from the north-west frontier appeared to be like prisoners in the hands of their politicals. Yet, who can deny that the Chiefs have returned wise to their surroundings. The simplicity of the Nizam might induce some foppish Chiefs—not to say our Taluqdars who must have realized their littleness in the presence of big Chiefs—to be less showy of their jewels and their clothes. The education and attainments of the Maharajas of Baroda, Mysore and Travancore, the training of some of the hopefuls in the Army Cadet Corps might set some a-thinking to better their lot and that of the people entrusted to their care.

Advocate, 29th January, 1903.

Ten days in Delhi, No. VI.

The very feeling of helplessness may rouse patriotic feelings in some and they may in future devote some attention to the alleviation of the condition of their people as also to the improvement of the resources of their States. This is no small gain. The Darbar may have thrown some germs of the national feeling, may have removed petty feelings of jealousy which used to rankle in the hearts of not a few of them against their brother Chiefs. If ten Chiefs are ready to walk in the footsteps of the Gaikwar, the Thakur Saheb of Gonda and some minor Chiefs of Kathiawar in only so much as to give education of the highest quality to their heirs and Sirdars, the gain will be highly valuable. In a similar manner if the eyes of the zamindars and raises are opened and they profit by their experience of Delhi, they may do any amount of good to their people. Empty titles, of which very few were conferred on this occasion, in our opinion do not form an item of national gain. So while counting the gains we would not refer to them, nor do we attach much importance to the release of prisoners, because the general population gain nothing by this mode of beneficence. The Government of India rather went out of the usual practice and granted life jagirs to some prominent public servants. The jagirs and rewards will be valued by the recipients, but as many of the recipients are retired servants of Government, the jagirs will not prove substantially beneficial to their families and will be soon forgotten like the Darbar. The pity is that the calculating, shop-keeping spirit is to be observed in every grant. To make these really valuable, to be gratefully remembered from generation to generation, these grants, however small and limited they were, ought to have been made hereditary. But when the Government of India fights shy of hereditary titles, and has of late declined to bestow on Indians hereditary titles, it was useless to expect of it the grant of jagirs that might go from father to son and from son to grandson. When we have said this much we think we have said all that could be said on the side of gains. As to losses we are sorry to say that these were many. We have already referred to the loss which Indian Chiefs have suffered in their status. Here we shall confine our remarks to the great injustice which has been inflicted on the mass of the population. Our London correspondent has been good enough to send us a large number of cuttings from the metropolitan and the provincial press of England besides those quoted in his interesting letter. One cannot glance over these cuttings without being impressed with the fact that the India of growing poverty, of constant famines and of plague has no existence except in the imagination of a few Englishmen and Indians. The Darbar has changed it into an India of prosperity, happiness and material contentment. All the newspapers, Tory and Whig, speak in glowing terms of the prosperity of India, as if the heavens have been merciful in sending the rains to enrich the Indian soil with grain and the Indian labourer with gold. The work of years, the labours of many an earnest and patriotic English statesman to acquaint his countrymen with the true state of this country, has been undone at least for the present. That the Ahmedabad session of the Congress did not attract much attention might not be unusual, but surely it is a deplorable fact that the Government of India, through the English press, has wrongly impressed the English public with a false idea of the plenty and prosperity of the Indian people. The real responsible rulers of the country who never cared to know anything about their charge will thus be kept in the dark till another famine awakens them from their sleep. Even twenty thousand deaths a week, the cry of about fifty thousand widows and orphans, for whose support no arrangement whatsoever exists on behalf of the State, does not produce any alarm as to the future of this country. Glowing and exaggerated accounts of the prosperity of the chiefs, of fabulous wealth possessed by them, may lull the British voter into sleep. Satisfied with the achievements of his countrymen out in India, he may again go to sleep, and the reforms which had been pushed forward by some of his fellow-countrymen who knew the real needs of the country may be again put off. New privileges the people and the Chiefs have not got on an occasion of national rejoicing, and the absence of any direct blessing on the people is the subject of not a little animated talk. The net result of the Darbar from the people's point of view has been *nil*. Its spectacular side might have proved a grand success. But we doubt it very much if the Government will gain anything either in love or estimation of the people. Lord Curzon asked the Indian Press when he was gracious enough to pay a visit to the Press Camp to look upon the Darbar with solemnity. We do look at it with no other feeling but solemnity; many of us have passed that age

when mere show, pageants, fireworks and illuminations could prove attractive. There is the All-India Memorial for which impoverished India contributes about half a crore of rupees—enough to float one University to give bread and butter education; the Darbar itself at the lowest estimate must have cost five crores all told. These crores came from the impoverished Chiefs whose poverty had to be advertised from the Darbar throne by the Viceroy in the remission of interest on loans, and starving masses who are yet to get the Coronation relief. Lord Curzon wants us to treat the occasion with solemnity, but His Excellency has himself forgotten to be solemn on the occasion; his Government forgot to think of the poor even in the manner common zamindars have thought of their tenants. If remissions made by all the zamindars throughout India were put together, what a sad comparison they would make to the remissions that are likely to be made by the greatest and biggest landlord of India. The event was unique in the history of India, but has not been followed by event which will prevent its being forgotten by the people. We need not however despair. Lord Curzon who has an earnest desire to keep up oriental traditions might yet startle the Indian world by some announcement about the fiscal condition of the country from the metropolis, and thus leave a fame behind him which might be sung by our bards and poets, as it will surely for sometime be sung by the biograph apparatus in the music halls of London.

6. The *Saraswati* (Allahabad), for January, gives a brief history of Delhi, referring to the principal old buildings which are worth seeing there. The editor then adverts to the grand Coronation Darbar held by Lord Curzon, praising His Lordship for his energy, skill and shrewdness in devising and bringing such a wonderful and splendid function to a successful end.

SARASWATI, January, 1903.

Praise of Lord Curzon for the successful termination of the Delhi Darbar.

7. The *Oudh Punch* (Lucknow), of the 22nd January, publishes a cartoon in which a big dog is represented as setting out for the Darbar, which he is anxious to see. But when he starts, he finds himself prevented by a heavy weight marked "Debt" which is tied to his tail.

OUDH PUNCH, 22nd January, 1903.

A big dog proceeding to the Darbar prevented by debt.

8. The *Advocate* (Lucknow), of the 25th January, says:—"The Government has been charged of making distinction between English and Indian sections of the press. The charge is to a great extent true; but when such a distinction is made between an ordinary Englishman and a ruling Chief, between an English official and his Indian brother official, what right have the Indian editors to make it a matter of special complaint? In honor of the Coronation, the editors of the *Englishman*, the *Times of India* and the *Madras Mail* have been honoured with a Companionship of the Order of the Empire of India, while not a single Indian editor has been thus honoured. But this omission ought not to be matter of complaint by the Indian section of the Press. The two sections do not stand on one common ground. The Government cannot do a greater disservice to an Indian publicist; it cannot do more to detract from the estimation in which he is held by his countrymen than dubbing him with some distinction, about the value of which a great divergence of opinion exists. What the Indian editors have to complain against is not so much that the camp of the Anglo-Indian press was better arranged or some Anglo-Indian editors have received special honors, but that the facilities given by Lord Curzon's Government in reporting the Darbar proceedings are not offered to the Indian section of the press in the distribution of Government news and advertisements."

ADVOCATE, 25th January, 1903.

Alleged distinction made in the treatment of the Anglo-Indian and the Native Press at the Coronation Darbar.

9. The *Surma-i-Rozgár* (Agra), of the 24th January, expresses the same views regarding the treatment accorded to the native troops concentrated at Delhi at the time of the Darbar as those expressed by the English *Hindosthan* of the 21st idem (*vide* paragraph 5, page 31 of the "Selections" of 1903). In the first place these troops had to sleep on bare ground, which caused them great inconvenience. Secondly, the Commissariat office acted like a professional trader towards them. They were commanded not to buy any articles in the bazar, but to take all

SURMA-I-ROZGAR, 24th January, 1903.

Treatment accorded to the native troops concentrated at Delhi at the time of the Darbar.

their supplies from the Government stores, for which they had to pay double the prices ruling in the market. Even if they were paid the scarcity allowance, they would not be fully recouped for their loss. Some special concession in the matter should be made to them by Government.

GARHWÁL SAMÁCHÁR, January, 1903.

A complaint regarding the treatment accorded to native guests by Pandit Gauri Dat Pant at the Coronation Darbar in Garhwal.

10. The *Garhwál Samáchár* (Kotdwara), for January, complains that the Deputy Collector Pandit Gauri Dat Pant, who was assigned the duty of looking after the accommodation, &c. of native guests invited to the Coronation Darbar in Garhwál, failed to discharge his duty satisfactorily. Landholders paying Government as much land revenue as Rs. 2,000 were given seats side by side with the menials of Government officials. It is a great pity that a native official like the Pandit should not have paid due consideration to the position of native guests, and accorded them improper treatment. It is stated that certain *raíses*, dissatisfied with the treatment of the Pandit, did not attend the Darbar at all. The Urdu translation of His Majesty's Proclamation read out by the Pandit at the Darbar was difficult Persian, so that it could be hardly understood by the audience.

HINDOSTHÁN, 27th January, 1903.

Memorials for an extension of Lord Curzon's term of office.

11. The Hindi *Hindosthán* (Kálákankar), of the 27th January, publishes Hindi translations of the two memorials which have been prepared for transmission to the Secretary of State, praying for an extension of Lord Curzon's term of office. The editor mentions a number of chiefs, landholders and other gentlemen who have already signed the memorials, and is glad to observe that more signatures are being obtained. It is a matter for satisfaction that the *Pioneer*, the mouthpiece of the Indian Government, appears to concur with the movement. It remarks that ere long Lord Curzon's position will be raised, or his term of office will be extended in recognition of his services in connection with the Coronation Darbar.

PRAYIG SAMICHIR, 24th January, 1903.

Exclusion of Indians from Cape Colony in South Africa.

12. The *Prayág Samáchár* (Allahabad), of the 24th January, says that the Cape Colony Parliament have passed an Act which prevents an Indian, not able to speak and write English or any other European language, from living in South Africa. The Secretary of State has drawn the attention of the Viceroy to the Act, and His Excellency has asked the Local Governments to give publicity to the matter. Australia has already been closed against Indians. Thus poverty-stricken natives are being prevented from seeking a livelihood in British colonies. But the inhabitants of powerful Japan labour under no such disability. Will the Viceroy give the foreigners tit for tat, and forbid persons, who are not well acquainted with Hindi or Urdu, to set foot on the Indian soil?

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

TOHFAH-I-HIND, 25th January, 1903.

A suggestion for the separation of judicial and executive functions.

13. The *Tohfah-i-Hind* (Bijnor), of the 25th January, refers to the case of Babu Prabhat Chandra, a zamíndár of Dacca, who was convicted of a compoundable criminal offence and sentenced to imprisonment by a Deputy Magistrate at the bidding of the District Magistrate, though the accused was acquitted of the same charge by the same Deputy Magistrate in the first instance; and observes that so long as judicial and executive functions continue to be combined in the same officer, such acts of injustice and high-handed practices will not cease, and the reform of the police too will not be possible. The writer therefore appeals to Lord Curzon's strong sense of justice and statemanship to achieve, during his administration of India, the most urgent and needful reform of separating the two functions once and for all, and thereby laying the people of the whole country under a deep debt of gratitude to His Excellency.

(b).—Police.

14. The *Oudh Samáchár* (Lucknow), of the 21st January, publishes a communication in which the writer complains that thieves and other bad characters have established a reign of terror at Jwalapur in the Saháranpur District. These ruffians go about armed with swords and rifles at night, so that the residents of the town are greatly frightened and have to keep vigils in dread of them. Eight or ten houses have been broken into every night for the last two months. Thieves visit the houses of people under the pretext of inspecting things for sale in the day, and commit burglaries in those houses at night. On the night of the 6th January a gang of these ruffians assaulted a watchman at Kankhal, and very severely beat three Brahmans. Two arrests have been made by the police. It would seem that the police are no match for the bad characters, who have the people at their mercy. What is the Magistrate about, and why has he deputed such incompetent police to Jwalapur? His Honor the Lieutenant-Governor should give his attention to the matter.

OUDH SAMÁCHÁR, 21st January, 1903.

Thieves and other *badmashes* at Jwalapur in the Saharanpur District.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

15. The *Prayág Samáchár* (Allahabad), of the 24th January, expresses regret that the Municipal Boards as a rule are very ready to realise the various Municipal taxes with strictness, but that they are indifferent in promoting the comforts of the people. At the time of Municipal elections the candidates are to be found on the *qui vive*, but their energy evaporates on their return to the Board. Streets, drains, and roads are allowed to remain in a dirty and neglected state. The same unsatisfactory state of things is found to exist in Allahabad, Ahmedabad and other places. It will be a happy day for this country when Municipal Boards perform their duties properly.

PRAYÁG SAMÁCHÁR, 24th January, 1903.

Unsatisfactory Municipal administration.

16. The *Prayág Samáchar* (Allahabad), of the 24th January, referring to the spread of plague in the different parts of the Allahabad city, urges that cleanliness of the town should be carefully attended to.

PRAYÁG SAMÁCHÁR. 24th January 1903.

Plague at Allahabad and need for cleanliness.

17. The *Advocate* (Lucknow), of the 25th January, in an article, headed "Benares on the Thames or the Ganges" says:—In the sacred books of India we read that Kashi, better known in the world as Benares, is situated on the Ganges. This is a stale news. Indians now do not appreciate things Indian unless they are once seen through European spectacles. If Hindus are to learn Hinduism in these days from Western Gurus, why should not Benares make a pilgrimage to England to become a better and more attractive place of pilgrimage to Hindus? If the Hindu College is thoroughly anglicised in its leadership and professoriate, why not the Municipality? This perhaps explains the reason for this body to advertise in England for an Assistant Engineer on Rs. 400 rising to Rs. 500 in five years, and also for an Inspector on Rs. 200 rising to Rs. 250 in a quinquennium! Certainly Municipal patriotism in Benares is imperialistic as Hinduism, whose strong citadel Kashi is, is justly universal. Where were the representatives of the people when this procedure was sanctioned by the Municipality? They owe an explanation, and the rate-payers may well spend a few moments for this mundane affair as they have to live for some time more, even if to live to die.

ADVOCATE, 25th January, 1903.

A complaint against the Municipal Board, Benares.

18. The *Bhárat Jiwan* (Benares), of the 26th January, complains that some bye-lanes at Benares, chiefly those in the Chauk Katra and in Langleshwar, are always to be found in a most dirty state, as men, women and children ease themselves in them during the day and night. The Municipal Board should take steps to check this nuisance, especially as plague has broken out in the town.

BHÁRAT JIWAN, 26th January, 1903.

Dirty bye-lanes at Benares.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

PHÁRAT JIWAN, 26th January, 1903.

Abolition of plague inspection at railway stations.

19. The *Bhárat Jiwan* (Benares), of the 26th January, after publishing a vernacular translation of the Government orders abolishing plague inspection at railway stations in these Provinces, remarks that the abolition will be viewed with joy by the people. Now that plague has obtained a footing in every part of the country, any inspections at railway stations will only cause unnecessary trouble and expense. But the measure will lead the public to imagine that the disease is now beyond control, and that Government has retired from helping them in the matter. Now that their king is unable to protect the people from plague, they should earnestly pray to the King of Kings to come to their rescue and save them from that fell disease.

HINDOSTHAN, 25th January, 1903.

Protest against the Local Government stopping plague inspection at railway stations in the United Provinces.

20. The Hindi *Hindosthan* (Kálákankar), of the 25th January, stating that, according to the *Indian Daily Telegraph*, Government has decided to abolish plague inspection at the railway stations and ferries in the United Provinces with effect from the 31st idem, observes that the result of this measure will be the unchecked extension of plague to those parts of these Provinces which have hitherto remained unaffected, the residents of affected areas now travelling more freely than they have hitherto done. If the medical inspection of passengers at railway stations to find out those affected with plague among them, has not been found to check the spread of the disease, it is due to the fact that there exist no satisfactory arrangements to check plague affected passengers travelling by ordinary roads. The writer believes that if a strict watch were exercised over passengers travelling by any means whatever from one place to another, the spread of plague would receive a marked check. The local Government would therefore do well to consider the matter well before it stopped inspection of passengers at railway stations.

PRAYÁG SAMÁCHÁR, 24th January, 1903.

A suggestion for the prohibition of plague-infected dead persons being thrown into a river at Allahabad and other places.

21. The *Prayág Samáchár* (Allahabad), of the 24th January, says that Government has arranged for the disinfection of houses and the adoption of other such measures to check the spread of plague. But this object is defeated by allowing persons who die of plague, to be thrown into the Ganges, the Jumna and other rivers. For instance, at Allahabad for one dead body burnt at a burning-ghát five are thrown into the Ganges and the Jumna. These plague-stricken bodies are not generally eaten up by animals, but rot in the rivers and infect the waters. Many people bathe in the Ganges and others drink Ganges water. These people run the risk of catching the infection. The editor asks Government to inquire into the matter and prohibit the throwing of plague-infected dead persons into the rivers. Every such person should be required to be burnt. If the friends of any such person cannot afford to burn him, they should be supplied with wood for the purpose by the Municipal Board. This work should be entrusted to energetic members like Lala Jagat Narain.

NASIM-I-AGRA, 23rd January, 1903.

A suggestion for the perusal of local newspapers by local officers.

22. The *Nasím-i-Agra*, of the 23rd January, observes that local officers cannot possibly be in a position to express any opinion on the language or tone of local papers, unless they regularly take them in and read them. It is highly desirable that local officers should regularly read local newspapers, so that they may keep themselves well acquainted with the views of the public and with the affairs of their districts. If they do not care to buy local papers at their own expense, Government had better direct the Superintendent of Stationery at Calcutta to arrange for supplying such papers to them.

23. The *Sahifa* (Bijnor), of the 26th January, says that people are put to great inconvenience and loss of money in being forced to supply provisions and carts to the camps of Civil Officers on tour or to troops on the march during the winter season. The supply of these things is generally arranged for by Tahsildars through *Chaudharis*, who, if dishonest, make such shop-keepers and others who do not grease their palms, bear the entire loss which has to be invariably suffered on such occasions. In the first place, if an article sells, say, at a rupee a seer in the bazar, it is to be supplied to the camps at the rate of $1\frac{1}{4}$ seers to a rupee, and so forth. Secondly, the carts of private travellers are freely impressed, and detained for days together, even when their services are not really required. The fact is that when an indent is received for the supply of a certain amount of *bhusa*, &c., or of a number of carts, the interested persons through whom these articles are got together, go from village to village, collecting these things in far larger quantities or numbers than they actually require. A cart is frequently detained at a camping-ground for several days together, and is then dismissed unused without receiving any compensation whatever. These evils attending the supply of provisions and transport carts to touring officials and marching troops must stop, and strict orders be issued that prices of articles, &c., should be paid at market rates and that none but *hackney* carts should be impressed, a register of the owners of such carts being kept at the tahsil.

SAHIFA, 26th January, 1903.

A suggestion to reform the present system of supply of provisions and transport carts to the camps of Civil officers, and to troops on the march.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

24. The *Bhárat Jiwan* (Benares), of the 26th January, complains that about a year ago the Viceroy ordered all Railway Companies to provide privies in third class railway carriages, especially in the mail trains, but several companies have not yet carried out His Excellency's order, the Bengal and North-Western Railway Company being one of them. It is time the Government of India issued strict orders again.

BHARAT JIWAN, 26th January, 1903.

Provision of privies in third class railway carriages.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 3rd February 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 6 of 1903.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Urúj, 28th January, 1903.

Comments on the Delhi Darbar.

1. The *Urúj* (Bijnor), of the 28th January, publishes an imaginary dialogue between England and India during the Coronation Darbar festivities held at Delhi. England congratulates India on the Coronation Darbar, and asks her if she will give her anything in honour of the happy occasion. India resents the compliment, and tells England that the Darbar has laid a heavy burden on her, and has impoverished her children who have incurred heavy expenses in attending the Darbar, and had hoped to be decorated with honours, but most of them have been sadly disappointed. India was stunned to learn that Lord Curzon proposed to spend 37½ lakhs of rupees on the Darbar, and though she raised a loud clamour against her being charged with such a heavy burden, it was all to no purpose, and she had to submit to it *nolens volens*. England tells India not to mind the expenditure, inasmuch as she was enabled thereby to enjoy such a happy and great sight which neither she nor her children have ever seen before. India rejoins that she has been impoverished in paying the expenses of this, that, and other affairs at England's bidding, and that even if she sends a few of her children to England, which she manages to do with great difficulty owing to her want of means, Englishmen are so bad that they even make them become spendthrifts. However England does not care to consider these matters at present, and again pressing India to give her something in honour of the Coronation Darbar, ultimately makes her promise to pay the expenses of the Venezuelian affairs.

Citizen, 2nd February, 1903.

Death of the Nawab of Arcot at Delhi.

2. The *Citizen* (Allahabad), of the 2nd February, observes :—Painful as the circumstances are leading to the death of the Nawab of Arcot at Delhi, we cannot, in the interest of the public and from a sense of the duty we owe to ourselves, help putting the authorities the following questions on the subject :—(*a*) When the Nawab applied to be excused for non-attendance, why was he forced to leave his capital in an unsound state of health? (*b*) When His Highness reached Delhi and fever set in with pneumonic symptoms, why was no permission granted to light fires in his camp? (*c*) When the case of His Highness grew hopeless and the silent doctor shook his head in despair, why was he at all permitted to leave his camp and to drop down dead at the railway station?

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Hindosthan, 1st February, 1903.

A suggestion to make certain modifications in the existing rules for the Mukhtars' Examination in the United Provinces.

3. A correspondent of the Hindi *Hindosthan* (Kalákánkar), of the 1st February, complains that while no limit of age is fixed, in the rules for the examination of Vakils, candidates for the Mukhtars' and Revenue Agents' examinations in the United Provinces must be between twenty and thirty years of age. No age-limit has been fixed for Vakils who are eligible for Munsifships and Subordinate Judgeships, while a Mukhtar or Revenue Agent who does not receive any Government appointment, is required to pass his examination within a certain period of his life! Again, according to the rule, the Mukhtars' examination is held in *Urdu* only. There is no reason why a person who knows English should be debarred from answering questions, at the Mukhtars' examination, in English. An English-knowing candidate for Mukhtarship would prefer answering the questions in English to doing so in Urdu, because the language

of the law books in English is much easier than that of the law books in Urdu, the latter abounding in difficult Arabic terms in which the Urdu translators delight to indulge. The Chief Justice of the Allahabad High Court should kindly take into consideration the two very reasonable grievances of candidates for Mukhtarship, and redress them by modifying the present rules.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

4. The *Edward Gazette* (Sháhjahánpur), of the 4th February, says that formerly when a railway passenger arrived at the Sháhjahánpur station he was required to pay octroi on any dutiable articles found with him, but that the tax was refunded to him if he left the town within 24 hours, taking those articles back with him. But now he is allowed no such thing. This is a great hardship on passengers. It frequently happens that a passenger bound to a place in the interior of the district alights at the Sháhjahánpur station and goes to the town to make purchases before he proceeds to his destination by an ordinary road. But he cannot, under the present rules, do this without paying octroi duty on articles he imports with him, for which he is allowed no refund on leaving the town within the prescribed time. The severity of these rules must press hard on the residents of other districts also in the Municipalities of which the rules in question are in force, and the authorities concerned should try and get the rules modified, the complaint being so reasonable.

EDWARD GAZZETTE, 4th February, 1903.

A suggestion for modifying the rule regarding the refund of octroi duty to railway passengers in the Municipality at Shahjahanpur.

(e).—Education.

5. The *Vasundharâ* (Lucknow), for January, referring to the scheme of establishing a teaching University at Allahabad, as propounded by the Allahabad University, observes that such readiness on the part of this University to carry out the views of the Universities' Commission might be taken to imply that all other recommendations of the latter will likewise be accepted by the former. The Allahabad University is bold enough to initiate a scheme which the older Universities of Calcutta, Bombay and Madras have not thought expedient to broach. It is said that the Muir College Professors will be appointed lecturers in the proposed teaching University. That *all* the professors of any one college should be considered highly proficient and competent, while those of others incompetent, is a spectacle possible in the United Provinces only. If lecturers in the new University are to be appointed in this arbitrary fashion, it requires no prophet to foretell the result, and all the labours of the Unversities' Commission will be thrown away.

VASUNDHARÁ, for January, 1903.

The scheme of a teaching University at Allahabad.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

6. The *Bhârat Jiwan* (Benares), of the 2nd February, states that a coolie, named Gopal Dhar, employed in a tea-garden in Sylhet, lately made a complaint to the Sub-Divisional Officer of Karimganj, to the effect that his wife had died of the effects of the beating she had received at the hand of Mr. Sacaild (?), manager of the garden in question, but that the Magistrate found that the deceased had committed suicide and charged the complainant and twelve other coolies, who had given evidence in support of his complaint, with instituting a false suit, and committed them to the sessions for trial. Is it conceivable that a poor coolie would dare bring against his European master a false charge of murdering his wife, who had actually killed herself by her own hands? It is still more strange that twelve other coolies should conspire with the complainant and support such a serious charge

BHÁRAT JIWAN, 2nd February, 1903.

Case of a coolie in a tea-garden in Sylhet who accused the European manager of the garden of causing the death of his wife.

against a European, who is their master? Surely native employés have too much respect for, and gratitude to their employers and bread-givers to concoct such a vile plot. Would the shrewd Chief Commissioner of Assam take the special features of this case into consideration and do justice to the complainant?

BHÁRAT JIWAN, 2nd February, 1903.

Plague at Benares and need for cleanliness of the town.

7. The *Bhárat Jiwan* (Benares), of the 2nd February, stating that plague has again broken out at Benares, calls upon the Local Municipal Board to take prompt steps to clean the thickly inhabited native muhallas and by-lanes of the town where dirt and rubbish are allowed to lie and rot for a long time, giving out the most noxious smell, and promoting the spread of the terrible disease. The ghâts on the river too are generally dirty, and steps should certainly be taken to keep them clean also, especially free of the dead bodies of men and animals which are sometimes to be found floating close to the bank. It is also desirable that the Municipal Board should require the relatives of those dying of plague, to invariably use five seers of *ral* (resin) and a quarter seer of camphor in burning every corpse, poor persons being of course supplied with these articles by the Board. The writer appeals to the residents to limewash and disinfect their houses, or vacate them for a time, and take other precautionary measures, against the ravages of plague.

MOHINI, 31st December, 1902.

Prohibition of cow-slaughter in the Transvaal for two years.

8. The *Mohini* (Kanauj), in its joint number for the 31st December and 15th January, regrets that the slaughter of cows should continue unchecked in doomed India, their piteous cries going altogether unheeded. It is not known whether anything has been done to save their lives even in honour of the Coronation Darbar. An Urdu Muhammadan paper states that cow-slaughter has been entirely prohibited for two years in the Transvaal, anybody transgressing the order being held liable to six months' imprisonment and a fine of £50. What a sad contrast! While this much has been done for the protection of cows in a non-Aryan country, no consideration is paid to their lives in this holy land of Aryavarta!

HINDOSTHAN, 30th January, 1903.

A suggestion for the publication of the *Government Gazette* of the United Provinces in Hindi also.

9. The English *Hindosthan* (Kalákánkar), of the 30th January, says :—It is a matter of great regret that the *Government Gazette* of the United Provinces is published in English and Urdu only, but not in Hindi, which is the mother tongue of the greatest number of people. From the last census report we have come to know that the number of people speaking the Hindi language is greater than those who speak Urdu, and when the *Government Gazette* is published in Urdu, there is no reason why it should not be published in Hindi also. For both the Hindi and Urdu-speaking people are subjects of the same Government, therefore both of them have equal rights. We hope that the Government will consider the matter and order it to be published in Hindi also, so that the greater number of its loyal subjects may have a good opportunity of understanding the resolutions and orders passed by the Government concerning them.

V.—LEGISLATION.

VASUNDHARÁ for January, 1903.

New Bills introduced into the Legislative Council of the United Provinces.

10. The *Vasundharâ* (Lucknow), for January, referring to the Bundelkhand Encumbered Estates Bill and the Land Alienation Bill recently introduced into the Local Legislative Council of these Provinces, observes that on the whole the provisions of these Bills do not seem to be objectionable. But they are capable of producing certain evils to which the native members of the Council drew attention, and it is to be hoped that Sir James Digges LaTouche will give them the consideration they deserve.

VI.—RAILWAY.

OUDH AKHBÁR, 2nd February, 1903.

A suggestion to construct some kind of bridge over the river at the Domingarh railway station for the use and convenience of passengers.

11. A correspondent of the *Oudh Akhbár* (Lucknow), of the 2nd February, says that though there is large passenger traffic at the Domingarh railway station, the railway Company has not provided a bridge over the river for the use of passengers, and that the latter are therefore obliged to go across the river in miserable boats which are supplied by the ferry contractor.

The existing (iron) railway bridge may be enlarged, and a roadway constructed thereon, along which carts, carriages, foot passengers, &c. may conveniently pass. The Domingarh railway station is to be extended now on account of increasing traffic, and the enlargement of the bridge may be undertaken along with the other project. The *Riyaz-ul-Akhbár* drew attention to the necessity for a bridge as long ago as December 1901, and some articles followed in the columns of the *Oudh Akhbár*, with the result that some correspondence took place between the Government authorities and the manager of the railway concerned; but no bridge has yet been provided. If the railway company will not redress this public grievance, Government had better construct a boat or pontoon bridge over the river for the convenience of the general public.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

The National Congress, a premature movement.

12. A correspondent of the *Shri Gopal Patrika* (Lucknow), for February, in a long article, condemning the Indian National Congress as a premature movement, observes that Indians should first try to effect crying social reforms, induce the various communities inhabiting the country to co-operate as one body and nation, and improve their arts and industries in such a way that they may be able to satisfy all their wants locally without the need of any foreign articles, before they should seek to obtain political privileges. The extension of education in the country is the greatest desideratum at present, without which none of the objects mentioned above can be achieved. Had the lakhs of rupees that have been spent on the annual sessions of the Congress during the last 18 years been applied to sending certain promising young Indians to England and other advanced countries to learn the various useful arts and industries, a very great boon would have indeed been conferred on the country. It is a great pity that the courses of studies were lately made more heavy and difficult, which severely tells on the health of boys, and the tuition fees raised all round. The recommendations of the Universities' Commission are so drastic and far-reaching in their effects that the portals of education will practically be shut against Indians if they are carried out. The writer, however, hopes that His Excellency, Lord Curzon, who is such a lover of justice, will not adopt any of the drastic measures recommended by the Universities' Commission, but allow the Indians to continue to receive unhampered the blessings of education which the British Government has already given them. Indian politicians must understand that they can never obtain anything that clashes with the interests of the British race or rulers, and hence it is useless to agitate for such things. When Indians, led by the light of education, have succeeded in uniting the people of India into one nation, ready to co-operate for common objects, and have made sufficient progress in the various industries and arts, trades and commerce, it will be time enough for them to seek to satisfy their other and higher aspirations as well.

Shri Gopal Patrika, for February, 1903.

Gifts to the Jama Mosque at Delhi by Native Chiefs and Lord Curzon.

13. The *Surma-i-Rozgár* (Agra), of the 1st February, in its columns of miscellaneous news, states that of some of the Native Chiefs, who visited the Jama Mosque at Delhi during the Darbar festivities, the Maharaja of Patiala made a donation of Rs. 200 to the Managing Committee of the Mosque, and the Maharaja of Dattia gave Rs. 25 to the servants attached to that building. His Excellency Lord Curzon has been pleased to make a grant of Rs. 1,500 to put up marble lamp-posts in place of the existing iron ones round the cistern in the mosque.

Surma-i-Rozgár, 1st February, 1903.

IX.—Miscellaneous.

Nil.

Allahabad:
The 10th February 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 7 of 1903.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a).—Foreign.

Shahna-i-Hind, 8th February, 1903.

European Powers and Turkey.

1. The *Shahna-i-Hind* (Meerut), of the 8th February, observes that the more land the European Powers are able to acquire, the more greedy they grow. They are not satisfied but are always on the lookout for the acquisition of new territories. Their "Heavenly Father" enjoins them to show mercy to the weak and infirm, but they do not mind His commands. They avoid fighting with one another as far as possible, but are ready to lay hands on others, especially the weaker ones. Sometimes they have quarrels among themselves, but these quarrels are due to the division of the territories of some weak country amongst themselves. The world has seen what they have lately done in China. They are now starting the same game in Morocco. The fact is that their so-called civilized powers always require something to occupy them by means of which they may be able to extend the boundaries of their dominions; and it would seem that they had all taken a vow never to let Turkey rest in peace. However healthy and strong Turkey may have become under the able treatment of "Dr." Abdul Hamid Khan, the European political doctors continue to regard her as the "sick man." None of them, however, dare measure swords with her single-handed, the Sultan having really made her very strong of late, but are constantly scheming to combine against her. But undue greed has made the European Powers so jealous of one another, that Turkey has so far been spared. Russia recently played a trick to set England and Turkey at loggerheads, by inducing the Sultan to allow certain of her warships to pass through the Dardanelles. But the Sultan is a shrewd politician and readily made the same concession to England on the latter claiming it, his secret policy being to embroil rival European Powers, who seek new advantages in his dominions, and to avoid incurring the displeasure of any of them. The matter rests here at present, but should further complications arise, England will be left without any allies in Europe, Russia having already entered into some sort of agreement with the other European Powers. The Sultan however is well aware that Russia will never be friendly to him.

(b).—Home.

Rohilkhand Gazette, 8th February, 1903.

Comments on the Delhi Darbar.

2. The *Rohilkhand Gazette* (Bareilly), of the 8th February, says that when Lord Curzon paid a visit to the Press Camp at Delhi he requested the representatives of the Press to look upon the Coronation Darbar with solemnity as he himself did. But the writer does not see how a journalist can follow His Lordship's advice. What have the people gained from the Darbar? What has the Government done for them for which they should be grateful? Has it remitted any tax, or made any political concession to the people? The distribution of titles has no doubt been liberal enough, but of what use are they? The total amount of the pecuniary grants which Government has made to some servants for good and loyal services is only Rs. 15,000, which an ordinary native *rais* gives away on an occasion of joy. The Maharaja of Kotah is reported to have remitted as much as fifty lakhs of arrears of land revenue in his State in honour of the Coronation Darbar. Could not Government too signalize the happy event by making liberal rewards and gifts to its servants and subjects? But it is vain to hope that the British Government will practise any such substantial liberality towards the people in a foreign country like India. The only liberality which Government shows in this country is seen in the grant of pensions, which too is limited to the lifetime of recipients, and natives generally become so weak and worn out by the time of their retirement that very few of them are able to enjoy their pensions for any length of time.

Advocate, 8th February, 1903.

Complaints regarding the feeding of the poor at Calcutta on the occasion of the Coronation festivities.

3. The *Advocate* (Lucknow), of the 8th February, observes:—Painful disclosures are being made about the feeding of the Calcutta poor as an item of Coronation festivities. We have already referred to the rough treatment they received at the hands of the soldiers and the police. Here is an instance of the experience they had at the hands of their own men. Babu Bhajan Lal Lohia, in

undertaking the feeding of the Muhammadan poor with the Hindu, had come to a distinct understanding that he would supply no meat. Certain Muhammadan barristers undertook to raise a subscription for the supply of *polao* and to supervise the feeding of the poor. Subscriptions failed to come in, and the result was that ten thousand men were asked to content themselves with ten maunds of *polao*. The following incident is related by Mr. R. Mitter :—"When His Excellency the Viceroy was going round the Muhammadan Camp, one poor fellow shouted—'Ah, Lat Saheb, *ham bhuka hai!*' The Viceroy was good enough to ask what the man was saying. He was informed that the man was praising His Excellency." This is the way how leading people represent the grievances of the poor!

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

4. The *Rayáz-ul-Akhbár* (Gorakhpur), of the 8th February, publishes a communication in which the writer, referring to Maharaja Holkar's abdication, regrets that an intelligent and capable chief like His Highness should have been deposed. If His Highness was obdurate his obduracy was of a nature which should characterize a ruler. If he sometimes hurt a weak and helpless person in a fit of anger, he rewarded him most handsomely afterwards. It is true that he exercised a very strict supervision over his officials, both superior and ministerial staff, punishing most severely those who oppressed the people. But his subjects were all loyal to him, and prayed for the continuance of his rule, having no grievance against him. Moreover, the powers of administration were vested in a Council appointed for the purpose three years ago, so that His Highness had no hand in the administration. Such being the case, his removal from the *gaddi* cannot possibly serve any useful purpose, his son and heir being still a minor. If His Highness had been allowed to remain nominally at the head of the Government, as he has been for the last three years, till his son had attained his majority and acquired some experience, no harm could accrue to the State. It is quite possible that in a mood of anger and resentment His Highness might have made a request to the Viceroy to allow him to abdicate: but his request should not have been granted under the circumstances. There can be no denying the well-known fact that His Highness was a broad-minded ruler, and though he may not have distinguished himself in the field of politics, he has left his mark on his State, for which the people are grateful to him.

Rayáz-ul-Akhbár, 8th February, 1903.

Maharaja Holkar's abdication.

5. The *Citizen* (Allahabad), of the 9th February, says :—Unless a true explanation of the cause of Maharaja Holkar's abdication emanates from the Government of India, we must continue to remain in the dark about it. At present only conjectures are made, and it is supposed that dissatisfied with some advice or interference of the Government of India or some reform introduced or suggested by it in his administration, in a fit of rage His Highness addressed a formal request to the Resident to resign the chiefship of his State and to live henceforward in retirement. Whatever may be the reason of the resignation, it has filled the mind of every one of us with considerable distrust and fear, and there is no knowing how to allay or remove it.

Citizen, 9th February, 1903.

Maharaja Holkar's abdication.

6. The *Prayág Samáchár* (Allahabad), of the 7th February, referring to the abdication of the *gaddi* by Maharaja Holkar of Indore, on the 31st January last, observes that His Highness is the third chief who has been removed from the gaddi during the Viceroyalty of Lord Curzon, the other two chiefs being the Maharajas of Bhartpur and Panna. These events deserve to be treated as the most important ones of His Lordship's administration, and must be recorded as unparalleled in the History of India, so many chiefs not having been deposed by any other Viceroy before. There is one more important measure which will occupy a very prominent place in the chronicle of Lord Curzon's rule, and that is the permanent deprivation of the Nizam of the Berars. Of all the native chiefs, the ex-Maharaja Holkar was a ruler of great independence of spirit, and this perhaps explains why he was not in the good books of Government. For some years past

Prayág Samáchár, 7th February, 1903.

the administration of his State was entrusted to a Council appointed by Government for the purpose, so that His Highness exercised no power whatever. His Highness apparently could not endure his position of being a mere nobody in his own State, and, resenting this, he offered, in disgust, to abdicate the gaddi, and Government at once accepted the offer. According to the speech which he is reported to have made on the occasion of his abdication, he represented his bad health as his reason for retiring from the helm of the State. But the writer does not believe that His Highness would have resigned the throne on the mere ground of ill-health, seeing that man is so very greedy of power and authority. There must have been some more potent reason which induced the Maharaja to abdicate. If His Highness did not like to remain a nonentity in his State, could not Government restore him his sovereign powers? Would Lord Curzon appoint one more Commission for the purpose of enquiring into the cause or causes that have led the late Maharaja Holkar to abdicate, and thereby reassure the minds of the public?

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Rahbar, 7th February, 1903.

Report of the Universities' Commission.

7. The *Rahbar* (Moradabad), of the 7th February, observing that the courses of studies and the scales of fees in the schools and colleges have lately been rendered considerably heavier, complains that the recommendations of the Universities' Commission will, if they are adopted by the Government of India, aggravate the evils. None but the richer classes will be in a position to give Western education to their children. It is to be hoped that Government will take pity on poor Indians and refuse to adopt the drastic measures recommended by the Universities' Commission. It is high time that Government established schools for imparting instruction in arts and industries also.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Rohilkhand Gazette, 8th February, 1903.

Case of the British soldier who caused the death of a native police sergeant at Delhi.

8. The *Rohilkhand Gazette* (Bareilly), of the 8th February, observes that while on the one hand the authorities are so compassionate to schoolboys that they have forbidden school masters to inflict on them corporal punishment, which was found in some instances to have been attended with serious consequences, and the schoolmasters concerned had to be punished with rigorous imprisonment, they, on the other hand, would seem to be utterly indifferent to the case of a British soldier who caused the death of one Karam Singh, a police sergeant on duty during the Darbar festivities at Delhi, but who has recently escaped with simple imprisonment for six weeks only. The soldier deserved that punishment for gambling in which he was engaged, and which Karam Singh went to stop. Properly speaking, he has received

no punishment for causing the death of Karam Singh. Karam Singh was a strong and healthy man and active in the performance of his duty. The European doctor who held the *post mortem* examination put up the old excuse of a rupture of the spleen in favour of the European soldier. He said that the soldier flung a stone at the deceased which caused the latter to fall on the ground, and that the fall led to a rupture of the spleen! The fact of the matter is that European Judges and Magistrates do not dispense impartial justice in mixed cases to escape the displeasure of their countrymen, but that their conscience must point out to them their mistake. [The *Bhârat Jiwan* (Bènares), of the 9th February, in noticing the case ridicules the trite excuse of the rupture of the enlarged spleen put forward in the defence of the accused].

The selection by the Duke of Connaught of a squadron of the 9th Lancers as his escort at the Delhi Darbar.

9. The *Citizen* (Allahabad), of the 9th February, observes :—The action of the Duke of Connaught in choosing a squadron of the 9th Lancers as his escort at the Delhi Darbar has created quite a *furore* in London. The particulars of the incident that originally raised the question of the lawfulness of collective punishment were published in India only in its later stages. The facts of the case may be thus briefly stated : A mere nobody, in other words, a native, was murdered by some soldier or soldiers of the 9th Lancers for refusal to do a dirty piece of work. When an investigation was set on foot, the regiment conspired to screen the offender or offenders. While the enquiry was going on, another murder was committed by some soldier or soldiers of the same regiment. This time, too, the perpetrators of the foul deed were screened. The Government of India was thus exasperated at the conduct of the 9th Lancers, but the only punishment it awarded was that the whole regiment should be prevented from taking part in the Darbar ceremonies. We are not going to lead our innocent readers into an abstruse question of ethics, and it is useless, moreover, to discuss at this stage the subtle problem of collective punishment. All that we need say is that no sentence could have been milder, and it had been already passed. The Duke of Connaught, however, made a serious blunder by choosing as his escort some soldiers of the regiment that was under disgrace. We hear when the escort made its appearance, there was an enthusiastic cheering and that the cheering was done almost exclusively by civilians. In connection with it, that manly organ of the great Liberal party, the *Daily News*, says :—"The thing is a scandal. It is an insult to the Viceroy and outrage on our national honour. It is the triumph of the soldier over the civilian, of militarism over justice ; it is a direct encouragement to crime and the concealment of crime."

CITIZEN, 9th February, 1903.

Advocate on Lord Curzon's attitude towards religion, industrial arts and education in India.

10. The *Advocate* (Lucknow), of the 12th February, says :—The Rais and Rayyet of India are the special object of Lord Curzon's attention at the present moment. Three aspects of Indian life and activity have caught the imagination of the Viceroy, and through these His Excellency means to serve British India—the British first and the Indians next. Religion, bread-earning and education are the trinity of Indian human activity from drawing the first breath to breathing the last. An Indian is not generally born with a silver spoon in his mouth. He has to fight out his way and earn his daily bread. Some sort of training he must have to fit him for the struggle for existence. He gets it and with it ekes out a scanty living. At the end he grows prodigiously religious, casts all cares to the wind and dies wretched, leaving the world not unoften more sinful than what he found it. Bent on serving this helpless specimen of Indian humanity, Lord Curzon advises our Princes and Chiefs and Taluqdars and Zamindars and the landless gentry and the penniless labourer to stick fast to their religious traditions of hoary origin. And the Indian press is ringing with the praise of the far-sighted and very sympathetic Viceroy. But sympathy for whom? Not for our countrymen, mind patriots and revivalists. For the Viceroy's own kith and kin and those of blue Anglo-Saxon blood. How so? An English bishop the other day wrote to a London paper to prove that Lord Curzon went against the passive policy of religious neutrality of Government in giving such advice to Indians and obstructing the Christian missionaries in their work of lighting the dark recesses of the Indian heathen heart. We have as well a grievance in this matter. Administration

ADVOCATE, 12th February, 1903

of India is every day growing hard because some Indians do not agree to see the hand of Providence in every public event or action—be it of the people or of the Government. This drifting away of Indians from their ancient moorings and drinking deep at the fountain of discontent and active endeavour as the panacea for many an ill are things that make our rulers uneasy at heart. If they can keep Indians glued to their fatalistic theory and practice, it does not matter if they rule or misrule, if they govern by the sword of steel or that of justice. Indians are a lot of dumb driven cattle.

The Art Exhibition at Delhi was indeed the best advertisement for Tottenham Court. It was truly an exhibition of the best Indian arts and not of our industrial arts. If religion is a spiritual affair, none the less is art-study a matter for great intellectual exercise. In the latter case is required an application of the hands to materialise a spiritual idea as in the former it is needed to spiritualise the mind from mundane affairs. Both have a world of their own, that is quite apart from the running and ruining, fighting and faulty world of every day struggle and experience. The articles needed for this world come to the wealthy from Tottenham Court. Even Lord Curzon's Government have "standing orders" with these foreign manufacturers while dealing with speeches or resolutions on the encouragement of indigenous industries. By the way, are these written on indigenous paper with ink, if not pen, prepared in India? Those among the wealthy who had the ill-luck to be ignorant of the existence of Totter.ham Court will now hurry to justify their existence in British India by patronising British firms. Food and raiment are the primary necessaries of life. What have the Government done to raise both in India and supply them cheap to the people? Have the European adventurers who worry the life out of Indian Princes and Chiefs and Taluqdars and Zemindars with letters of introduction from high officers for orders of goods or contracts of sorts been asked to stop their nefarious trade? Have high officials been asked summarily to dismiss such pettifogging hangers-on? Has the excise duty on Indian cotton been removed? Has any firm owned and managed by Indians got alcohol or salt free of duty for manufacturing purposes? Do Indian miners get license for prospecting easily? What is the value of asking Indians to stick to their traditions in art and religion when that only makes them more and more fatalist and incapable to stem the onslaught of the vigorous, though material, civilisation of the West? Do our own people see through all such advice pregnant with consequences other than beneficial to the nation at large?

Another fact and we are done. All the advice given above is needed because Lord Curzon has seen danger ahead. Education has been a great eye-opener to Indians. It has made them read English history to profit, has thrust them into the services of the country even against the wishes of many rulers, and has brought into being out of the chaotic crowd of many creeds and diversified castes a band of patriots, though still in an embryonic stage. If these ideas filter down to the Masses on the one hand and steam up to the Classes on the other, a united India in the true sense of the word will not be a castle in the air. And then! Our rulers are shrewd enough to see that odes to Indian traditions and apostrophes to Indian art will not hoodwink Indians. They will nationalise British Rule and take their proper place in the scale of nations. *Divide et impera* is truly followed to prevent this consummation. And such is the foolishness of some people that they readily fall in with the views of interested officials and agree to have educational institutions for Classes separate from those for the Masses or for one creed as apart from that of another creed. We put one question to all our rulers as well as our easily-taken countrymen. Have not the products of our Universities proved efficient administrators in India—and in Native India more than in British? Were they educated in Rajkumar Colleges to rule Native States or in Talukdars' Schools to manage Estates of Wards? Then again, do our Viceroys and Governors and the whole host of Civilians come from institutions specially set apart for the Lords Temporal or from the public schools and Universities of England? The importation of the English system of education, however imperfect, has made Indians more fit for the public services than any amount of special training in a class institution would do. Our rulers, if they wish to keep Indians in perpetual tutelage, have discovered it too late. Even if, for political purposes, they mean to turn back the hand of progress, let our countrymen oppose it tooth-and-nail.

11. The *Hindustani* (Lucknow), of the 11th February, says that there is as great need for encouraging the establishment of pawnbrokers' shops in the cities in this country, to which the artizan, the industrial and the respectable middle classes may pawn their goods at a moderate rate of interest, as there is for founding agricultural banks in the interior of districts for the benefit of the peasantry. There are numbers of artizans, Government clerks and others in towns who always remain steeped in debt, when they have once taken a loan on an emergency, owing to the usurious rates of interest charged by their creditors. But money-lenders are not much to blame in this matter. They are not able to recover their money from many a debtor, and hence they charge extortionate rates of interest. If Government afforded them legal facilities in recovering money from defaulting debtors, they would be quite ready and willing to lend money on lower rates of interest, say at Rs. 7½ or Rs. 9 per cent. per annum. A capitalist easily obtains money for deposits at 5 per cent; and there is no reason why he should charge his debtors interest at the rate of from Rs. 24 to Rs. 72 per cent. per annum, if there were no fear of losing his principal. According to an article reproduced in the *Review of Reviews*, the pawnbrokers' shops established in Paris work most satisfactorily to the benefit of both the broker and pawnor. If a pawnor does not redeem his property on the expiry of the term of his pawn, the broker is free to sell off the property by public auction, and after deducting the amount due to himself, he has to make over the balance, if any, to the proper authorities to be applied for the benefit of hospitals, if it is not claimed by the pawnor for three years. Let native money-lenders have the same facilities in recovering money, and free them from the liability of being disgraced on the barest suspicion of having received some stolen property, and from the necessity of suing a defaulting pawnee in a civil court and taking out a decree before they can dispose of the pawned articles, and they will be right glad to charge very low rates of interest.

HINDUSTANI, 11th February, 1903.

Need for encouraging the establishment of pawnbrokers' shops in towns by giving them legal facilities in recovering money from their debtors.

12. The *Roznámcha-i-Qaisari* (Allahabad), of the 9th February, observes that there are certain ministerial offices under Government which are valued and specially sought after for illegal gains which they bring to the holders thereof. Some of these posts are those of *kurk amins*, judicial clerks, *muharrirs* who deal with the mutation of names of landholders, the Commissariat *gomashtas* (agents), &c., and it is said that they are sold to candidates at hundreds of rupees each on the occurrence of vacancies. May God have mercy on the dumb and meek Indian people!

ROZNAMCHA-I-QAISARI, 9th February, 1903.

Bribery among certain classes of ministerial officials in the public service.

13. The *Advocate* (Lucknow), of the 12th February, says:—Mr. Burn's Census Report of the United Provinces extends over three hundred pages. Of these more than one hundred pages deal with controversial subjects of religion, education, language and caste. Mr. Burn warns the public, however, that his opinions on these vexed questions are not the opinions of the Government. We are glad of the assurance; but why then, a perverse critic may ask, has so much public money been spent in airing this officer's views, which are far from sound or sober. It may no doubt, be pleasing to Mr. Burn to proclaim to the world, through the pages of an official publication like the Census Report, that he had been to Persia; that he had there eaten food actually with his fingers and from the same dish as his Musalman host; that he had smoked the *Kalian* when it came round; that a cigar lighted by him had been passed round and smoked by others. But perhaps the Report on the Census of the United Provinces of 1901 would have been rendered none the less accurate without this invaluable information. Had the "Impey Razor" been applied by Government to portions of the Report, it would have been not less interesting.

Mr. Burn's notions of caste set forth in chapter VIII are novel, and find little support in standard works in Sanskrit which deal with "caste." Observations such as the following are not only inaccurate but misleading:—That a Brahman would eat *pakki* food prepared by a halwai, though it had been touched or carried by a man of lower caste; that he would drink water carried in a *lota* by a low caste man if the *lota* belonged to the Brahman; that infant marriage was characteristic

ADVOCATE, 12th February, 1903.

The *Advocate* on Mr. Burn's Census Report of the United Provinces.

of higher castes and widow marriage of low castes; that Baniyas or Vaishyas in Kumaun intermarried with *Doms*. The principles of grouping different castes and sub-castes explained in the same chapter are quite of a-piece with the other remarks. Twelve groups have been made, *viz.*, (1) Brahmans, (2) Castes allied to Brahmans, (3) Kshattriyas, (4) Castes allied to Kshattriyas, (5) Vaishya or Bania, (6) Castes allied to Vaishya, (7) Castes of good social position distinctly superior to that of the remaining groups, (8) Castes from whom some of the twice-born will take *pakki*, and all would take water, (9) Castes from whose hands some of the twice-born would take water while others would not, (10) Castes from whose *lota* the twice-born cannot take water, but who are not untouchable, (11) Castes that are untouchable but that do not eat beef, (12) the lowest castes who eat beef and vermin and are considered filthy, (13) Miscellaneous. The principle of the above division or classification does not in the least appear scientific or based on any rational differences, or supported by Shastric texts. While it will be news to the Kashmiri Brahmans of these provinces that they are not considered of quite as high standing as Saraswats, Mahabrahmans will be delighted to note that they have been sanctified by this eminent authority as *pujaniya, i. e.*, fit to be worshipped. The Bhargavas (otherwise known as Dhusars) who claim to be ranked with Brahmans seem to have scored a point when no less an orientalist than the Census Superintendent who, though fortified with the authority of *Tarikh-i-Daudi*, *Tabkat-i-Akbari* and *Rauzat-ul-Tahirin* in believing them to be none other than Baniya, ranks them as allied to Brahmans. That in these provinces the Khattris are considered as belonging to a foreign caste, is a statement, the meaning of which is not quite clear to an ordinary reader. That Muhammadans, however free from prejudice and able to gauge the ordinary ideas held by Hindus, should be consulted, and their opinion seriously cited on the ticklish question of the origin of the Kayasth caste, is nothing short of a practical joke. The high authority of a Baniya Rai Bahadur who includes Kayasths in the classes of Hindus which "are or claim or can be said to be of Aryan origin" and the Superintendent's testimony that their reputation, as hard drinkers, was not altogether unmerited, will perhaps be gratifying to the Kayasth community to whom it will be no news that they undoubtedly rank high in the social scale. But Mr. Burn excels himself in his description of group XI or castes that are untouchable but that do not eat beef.

If a member of one of the castes included in this group, we are told, touches a higher caste, the latter is bound to wash himself. The highest of these, we are further informed, is the Dhobi, next to him rank the Rangrez (dyer), and Rangsaz (painter), Kori (weaver), Saiqalgar (cutter), Memar (mason), Nat or Beriya (vagrant or gipsy tribe), Dhonuk, Dusad, Khatik, Pasi, Dom and Habura. Between Nat and Dhonuk are sandwiched Bengalis described as being probably much the same as Nats or Beriyas, who pretend to a little knowledge of surgery, specially cupping, who number nearly 9,000 souls. What relation these *Bengalis* bear to the 194 Bengalis shown in group II of Schedule B "Musalmans", p. 254, the Census Report does not say. Are these numbers included in the total Bengali-speaking population of 24,000 in the United Provinces, most of whom are Brahmans and Kayasths? If so, what a frantic freak of imagination is it of Mr. R. Burn, C.S., to thus usurp the function of making the social scale of a whole community. While the Census Superintendent of Bengal sends out to the world an interesting and scholarly Report, his colleague of the United Provinces amuses and advertises himself by running down classes and creeds, and disparaging the Hindus in general. This peculiar mental balance of Mr. Burn is not due, we hope, to his early training at Aligarh, where he was posted at the beginning of his service. Throughout his Census Report Mr. Burn's contempt for the Hindus and their institutions is visible. We shall quote one passage; here is a specimen:—"It is always doubtful how far rules laid down in compilations such as the institutes of Manu can be used to draw inferences as to the state of society. If, for example, we imagine Macaulay's New Zealander a thousand years hence endeavouring to reconstruct the state of society in India at the close of the last century from annotated editions of the Penal Code, he would find that an alteration was made in the definition of rape, raising the age of consent from ten to twelve. We can imagine his speculations on the reasons for the change, and it is certain that without any other information he would hardly guess that the customs which prompted it were almost entirely confined to a

portion of Bengal." The bantering spirit of the above extract speaks for itself. It shews the profound ignorance of the writer in placing the Institutes of Manu in the same category with the Penal Code, and the want of information regarding the principal points of Hindu social and religious rule round which the historical controversy on the Age of Consent Bill raged in the Lower Provinces. To say the truth, we are not proud of the performances of our Census Superintendent. We cannot account for Mr. Burn's selection for this appointment, as there is no dearth yet of ability in the thin rank of able Civilians in these provinces. Were it not invidious to name, we could suggest officers who, by reason of their sympathy, education and capability, would have produced a much more useful Census Report than the one under review. The fact must be sorrowfully admitted that in the matter of public appointments in India, whether of Europeans or of Indians, preferment goes by interest and back-door influence than by true work and worth.

14. The *Advocate* (Lucknow), of the 8th February, says :—The Government of India have just directed the attention of all local Governments and Administrations to a rule framed for the guidance of its servants. They lay down that any Government servant whose pay does not exceed thirty rupees a month, and any European constable or other European employed in the Police Department drawing not more than Rs. 100 a month who may be bitten by a rabid animal in the execution of any public duty, should have certain facilities in availing themselves of the treatment at the Kasauli Pasteur Institute. Such a Government servant will be allowed his actual travelling expenses to Kasauli and back, an advance of a month's pay, and a month's casual leave. This is as it should be, and we have no hesitation in pronouncing the order as humane. But we should like to put the Government a few questions in this connection. Why should, so far as European servants are concerned, the Police Department be more favoured than any others? Are there no Europeans on Rs. 100 or less in any other Department of Government? Is their life not worth as much as that of a European policeman? Why should the line be drawn so arbitrarily between the Indian and the European servant of the Government? Are we to understand that financially an Indian servant on Rs. 30 or less is as well or ill off as a European servant on Rs. 100 or less?

ADVOCATE, 8th February, 1903.

Offer of certain facilities by Government to low-paid Government servants bitten by rabid animals to proceed to the Kasauli Pasteur Institute for treatment.

V.—LEGISLATION.

15. The *Mashír-i-Rozgár* (Meerut), for January, publishes a communication over the signature of "A Prisoner's Wife," in which she, deploring the dependence of Indian women on some one or other of their male relatives throughout their lives, bewails the miseries and privations which a woman has to endure when her husband is unfortunately convicted of a criminal offence and sentenced to, say, five or ten years' rigorous imprisonment. Such a woman, if poor, has no means to maintain herself during the absence of her imprisoned husband. She could marry again, but she cannot do so on account of section 494 of the Penal Code hanging over her head. A Muhammadan woman so circumstanced is, according to the Muhammadan law, free to annul her marriage with her husband, and marry another person. Such being the case, there is no good reason why she should be debarred, by the British law, from deriving the benefit of her own religious law. The writer therefore prays Government to take into consideration the distressed condition of the wives of long-term prisoners and modify the law, enabling women to take a new husband in such cases, in honour of His Majesty's Coronation.

MASHÍR-I-ROZGÁR, January, 1903.

A suggestion to modify section 494 of the Penal Code in favour of Musalman women.

VI.—RAILWAY.

16. The *Surma-i-Rozgár* (Agra), of the 8th February, complains that of late the servants of the toll-contractor of the roadway on the Jumna Railway Bridge at Agra have taken to levying toll from a foot traveller even for the return journey. Formerly a person had to pay toll when he crossed the bridge for the first time, but no charge was made if he re-crossed it within twelve hours. The editor has received several written complaints against the new departure, and the District Magistrate should stop it.

SURMA-I-ROZGÁR, 8th February, 1903.

A complaint against the toll-contractor of the roadway on the Jumna Railway Bridge at Agra.

VII.—Post Office.

Jádu, 3rd February, 1903.

A suggestion for introducing half-pice post-cards in India.

17. The *Jádu* (Jaunpur), of the 3rd February, suggests that half-pice post-cards should be introduced in India in honour of His Majesty's Coronation. Such cards, if introduced, would be a great boon to the public, especially the poorer classes, and would bring more money into the coffers of the State, thus serving as a good memorial of the Coronation.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad: *The 17th Feb.*, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

1. The *Citizen* (Allahabad), of the 16th February, observes :—The Delhi Durbar continues to be the subject of criticisms in India and abroad. It is said that Her Excellency the Vicerine is to a great measure responsible for the introduction of the element of lavish display in the serious duties of her distinguished husband as the head of the administration. O Vanity! thy name is woman.

Citizen, 16th February, 1903.

Lady Curzon represented to be responsible for lavish display in connection with the Delhi Durbar.

2. The *Hindustan Review and Kayasth Samáchár* (Allahabad), for January, observes :—" Before concluding our observations on the Durbar, we desire to say a word on the honours conferred by the Government on a large number of Indians and Anglo-Indians. In doing so, we are aware that we are departing from our usual policy of keeping our own counsel in regard to offering observations on the honours' list, but the titles and distinctions conferred in connection with the Durbar has caused such grievous disappointment, especially in the United Provinces, that we feel bound to have our say in regard to the Durbar honours. The first thing noticeable is the paucity of the higher decorations, in the Orders of the Star of India and the Indian Empire, conferred upon Indians, and specially non-official Indians. The bulk of the recipients of such titles and distinctions are invariably Anglo-Indian officials and heads of large European firms with a Native Prince thrown in, to bring out the contrast into strong relief. Now officials are entitled to recognition of their exceptionally good work by being honoured with titles and distinctions, but it does not seem to us right that every high official should be decorated as such, for merely having discharged his ordinary duties satisfactorily and for which his promotion to the high post held by him is ample recognition of his merits. Titles and distinctions should generally be conferred upon non-officials—European and Indian—as a suitable recognition of their public duty and as an encouragement to their compatriots. The European non-officials have not much to grumble on this score, but the Indian non-officials have certainly a grievance in this connection, their claims even on so notable an occasion having practically been passed unnoticed. It is the second time in the course of the year that the middle class educated community has been completely ignored, its claims having been over-ridden but a few months before, on the occasion of the selection of the representatives chosen to attend the Emperor's Coronation in London. But it is with especial reference to the United Provinces, that we desired to write on this occasion, and it is not too much to say that the Durbar Honours' list has caused the greatest dissatisfaction throughout these Provinces. Perhaps the most notable omission was that of Raja Pertab Bahadur Singh of Partábgarh in Oudh. When some months back it was announced that he, an orthodox Hindu devoid of the benefits of English education or of enlightened society, was going to London for the Coronation as one of the Indian representatives, it was generally felt that in mustering courage to defy the opinion of his caste and community which was strongly opposed to his trip to Europe, he exhibited a strength of character which ought to have made an impression on the Government. And yet while the other representative for these Provinces, Nawab Faiyaz Ali Khan, has been decorated with a Companionship of the Star of India, the poor Raja of Partábgarh has been left in the cold shade of neglect! It might also have been very graceful on the part of Government if on this memorable occasion a leader of unofficial Indian thought and activity like Pandit Bishamber Nath or Rai Sri Ram had been decorated with some title. Mysterious, however, are the ways of our Government like those of the gods."

Hindustan Review and Kayasth Samáchár, January, 1903.

Durbar Honours.

3. The *Hindustan Review and Kayasth Samáchár* (Allahabad), for January says:—The Durbar is come and gone and we stand just where we were before its celebration. All the high expectations raised in the people's mind remained unfulfilled. Both the Emperor's message and his Deputy's speech have only been

Hindustan Review and Kayasth Samáchár. January, 1903.

The national significance of the Delhi Durbar.

remarkable for extreme caution in *not* even holding out any promise which might go to satisfy the national expectations and aspirations. "Even if we were prepared to put aside the question of the expensiveness of the Durbar, we cannot," we said last month, "surely bring ourselves to believe that the game would be worth the candle—to use a phrase expressive though not quite elegant—unless and until it brings in its train some concessions to our people, some removal of their numerous disabilities, some redress of their many substantial grievances, some lightening of their heavy load of taxes, and last but not least, some extension of popular rights." In other words, we desired that the Durbar by redressing the popular grievances and by meeting half-way the hopes and aspirations of the educated classes, should achieve for itself the distinction of having been characterized by some *moral* significance. We therefore note it with regret that the Durbar should have failed just where it should have most succeeded. The spectacular element is bound to be evanescent, the encouragement of Indian arts, though very commendable is by no means a necessary adjunct to a Durbar, the social effects of such a gathering can never in the nature of things be of any permanent character, the so called political significance which can be described in a nutshell as nothing but the advertisement of British glory, Imperial solidarity and the unchallenged supremacy of the British Government over Prince and peasant alike—while pleasing to a sense of self-satisfaction of our British rulers, at the expense of the Indian tax-payers—can hardly be said to be of any great value to our people. The only thing that could redeem the barrenness of the result of the Durbar, would have been its moral significance, the effect on the popular mind that the British Government was conducted on lines of a national Government, that our rulers wanted to nationalize their system of administration by broad-basing it on the love and affection of a loyal and grateful population. This distinction the Durbar has failed to achieve. The few Princes who have borrowed money may be greatful to the Government for a remission of three years' interest, but the people cannot regard the promised remission of revenue, whenever it comes, as anything but in the nature of what is but due to them. It is surely no concession to have your taxes remitted, when it is possible for your Government to do so. Judge therefore from the *moral* standpoint the Durbar will strike unbiased critics as a failure. It was a rare and unique occasion, it cost the country, in all conscience, a very large sum of money, and it was but right and proper to expect that the Government presided over by Lord Curzon should avail themselves of the occasion to inspire the masses with the conviction that British rule in India, though carried on by foreigners, is nevertheless characterised by principles of administration which could safely challenge comparison with any Native Government, past or present, and to impress upon the people the lesson that the Government was ever willing to nationalize its system by making the people realize that they were not British *subjects* but *fellow-subjects* of the British. As it is, the Durbar has but served to bring out once more into prominence, the striking force of the truth enunciated by the well-known London weekly—the *Truth*—that the Indian people whom the British "are pleased to call 'our Indian fellow-subjects,' are far more their subjects than their fellows."

CITIZEN, 16th February, 1903.

Colonel Lynch convicted of high treason.

4. The *Citizen* (Allahabad), of the 16th February, says:—The fate of Colonel Lynch should serve as an example to those who are apt to indulge in high treason. The Colonel is an Irishman and went to Africa as the war correspondent of a French paper. Finding the success of the Boers in the earlier stages of the war, Colonel Lynch was tempted to accept a commission in the Boer army and fought against the British as hard as he could to satisfy his cravings. The war was over; Colonel Lynch returned to Ireland, and the worst thing he did was to contest for a seat in the British Parliament. Unfortunately for him, he succeeded in the contest and was returned to Parliament. He was arrested on crossing over to England on a charge of high treason and tried with the result that he was at first convicted and sentenced to death. The sentence has now been commuted to one of penal servitude for life. The Colonel richly deserves the punishment that has been meted out to him. We only regret a traitor like him was not hanged.

5. The *Advocate* (Lucknow), of the 19th February, publishes an article headed "Our Economic Future," from which the following is an extract:—India's economic future hangs on capital. The Viceroy is at a loss to make out why British capital does not flow into India. He claims that the one drawback has been removed—the currency difficulty. He sings rather too loudly of the fixity of value attached to the hitherto acrobatic and disconcerting movements of the rupee, and thinks that the freaks of the dangerous mountebank have been curtailed. Capitalists should then go down on their knees and bow before "the India Government." Major Phipson challenges the assertion and says that a civilised currency is yet to be introduced in which the unit must be a token of value and not a thing valuable in itself and the value of fixed quantities of food. The first economic duty of Government is to ensure stability in food prices. And this is possible only by a national civilised currency, while ours is still an English—as opposed to Indian—and semi-barbarous currency established for the British capitalists and to show the drain of our wealth less than what it is by a jugglery of figures with a currency nostrum, exchange being but an accidental accompaniment. So far for the fitful performances of the rupee. "We are trying to run this Empire with a staff that would be considered inadequate in a second class European Kingdom," said Lord Curzon. True—we have in number as in quality less than what we should have. But, are we not paying more to such men as we have than what their brethren of admittedly better qualifications get in the West? So we are getting experts to advise the Government on education, archæology, agriculture and commerce. Well and good. This admission is only a triumph of the Congress programme which has been weeping loudly over the fossilised character of many a State department. Lord Curzon taunted the critics by saying that they hold 825 crores of hoarded capital under the ground and shudders at the opportunities lost. This hoarded capital is invisible to the average Indian eye, though it may loom large before the official vision. Admitting its existence for argument's sake, it comes to about Rs. 30 per head, and with this small capital Indians are asked to compete with foreigners let loose on this country with a capital beyond our dream, with better education, and treated all along in matters of legislation and taxation as comrades to the Paramount Power and not as subjects. When Indians even under such disabilities, muster courage to vie with the foreign merchant and trader, how are they treated by the Government: how many chances have the Government given Indian capitalists to stand on equal footing with the European exploiter? There is not one Englishman in India who will help. Witness Mr. Tata's troubles in trying to develop the iron industry of Central India and the silk manufacture of Mysore, and the cotton excise. Need we dilate upon this unpleasant fact?

ADVOCATE, 19th February, 1903.

Lord Curzon's speech at the fiftieth anniversary of the Bengal Chamber of Commerce in Calcutta.

6. *Al Bayán* (Lucknow), for February, states that Mirza Ghulam Ahmad of Qadiyan has sent two memorials, one to the Viceroy, and the other to the King-Emperor, praying that Friday may be observed as a general holiday in all public offices in India in place of Sunday. The Mirza also states in the memorials that the Indian Musalmans in general consider it their duty to make *Jehad* (crusade) against Englishmen, but that his own followers alone, who are called *Ahmadiyas* after him, are doing their utmost to eradicate this foolish idea from the minds of other Musalmans, and requests Government to appoint a committee of Muhammadan learned men to remove the misconceptions that have gathered round the question of *Jehad*. The editor thinks that there is no necessity for opening the question of the validity at all. *Jehad* is certainly a duty with Musalmans, and it will ever remain so till the Day of Judgment. But the learned Muhammadans are at one that India is a *Dár-ul-Islam* (*lit.* abode of Islam, a mansion of peace) and hence no *Jehad* is allowable there. Britons rule over Indian Musalmans with the greatest justice and equity, allowing them the fullest religious liberty and never interfering with their religious affairs. Such being the case, to wage a religious war against Englishmen in India would be downright ungratefulness on the part of Musalmans, and anybody who supports *Jehad* is certainly a Mad Mullah. Islam has always been on the side of justice, and has enjoined, upon its followers, obedience to the Sovereign for the time being, provided he be a just ruler.

AL BAYÁN for February, 1903.

Mirza Ghulam Ahmad of Qadiyan on the Jehad question.

ROZ-AFZUN, 16th February, 1903.

Attitude of Cape Colonists towards Indian labourers and traders.

7. The *Roz Afzun* (Bareilly), of the 16th February, regrets that while Indians were already debarred from entering Australia, Cape Colony has also recently passed an Act which disallows admission to any immigrant, whether a coolie or a trader, who is not acquainted with any of the European languages, into the Colony. One is at a loss to understand what it is in the unfortunate black skin that causes it to be so much despised and looked down upon. But just as British colonists debar Indians from trading or working as labourers in their countries, cannot the Indian Government pass a similar Act, providing that no foreigner who is not acquainted with the manners and customs of natives will be allowed to set foot on Indian soil ?

II.—AFGHANISTAN AND TRANS-FRONTIER.

AGRA AKHBÁR, 14th February, 1903.

Afghanistan.

8. Muhammad Nur Khan, a retired Risaldar, writing to the *Agra Akhbár* of the 14th February, refers to the present political state of things in Afghanistan and Persia, and the attitude of Russia towards them, and says that it is high time that the British Government changed its policy towards the two Asiatic countries. The non-attendance of Amir Habibullah Khan at the Delhi Darbar, his enlistment of Afridis into his army and giving them military training, and then subsequently disbanding them on some pretext to mollify the outraged feelings of the British Government at his conduct, and his purchase of arms through non-British agency, and the Shah of Persia playing into the hands of Russia by taking loans from her, are very important and portentous matters indeed from a political point of view. The writer has, from the very beginning, been opposed to Abdur Rahman Khan's installation to the throne of Kabul, as being a wrong step in British politics. Abdur Rahman was a shrewd politician, and he desired to secure advantages both from Russia and England. But when he died, it was thought that Habib-Ullah Khan, his successor, would give up his father's doubled-faced conduct, and would not do anything without consulting his benefactor, the British Government. But as soon as he found himself established on the throne, he took to the crooked ways of his late father. But his position is not at all secure. He dares not do anything without taking into his confidence his stepmother, who comes of a very influential Afghan family. In fact he is a mere tool in the hands of the dowager lady, and the reins of his Government may thus be said to be in weak hands, which may lead to internal disturbances at any time. But Muhammad Umar Khan, son of the influential dowager lady, being too young to succeed to the throne, Russia is sure to take advantage of any disturbance that might arise to thrust her nose into Afghanistan. The British Government has, however, nothing to fear from any such contingency. It has Ayub Khan at its disposal, so that no sooner Habib-Ullah Khan proves refractory in any way, it has simply to send Ayub Khan with a contingent of troops to Kabul, to depose Habib-Ullah, and place him on the throne. With Ayub Khan on the throne, all the difficulties that the Government of India encounters at present in Afghanistan will disappear. Ayub Khan belongs to a brave, faithful and grateful clan, so that he can be relied upon to carry out all promises that he might make to Government. In that case Government will be able to introduce railways and telegraphs into Afghanistan, and trade too will receive a great impetus.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

Nil.

(*b*).—*Police.*

CAWNPORE GAZETTE, 9th February, 1903.

A dakaiti case in the Cawnpore district.

9. A correspondent of the *Cawnpore Gazette*, of the 8th February, states that on the 20th January last a gang of ten or eleven dakaits fell on two Brahmans who were carrying Rs. 200 worth of cloth from Cawnpore to their homes in the interior of the district, at about 7 o'clock in the evening, at a place about

50 paces from the *zarkashi* chauki (police station) which lies on the Delhi-Allahabad trunk road. They belaboured them with sticks, and wrested from them cloth worth some Rs. 50. One of the Brahmans, named Devi Dayal, was severely hurt on the head. No chaukidars came to their rescue though they raised a loud hue and cry. It is said that the travellers suspected that the chaukidars were in collusion with the dakaits. When they reported the robbery at the police station, it was recorded with much difficulty. An enquiry is now being made by the police. But such incidents occur frequently in the jurisdiction of the police station in question, and the District Magistrate and the Police Superintendent should take notice of this unsatisfactory state of things.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

10. The *Hindosthan Review and Káyasth Samáchár* (Allahabad), for January, says :—The Secretary to Government, United Provinces of Agra and Oudh, Public Works Department, Irrigation Branch, and the Secretary to the same Government and Department, Buildings and Roads Branch, are members of the Syndicate of the Allahabad University—Heaven knows why. The Registrar of the University has given notice that these gentlemen "will cease to be members under rule No. 47, unless they attend a meeting of the Syndicate previous to the next annual meeting of the Senate on the 2nd March 1903, but will be eligible for re-election. The uninitiated may not know what rule 47 is. For their benefit we quote the last clause of it below :—

HINDOSTHAN REVIEW AND KAYASTH SAMÁCHÁR, for January, 1903.

The election of the two Secretaries to the Local Government in the Public Works Department as members of the Syndicate of the Allahabad University.

"Any elected member of the Syndicate who has not attended a meeting of the Syndicate within twelve months shall cease to be a member of the Syndicate."

Evidently these two gentlemen do not take any interest in the affairs of the University. Yet the beauty of the whole thing lies in this that they are, as the Registrar adds in a foot-note, "the Fellows of the University eligible for re-election to the Syndicate (under rule No. 45), one as a Secretary to Government, United Provinces of Agra and Oudh, and one as a Fellow of the University *being a Member of the Faculty of Engineering* and engaged in the execution, maintenance or control of public engineering works." This is not the first time that the Registrar has given such a notice with such a foot-note. The farce goes on year after year with unvarying uniformity. Yet the rules will not be changed. Men who never take any interest or part in the affairs of the University will be elected year after year to the exclusion of more useful men actually engaged in the work of education.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

11. The *Citizen* (Allahabad), of the 16th February, says :—It is believed in some quarters that exasperated at the arrangement which accorded all honour and glory to the Viceroy and his Consort, and threw himself and the Duchess of Connaught comparatively into the background, as a punishment to Lord Curzon it was that His Royal Highness chose a squadron of the 9th Lancers—whom His Excellency had punished for misconduct—as his escort at the Delhi Durbar. However greatly we might condemn the action of His Excellency in appropriating all the honour unto himself and the Vicerine, and whatever of truth there might be in the remark that it would have harmonised better with popular feeling if the Duke rather than the Viceroy had represented the Emperor, it goes without saying that the Duke's choice was a most unhappy one, and if it was made deliberately

CITIZEN, 16th February, 1903.

The selection of a squadron of the 9th Lancers by the Duke of Connaught as his escort at the Delhi Durbar.

to hurt the feelings of the Viceroy, it was a most mischievous one. A contemporary points out that as a result of this imprudent and mischievous act of the Duke of Connaught may be indicated the recent murder, by a British soldier, of a policeman at Delhi while on duty. If our contemporary is correct in his inference, His Royal Highness is in a way responsible for the shedding of innocent human blood.

OUDH SAMÁCHÁR, 14th February, 1903.

Case of a British soldier who caused the death of a police official at Delhi.

12. The *Oudh Samáchár* (Lucknow), of the 14th February, referring to the death of Sergeant Karam Singh, lately caused by a private of the Welsh Regiment at Delhi by flinging a stone at him for interfering with his gambling, observes that while the Deputy Commissioner, who tried the case, held the soldier guilty of the offence, he, in consideration of his good conduct in general, sentenced him to simple imprisonment for six weeks only! The Magistrate has further remarked in his judgment, that the deceased was not in uniform, so that the accused did not know that he was a policeman, otherwise he would have at once desisted from gambling and walked away from the place. But was not the native sergeant authorized, even when he was not in his official dress, to prohibit the soldier from gambling? And again, was six months' simple imprisonment an adequate punishment for killing a native? An appeal should be made against the Magistrate's decision.

CITIZEN, 16th February, 1903.

Case of the Welsh soldier who caused the death of a native police sergeant at Delhi.

13. The *Citizen* (Allahabad), of the 16th February, says:—From the judgment of the Magistrate who tried the British soldier who, probably to add to the pomp and merriment of the Durbar, had murdered the "nigger," we learn that an attempt was made, as in the case of the 9th Lancers, to screen the offender. The Magistrate writes:—"Thirty-six soldiers of the 2nd Welsh Regiment were sent down by the Commanding Officer to the Court 'shamiana,' all dressed alike, the police being kept a long way off. The witnesses were introduced one at a time and between each witness the order of the men was changed." This experiment having failed, and there being no reasonable doubt left as to the identification of the accused, the only recourse left was the application of the rupture theory. The natives of India had for some years ceased to suffer from the rupture of the spleen. But we fear along with the plague, the disease has made a reappearance. The case reported from Delhi, which has proved fatal, is not merely that of the rupture of spleen, but it is spleen rupture combined with the rupture of liver. The evidence is perfectly clear on the point that a big stone had been thrown at the policeman which resulted in his death. The trying Magistrate, however, has evolved the theory that the death of the unhappy man was the outcome of a scuffle between the soldiers and the natives. And on the strength of this theory the Magistrate has sentenced the British soldier, who caused the death of a policeman while on duty, to only six weeks' simple imprisonment.

CITIZEN, 16th February, 1903.

Madras High Court and the case of the three soldiers of the Lincolnshire Regiment who wounded a forest watcher in Madras.

14. The *Citizen* (Allahabad), of the 16th February, says:—Another remarkable instance of the failure of justice comes from Madras. Three soldiers of the Lincolnshire Regiment had been charged with shooting and clubbing a forest watcher and thereby causing him sad and serious injuries. The only fault of the unhappy man was that he had interfered, as he was bound to do, with the shooting of the soldiers in the Sholamdevi Forest Reserves. The case was duly taken up by the District Magistrate, Trichinopoly, and as our readers may imagine, this officer duly acquitted the soldiers. Be it said in justice to Lord Curzon that His Excellency has ever been prompt to check the vagaries of the British soldier as far as it is possible for him to do without lowering British prestige (?) in the eyes of the Anglo-Indians, But—

> Let Hercules do what he may,
> The cat will mew, and the dog will have his day!

On the 10th instant, at the Madras High Court, before the Chief Justice and Mr. Justice Subramania Aiyer, an important criminal revision petition was argued out against the acquittal, at the instance of the Government of India, of the three soldiers. Of the three privates, to whom at a previous hearing the High Court issued notices to show cause why they should not be committed to the Sessions, only two appeared in person, the third, Emerson, having taken his discharge

and returned Home. Their Lordships discharged the petition against Private Dench as there was no evidence to convict him with being actively concerned in the assault on the forest watcher. In Emerson's absence their Lordships were unable to pass any orders in his case and postponed it for a week in order to allow of the Public Prosecutor making enquiries from the proper authorities as to what could be done. In Private Love's case their Lordships postponed passing orders until the Public Prosecutor had reported the result of his enquiries regarding Emerson.

HINDOSTHÁN, 14th February, 1903.

Mr. Phipps' donation to India and its useful application by Lord Curzon.

15. The *Hindosthán* (Kálákankar), of the 14th February, referring to the donation of three lakhs of rupees (£20,000) which Mr. Henry Phipps of America has made to Lord Curzon for devotion to scientific purposes calculated to benefit the natives of India, observes that his Lordship's proposals to devote the money to establishing an agricultural research laboratory at Dehra Dún, and a Pasteur Institute in Southern India like the one already existing at Kasauli, are admirable and calculated to benefit the people. The thanks of the people are therefore due to Mr. Phipps for his noble gift, and to Lord Curzon for the very useful purposes to which he has decided to apply the same. The writer hopes that other wealthy and great men will follow the noble example set by Mr. Phipps.

MUFID-I-AM, 10th February, 1903.

A suggestion to re-transfer the seat of the Government of the United Provinces from Allahabad to Agra.

16. The *Mufid-i-Am* (Agra), of the 10th February, expatiating on the architectural grandeur and beauty of the Muhammadan royal buildings, the climate, the suburban scenery, the public gardens, the cheapness of living, &c., in Agra, and finding fault with the style of the buildings, the climate, &c., of the town of Allahabad, does not see what led the Government of India to remove the seat of the Local Government from Agra to Allahabad. Surely the headquarters of the Government of the United Provinces of Agra and Oudh should be at *Agra* where Government will not have to construct new buildings for the various head offices, the buildings used by these offices before being still in existence and in good condition. There is the large Sikandra building which has not been put to any Government use, and some of the offices may, if necessary, be accommodated therein. Government ministerial officials and others would find Agra far more comfortable and cheeper than Allahabad. European officers from the Governor-General downwards have been found to like Agra more than Allahabad. The present Viceroy, Lord Curzon, has shown his special preference and liking for Agra by restoring the Taj and the Fort to their original splendour and beauty at a large expenditure. The Government of India would therefore do well to order the re-transfer of the seat of the Local Government to Agra. Delhi, which formed part of these Provinces before, had better be included in them again.

VYÁPÁR ENGINE for February, 1903.

A number of reforms suggested to Government in various directions.

17. The *Vyápár Engine* (Farukhabad), for February, makes the following suggestions, requesting Government to take them into consideration:—

(1) that uniform weights should be used in all parts of India;

(2) that parents who can afford to give vernacular education to their children, but do not do so, should be made liable to a fine ranging from Rs. 10 to Rs. 1,000;

(3) that a volunteer corps of trusthworthy natives may be formed in every district and some remuneration paid them;

(4) that Rajas, Maharajas, noblemen, bankers and others should be required to use India-made goods exclusively or at least three-fourths of them;

(5) that competent preachers may be appointed in Government jails to improve the morals of prisoners by their preachings, so that the latter may refrain from committing offences again on their release;

(6) that no illiterate persons may be appointed members of Municipal Boards, &c.;

(7) that the police force should be recruited from among respectable well-bred and educated men who should be given decent pay, and an enquiry made into their conduct every year through the *raises* of the town;

(8) that no less than five respectable residents, such as *raises*, Municipal members, village headmen, and editors of newspapers who may be available at the locality, should invariably be associated with the police official who is employed to investigate a case;

(9) that the use of such intoxicants as *ganja*, *charas*, toddy and cocaine should be stopped, and the duty raised on liquor and opium;

(10) that editors who render service both to Government and the public should occasionally be rewarded with gifts and titles;

(11) that the import duty on foreign goods should be raised;

(12) that technical, industrial, commercial and agricultural schools should be established in every district, the cost being borne by the Local Municipal Board or zamindars;

(13) that the Railway Companies should be directed to publish their Railway Guides in Hindi also, which should be sold at a moderate price.

PRAYAG SAMÁCHÁR, 14th February, 1903.

Plague at Allahabad and the attitude of doctors towards patients.

18. The *Prayág Samáchár* (Allahabad), of the 14th February, says that the residents of Allahabad have had a bad time of it lately. Plague is raging virulently in the city, but no arrangement exists for the treatment of patients. Doctors are not generally disposed to see plague patients, and the Municipal Board sits with folded hands over this state of things.

HINDOSTHAN, 13th February, 1903.

A complaint regarding the distribution of wood for burning the dead bodies of plague-infected persons at Allahabad.

19. The English *Hindosthán* (Kálákankar), of the 13th February, says:—Plague is said to be spreading rapidly in Allahabad, Benares, Lucknow and Jubbulpur, and numbers of corpses may be seen floating down the Jumna and Ganges. Government allow three maunds of wood for the cremation of each corpse, but those who distribute it misappropriate a good deal of it, and the corpses are not properly cremated. This is a matter which needs rectifying, as plague corpses pollute the rivers, and spread the epidemic. Railway plague inspection has now been stopped, it being found to be inefficacious.

SHAHNA-I-HIND, 15th February, 1903.

Condemnation of the observance of the Muharram by Shias.

20. The *Shahna-i-Hind* (Meerut), of the 15th February, says that in a previous issue the editor referred to the folly of worshipping *tazias* which are made of paper, bamboos, and other such things, and deep mourning, observed during the Muharram by Shias, and opposed any increase being made in the number of holidays granted in the public offices on account of that festival as quite unnecessary. The various Muharram observances by Shias find no sanction in the Quran, and not even in the sayings of their Imams to which they assign greater value and sanctity than to the Quran itself. The editor has received some anonymous letters from the Saran district which evidently seem to have been written by certain bastard, ill-bred lads of the accursed community (*i. e.*, Shias) who do not feel the least ashamed in indulging in Billingsgate in public streets. If these shameless fellows like to eat dirt, the editor has nothing more to say to them than this, that abuse is no argument.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

AIN-UL-AKHBÁR, 14th February, 1903.

Need for constructing a railway station at Bachraon in connection with the proposed Gajraula-Chandpur branch line of the Oudh and Rohilkhand Railway.

21. The *Ain-ul-Akhbár* (Moradabad), of the 14th February, observes that as the Oudh and Rohilkhand Railway is going to construct a branch line connecting Gajraula with Chandpur, it will be a great pity if the line does not go *viâ* Bachraon. Bachraon is a very important town in Moradabad and carries on a brisk trade with the interior of the district, so that a large traffic, both in goods and passengers, will be developed if a station is built there. It will be a great mistake if a railway station is built at Dhanaura, which is an old ruined mart, and not at Bachraon, which is a flourishing place of trade at the present time. The railway authorities would do well to consider the matter.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

22. The *Prayág Samáchár* (Allahabad), of the 14th February, states that some Englishmen at Calcutta have established a society for the purpose of protecting native children from the cruelty of their parents, and have raised a subscription amongst themselves to meet the expenses of this movement. This society will enable native children to prosecute their parents for ill-treatment and have the latter punished by court. The objects of the society are simply monstrous. Native parents themselves nurse and take care of their children, and do not leave the latter to the charge of nurses, as English parents do, so that they are the greatest lovers and friends of their children. They do their utmost to bring up a well-disciplined, well-behaved, able and good family, and in accomplishing this they have the necessity of punishing their children occasionally to prevent them from falling into evil ways and contracting bad habits. If the society referred to above gets some parents punished on the charge of ill-treating their children, parents will no longer be able to exercise the salutary check and supervision they have hitherto been keeping over their children, or give them proper training, etc., and this will spell the demoralization and ruin of the latter. The society had therefore better look after its own interests, and not interfere with native children in a manner calculated to pave the way to rack and ruin.

Prayag Samáchár, 14th February, 1903.

Protest against the establishment by some Englishmen at Calcutta of a Society for the protection of native children from the cruelty of their parents.

Allahabad:
The 24th February 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Advocate, 26th February, 1903.

The Duke of Connaught's Indian visit.

1. The *Advocate* (Lucknow), of the 26th February, observes:—After spending fully three months in India their Royal Highnesses the Duke and Duchess of Connaught leave Bombay on Saturday next for their beloved home. We bid them a hearty farewell and wish them Godspeed and safe return to England. In the festivities of the Durbar at Delhi if any individuality struck Indian curiosity in the highest degree it was that of His Royal Highness. Diverse were the standpoints from which the Duke of Connaught's visit to India was viewed. There were not a few Indians among princes and people who, unaware of the English constitution, wished that His Royal Highness should have preceded the Viceroy in India, who, howsoever exalted was his position, had no blood connection with the Royal Family. There were others who found nothing but admiration for the English institutions and the English constitution which made even the brother of the Sovereign pay obeisance to the representative of the same constitution. The vociferous cheers which welcomed the Duke of Connaught's entrance into the amphitheatre, the smiling faces that bowed down their heads wherever His Royal Highness happened to be must have impressed him with the feeling of affection and regard with which his personality and royalty of England are cherished by the masses of India. Popular loyalty and affection is as deep-seated as was that of the Indian chiefs who right royally entertained the Royal party. In the speeches delivered at Gwalior, Jaipur and Bikanir, the Duke took particular care in assuring his hosts that he would convey to his brother, our Sovereign, those feelings of loyalty. But India needs something more. At Bikanir the young ruler of that State made a special reference to the feeling of loyalty in the Rajputs. So also did the old Maharaja of Jaipur. At Bikanir the Duke, in acknowledging the toast of the King, made the following observations:—

"I am fully aware of the feelings of loyalty and devotion which have been shown by the people of India towards her successor our King-Emperor. It was a great pleasure to Her Royal Highness the Duchess and myself to have been selected by his Majesty to represent the Royal Family at the Coronation Durbar. Our former connection with India for a duration of seven years made us greatly attached to India and its people, and we recognise how fully they are filled with loyalty and devotion to our Sovereign, who now occupies the throne, as well as to her who preceded him. It has been our good fortune on this occasion to visit other States in Rajputana, and I may safely say we fully appreciate those qualities which make the Rajputs so popular, the generous feeling of bravery and sporting instincts which appeal to every Englishman."

These feelings, we have been assured, will be conveyed to the Sovereign, but we want something more, some solid recognition of this wave of loyalty which, in spite of distresses with which the country is affected, has passed over India. The recognition in titles and in honours might satisfy the chiefs of Rajputana, it might satisfy the Maharaja of Jaipur, who had spent about a crore of rupees in his trip to England last year; it might satisfy the young ruler of Gwalior, who acted quite like a bard in proposing the toast of His Royal Highness; but the people of India aspire to some solid recognition, and they have reasonable hopes for entertaining such aspirations. While in India on the previous occasion the Duke had given proof of entertaining sympathetic feelings towards a scheme for the military training of Indians of tested loyalty. His scheme, like many others devised for our advantage, was pigeon-holed in the Military office. That scheme which he could not carry out because of the subordinate military position he then occupied, may have a better chance if His Royal Highness can revive his royal brother's interest in it. There can be no better occasion for reviving the proposal than the present. The experiment of giving a military training to the sons and relations of the ruling chiefs has been tried and proved successful. No Indian soldiers elicited greater

enthusiasm in the last month than the members of the Imperial Cadet Corps. The success will justify a departure if made in the interest of the zamindars and middle classes whose sons, if trained for commissions in the army, will prove their lives useful to the Sovereign His Royal Highness will be carrying away with him the good wishes of Indians whose regard and esteem for him will become more deep-seated, as his visit to India this time will become more memorable if on return home he succeeds in influencing his sovereign brother to mark the Coronation year with some real recognition of the loyalty of India.

Defence of Lord Curzon's Delhi Darbar.

2. The *Citizen* (Allahabad), of the 23rd February, says :—Much as Lord Curzon has been maligned both in England and India and much as the pageantry and grandeur of his Delhi Durbar has been criticised by the press and from the pulpit, it may be safely remarked that from certain standpoints much of the vituperation loses its sting. The main points of attack may be summarised thus :— CITIZEN, 23rd February, 1903.

(1). That a sum of about £750,000 of the Indian taxpayers' money has been expended on fruitless pageantry without any political or moral effect, beyond a vain display of Imperial power.

(2). That at a time when the prosperous condition of the Indian finances could hold out some hopes to the already over-taxed population, of a mitigation of its burden, such a drain of public money was a misfortune to the nation and should have been avoided.

(3). That with such a large sum as evaporated in such a short time, it would have been possible to render some material and tangible good to the poorest stratum of the Indian people ; for instance, by the abolition of some of the most odious taxes under which such a class of people groan.

(4). That His Excellency appropriated all the attention, all the honor and all the glory for himself and for Lady Curzon, leaving the Duke of Connaught and the Duchess in the background.

We cannot lose sight of the fact that the Viceroy was desired by the King-Emperor to solemnize the Coronation ceremony with a pomp and grandeur suited to the occasion and compatible with the scale of programme followed in England on that solemn occasion. To rightly judge of his position we must remember that it was a very delicate matter for a youthful Viceroy with large promises, who had been sent out to India after having displayed uncommon talents in the Upper and Lower Houses in English politics, and whose Indian career so far was so brilliant. To disappoint one's sovereign under such circumstances and on such an occasion, would have been unbecoming and indecorous in the extreme.

Most assuredly, when the message was sent out, it was not decided that the Duke of Connaught would represent the Imperial family at the Coronation. It might be that through delicacy of feeling it was not thought necessary to countermand the orders ; or it might be that the position of the Viceroy was thought to carry greater weight than that of the Duke, who had served in India in the capacity of a Provincial commander ; or it might be that the consanguinity was thought sufficient to over-ride all other considerations. Certain it is that the original order remained unrevoked. And under such circumstances, the charge of the entire appropriation of the honors, falls to the ground.

It cannot be denied, that our present Viceroy possesses a power to grasp questions of politics, however intricate and difficult they may be to one of ordinary capacities, but we are inclined to think, that it is rather a presumption on his part to declare that there is no question requiring solution that does not come within the scope of statesmanship. The Viceroy has yet to learn much of Indian politics, difficult as it is, involving the interests of multifarious nationalities and sects. Notwithstanding, we must give His Excellency credit for a zeal and perseverance unique in its character. That His Lordship possesses oratorical powers of a very superior order will be evident from the innumerable speeches he has had occasion to deliver, in many cases without even finding time for a generalization of his thoughts. That he possesses wit and humour of no mean order is an acknowledged fact. That he possesses a decision of character and a very high sense of justice will be evident from his public acts and his resolutions. That the advancement

of the nations over whom he rules is constantly uppermost in his mind is evident from the successive movements he has already inaugurated and wishes to inaugurate in the future. His ideal of a native prince is the best conceived and best generalized; it betokens a lofty imagination and is so ably defined that it is no exaggeration to say, that it was never so well expressed by any Governor before him. In short, the present Viceroy has proved already that he is one of the ablest governors that ever wielded the viceregal sceptre, enjoying the confidence of the people here, and the Government at home. It might be acknowledged on all hands that if India had the good fortune of having a Secretary of State of the stamp of Lord Derby, or Lord Ripon, or even of Lord Reay, during the period of the viceroyalty of Lord Curzon, she would have advanced in rapid strides, and fully made up the losses due to the retrograde move she had to take during the viceroyalty of some of Lord Curzon's predecessors. Let us hope that the time has now approached when India will turn over a new leaf in the history of progress, under the auspices of the liberal and benign reign of Emperor Edward VII.

INDIAN PEOPLE, 27th February, 1903.

India and the new session of Parliament.

3. The *Indian People* (Allahabad), of the 27th February, observes:—We do not yet know what arrangements have been made by the Indian Parliamentary Committee to keep India prominently to the fore in the new session. Perhaps some Indian amendment will be moved to the address in reply to the speech from the Throne. We trust this will be done. There are several questions of great present importance on which a discussion in the House of Commons seems very essential. Foremost of all, the scandalous treatment of Indians in South Africa, which has already done so much to tarnish the fair fame of England, claims attention. The progress of events in that region does not hold out any hope of a just solution of that question; on the other hand, between the date of Parliament's rising in the last session and its re-assembling, a most mischievous Immigration Restriction Act was passed in Cape Colony. The un-British provisions of the Act are being enforced with British rigidity, and a batch of Indian emigrants were prevented from landing. There are then the questions of the salt duty, military expenditure and the economic inquiry demanded by the Famine Union and refused by the Government of India. With improved health and with the cordial co-operation of able lieutenants like Mr. Roberts, it is hoped that our friend Mr. Caine will redouble his energies on our behalf.

INDIAN PEOPLE, 27th February, 1903.

England's Mission in India.

4. The following is an extract from the article headed "England's Mission in India," in the *Indian People* (Allahabad), of th 27th February:—

"If I thought it were all for nothing, and that you and I, Englishmen and Scotchmen and Irishmen in this country, were secretly writing inscriptions on the sand to be washed out by the next tide; *if I felt that we were not working here for the good of India in obedience to a higher law and a nobler aim, then I would see the link that holds England and India together severed without a sigh.* But it is because I believe in the future of this country and in the capacity of our own race to guide it to goals that it has never hitherto attained, that I keep courage and press forward."—LORD CURZON AT THE BENGAL CHAMBER OF COMMERCE.

"*I admit at once that if it could be shown that India has retrograded in material prosperity under our rule we stand self-condemned, and we ought no longer to be trusted with the control of that country.*"—LORD GEORGE HAMILTON IN THE HOUSE OF COMMONS.

"At the beginning of last century it was our task to establish political supremacy to bring the country under good rule and equal justice. We cannot rest on our achievements. *It will be the still greater task of this century to give India wealth as we have given her peace.*"—The *Pioneer.*

THIS then is England's avowed mission in India. To judge of the measure of success that has so far crowned her efforts, the question one must consider is, as Sir Henry Fowler said, "whether that Government (the Government of India), with all its machinery, as now existing in India, has or has not promoted the general prosperity of the people of India, and whether India is better or worse off by being a Province of the British Crown. That is the test." The elaborate discussion of "the industrial and economic side of the national existence" into which His Excellency the Viceroy entered in his great speech at the Bengal Chamber of Commerce does not, we fear, help largely in arriving at the truth in this matter. Despite the noble sentiment expressed by Lord Curzon in the passage quoted at the

top of this article, the whole utterance of the Viceroy is unfortunately calculated to create the gravest misgiving in the Indian mind as to the methods that will in future be adopted by England, even more than at present, to discharge her sacred obligation to India. Analysed carefully and dispassionately, what does Lord Curzon's speech amount to? What is the prospect that is held out before us? It is that India will be made the unrestricted field for foreign exploitation; that British captial and British enterprise will develope the immense natural resources of the country; that it will be the first duty of the Government of India to actively aid in this process; that Indians may, if they will, share in the work, but that it is none of the Government's duty to organize capital and stimulate thrift among our countrymen. All the necessary consequences of this policy we must endure without murmur or complaint. His Excellency has not a word to say of the promotion of higher scientific and industrial education that our countrymen may be able to take care of their own interests, he does not bestow any thought on the best means of educating the people into parting with some of their hoarded wealth for investment in reproductive undertakings. At best the Viceroy is severely indifferent to indigenous industries and indigenous captial. To the exploiters of his own race, to the enrichment of his own land his attitude is markedly different. For support of this contention we need not go outside the confines of his own speech.

Indians and Mr. Chamberlain's tour.

5. The *Indian People* (Allahabad), of the 27th February, says:—Mr. Chamberlain had declined to receive a deputation on the Indian settlers' grievances in South Africa on the eve of his departure for that country on the plea that he would study the question on the spot and would confer with Lord Milner and the colonists' representatives to see what reforms should be introduced. His tour has all but come to an end, but in no single speech of his do we find a reference to this subject. And far from telling the colonists who seem to have such great confidence in his wisdom and statesmanship that it was improper and ungrateful to treat barbarously as they are doing fellow-subjects of the same Empire who have done yeoman's service in the development of South Africa, the Colonial Secretary is reported to have suggested to the Pretoria Chamber of Commerce to exclude Indian emigrants by classifying them among the "Undesirables," and in another speech he gave out that the Indian Government had no business and no right to interfere with the Colonial governments. We must suppose that Mr. Chamberlain has spoken with a full sense of his responsibiblity and that he weighed his words. Regard being had to the heartless persecution to which our loyal and unoffending countrymen are subjected in regions where the British flag waves, this cold indifference of the responsible Ministers of the Crown forces indignation. But we should not forget that we have to deal with the *Avatar* of Birmingham.

INDIAN PEOPLE, 27th February, 1903.

Need for a political organisation in the United Provinces.

6. The *Advocate* (Lucknow), of the 26th February, says:—The need of a political organisation for these Provinces suggested by our Allahabad contemporary of the *Indian People* has been long felt. No political association worth the name ever existed in the United Provinces. Some divisions and districts had some associations; these have been killed during the difference among the members about Congress problems, or for fear of the less forward members who thought it dangerous to identify themselves with political bodies of progressive views. Two attempts were made—one, some twenty years ago, at Allahabad, and the other some four years ago, at Lucknow—to have one strong body for the two provinces, but both failed. The principal cause of failure was that people from whom it was expected that they would take lead in the matter showed indifference and left the work to men whose hands were already full. We have yet to produce a man who will devote his whole time to such a political organisation, and unless one such man is forthcoming it is no use our talking of it. The need is acknowledged, the material is ready at hand. We do not lack leaders: we have enough of them; what we do want is an humble worker who without any idea for self-advertisement would quietly work at the table unmindful of any blame or reward. The measure of our public spirit can be judged from the fact that not one such man is forthcoming. We do not want to throw cold water on the zamindars. Unless the proposed Zamindari Association confines itself to the business of address-giving as the Association at Lucknow does, we are not quite sanguine about its success. Instead

ADVOCATE, 26th February, 1903.

of middle classes and zamindars spending their energy in keeping up two separate organisations, both of which cannot prove successful, one strong body should be formed to represent all interests of the United Provinces.

HINDUSTÁNI, 25th February, 1903.

Comments on Lord Curzon's speech at the Jubilee celebration of the Bengal Chamber of Commerce in Calcutta.

7. The *Hindustáni* (Lucknow), of the 25th February, in commenting on Lord Curzon's speech at the Jubilee celebration of the Bengal Chamber of Commerce in Calcutta, observes that though a Viceroy of His Lordship's character and spirit ought not to be under the thumb of the said Chamber, as he tried to show he was not, yet why did he not support Sir Henry Cotton in his advocacy of the coolie cause against tea-planters in Assam. British merchants in India, though not rulers of the country, are kith and kin of the latter, and the Viceroys who go to enjoy dinners at their houses, do not call them subjects, but pillars of the State. Lately the Viceroy submitted certain proposals to the Secretary of State for India, for improving the town of Calcutta. These proposals have been returned to the Viceroy with the intimation that the Bengal Chamber of Commerce and the Calcutta Political Associations should be consulted in the matter; as if the natives had no vested interests at all, and everything regarding the improvement of the town was to be decided by the opinions of English birds-of-passage only. The Viceroy took native capitalists to task for not investing their hoarded money in the development of the country. But what encouragement, as the *Pioneer* rightly asks, is given to natives when they do, or desire to invest their capital in this way? The recent case of Tata's scheme of iron industry is an instance in point. The residents of Bombay invested their capital in cotton mills, but was not an excise duty at once placed on their product at the bidding of Lancashire millowners? The cultivation of jute and indigo is in the hands of Englishmen and does not benefit the natives. Similarly if British capitalists invested their capital in exploiting and working out mineral mines in India, they would simply drain away the wealth hidden in the womb of the country, which if left untouched at present, might be discovered and dug out by the natives themselves, say fifty years hence, when they themselves became qualified to do so. The *Indian Nation* of Calcutta rightly says that Lord Curzon's notions of the development of the country are weak and superficial. He labours under the hallucination that the development of the country consists merely in the improvement of the soil and its product, and in the exploitation of mines. But this will be no *real* development, which lies in the actual amelioration of the condition of the natives themselves. If railways have been constructed, electric lights introduced, and high buildings erected in Calcutta, of what use are they to the native peasantry who cannot enjoy them? As Mr. Dadabhai Naoroji has been urging for the last fifty years, British trade with India has no doubt brought joy to British families and homes, but has in no way benefited the natives themselves. The British Government conferred the blessing of peace on India in the last century, and it should now seek to improve the economic condition of the country, without which the British mission must remain incomplete; but this is possible only when the country is sought to be developed through the agency and by the hands of natives themselves.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

HINDOSTHÁN, 25th February, 1903.

The ex-Maharaja Holkar's abdication.

8. The English *Hindosthán* (Kálákankar), of the 25th February, says:—When at first we heard the murmur of His Highness' abdication, we became very anxious to know the real cause of it. We were afraid that the Maharája had in some way or other invoked the displeasure of the English Government, but on learning the speech of the Maharája Holkar, we were so pleased that we did not think it even necessary to make any reference to it, in our papers. However the insinuation of the *Pioneer* which he makes about this retirement in its issue of the 21st instant, compels us to take up the subject, because we feel it our duty to defend a Maharája who has so calmly and quietly abdicated in favour of his legitimate son with the entire approval and sanction of the Government:—

The insinuation of the *Pioneer* runs as follows :—

"The Bengali newspapers are still continuing to sing the praises of the ex-Maharaja of Indore though, as we pointed out last week, they are singularly inconsistent in their line of argument. They would apparently like to see him placed once more on the *gadi* ; but the relief to his State, his officials, his subjects and his own relations of his disappearance from the scene and resignation of powers that he had misused for sixteen years can only be calculated and appreciated by those who have lived in Indore territory since his accession in 1886. The story of his periodical vagaries will probably never be written, but if the record were made public, the Government would be blamed for having permitted him to rule so long, rather than for having accepted his resignation last month. If the Bengali editors, who now bewail the 'downfall of Holkar' had taken service or attempted to publish their papers in the State during the period 1886 to 1902, they would have had ample material for comment and reflection, but assuredly not of the kind that employs their pens at the present moment. The Holkar case is really beyond criticism."

It is natural that the Bengali newspapers, nay, rather all the Indian newspapers, will sing the praise of the ex-Maharája, because he was so friendly with the Government and so cleverly resigned in favour of his son. We, moreover, are unable to accept the version of the *Pioneer* that his retirement has brought a relief to his State, to his officials, to his subjects and to his own relations. We are equally unable to accept that if the story of his periodical vagaries were written down and the record made public, the Government would be blamed for having permitted him to rule so long. The *Pioneer* has the fame of being one of the Government organs, but in writing this phrase against Government, he is forgetting his bounden duty and policy. He seems to be so angry with Bengali papers that he would not even spare the Government. We have watched the ex-Holkar's career ever since he succeeded his father, and whatever may have been his faults during the time of heir-apparentcy, he has nevertheless proved himself worthy of his succession to the *gadi* of Indore, and we feel sure that, not by any kind of pressure, but of his own free will, he has abdicated his Throne. The very fact of his *Raj* having been given to his heir-apparent, is also another proof of the Government's friendship and his loyalty.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

Mr. A. P. Pennell permitted to practice in the Rangoon Chief Court.

9. The English *Hindosthán* (Kálákankar), of the 23rd February, has the following :—The *Pioneer* of the 15th February 1903 writes as follows :— (Hindosthán, 23rd February, 1903.)

"Mr. A. P. Pennell, late of the Indian Civil Service, has been permitted to practice in the Rangoon Chief Court."

We are rejoiced to see that poor Mr. Pennell has been at last permitted to earn his livelihood. In the Hindi language there is the following saying :—"*Jiw laê jiwika na laê.*" (God may take one's life, but should not deprive him of his livelihood). We heard that the Government dismissed him without any pension or reward. This we considered very hard lines for the poor civilian ; but it is true that "Man proposes and God disposes," and now the act of his being allowed to practice as a barrister will bring him his loaves and fishes.

(*b*).—*Police.*

The Gorakhpur assault case.

10. The *Advocate* (Lucknow), of the 22nd February, observes :—"Pandey Bindeshri Prasad, zamindar and legal practitioner of Gorakhpur, who was assaulted on the Coronation day by the Gorakhpur police while celebrating the festivities, has approached His Honor the Lieutenant-Governor with a petition. The charges made by the applicant are very serious. He alleges that he was assaulted without giving cause for provocation by the Kotwal and the Naib Kotwal of Gorakhpur in the presence of hundreds of men under the instigation of Pandit Chiraunji Lal, Deputy Collector ; that when he went to the District Magistrate for redress he was persuaded not to prosecute the police lest he might be prosecuted on the charge of obstructing the (Advocate, 22nd February, 1903.)

police in the performance of their duties; and that the District Superintendent of Police forced applicant's brother to compromise the case. These charges are serious indeed and deserve a searching enquiry. The petitioner further alleges that the incident has caused a sense of insecurity which prevented many a person from attending the fireworks on the Coronation day. The feeling of insecurity is natural; and it is such incidents, which may be small in themselves, that go to create public distrust. We are sure that the Government will issue orders to institute a searching enquiry into these allegations."

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

ROHILKHAND GAZETTE, 24th February, 1903.

Strike of butchers and Municipal Administration at Moradabad.

11. The *Rohilkhand Gazette* (Bareilly), of the 24th February, on the authority of an anonymous communication from Moradabad, complains that the supply of meat to the people at the latter town has lately been discontinued by butchers, and that the Municipal Board has made itself a perfect public nuisance. No man is allowed to make any addition or alteration even inside his house without permission. In fact he cannot even dig or fill up a hole in the ground. The ultimate results of the unwise interference of the Municipal Board with sweepers are well known to the public. If a shopkeeper, whose shop is in the High-street, eats the sweetmeat which he received from a confectioner in a cup of leaves, and throws away the cup in the street, or chews a sugarcane, and throws away the refuse, he renders himself liable to prosecution! Owing to the stoppage of brick-kilns new bricks are not made at all, and there has been a considerable rise in the price of old bricks, which induces persons to demolish houses or parts of houses which they do not require for their use, and sell the bricks! It would seem that an Honorary Magistrate, who repaired a wall inside his house, was threatened with prosecution by a municipal official. Thus it will be seen that the Municipal Board of Moradabad is giving the people more trouble than even the notorious police. Though the inhabitants of Moradabad are a very quiet and meek people, they will be obliged ere long to establish a committee to watch and protect their rights and interests against the Municipal Board. The strike of butchers is probably due to the fact that they have been required by the Board to dry hides outside the town. This will involve a great deal of inconvenience to them. They do not live in all parts of the town but in a single muhalla, where they expose hides to the sun in their houses. The editor hopes that the Commissioner of Rohilkhand will inquire into the matter and take steps to induce the butchers to abandon the strike which is a source of great trouble to Muhammadans.

(e).—Education.

KÁYASTH KUL BHÁSKAR, January, 1903.

Appointment of a Deputy Director of Public Instruction in the United Provinces and some other provinces.

12. The *Káyasth Kul Bháskar* (Etáwah), for January, says that Madras, Bombay, Bengal and the United Provinces will each get a Deputy Director of Public Instruction on Rs. 500 rising to Rs. 1,000. The creation of the new posts has received the sanction of the Secretary of State. Now it remains to be seen whether the appointments will be given to natives or Europeans. If selections are made from among the latter, it will be averred with reason that a new channel has been opened for the drain of India's wealth to England.

ADVOCATE, 22nd February, 1903.

The *Advocate* on the Teaching University scheme at Allahabad.

13. The *Advocate* (Lucknow), of the 22nd February, says:—"The proposal to convert the Muir Central College into a Teaching University has evoked some criticism, but not as much as would seem to be necessary. No doubt it is not irrelevant to consider the claims of the present professors of that college to form themselves into a Teaching University. Nor is it irrelevant to consider the probable mental equipment of the additional professors who must be imported to fill the new chairs proposed to be created. The present influence of the Muir Central College in the conduct of the affairs of the Allahabad University may make the change of name really unnecessary. But there are other considerations of a more general and far-reaching, and, therefore, of a more serious character which should not be neglected.

Whatever the ideal relation between the State and the national education of the highest kind may be in other countries, in India the ideal should not be one of dependence on Government, for an alien Government has often unfounded fears, and interests which are erroneously believed to be in conflict with those of the people. Owing to these and other causes, Government often looks at educational problems from a political point of view. Of course, from the ideal point of view, both the statesman and the educationalist seek the welfare of the nation. But that can be entirely true at present only in self-governing countries (though there, too, party feeling and sectarian jealousy often lead both statesmen and educationalists astray); whereas here in India under the guise of educational reform political problems are sought to be solved. This has prejudicial effect on the spread and advancement of knowledge. Hence we think in India education should not be entirely under the thumb of Government or any officer or officers of Government.

We may be wrong; but it could not but strike us as remarkable if the Imperial or any Provincial Government were really found enthusiastic about a Teaching University, seeing that Government had done its level best to throw cold water on the Tata Scheme. Government has never been very lavish in educational expenditure, so, if it were really enthusiastic about higher education, how is it that, economically-minded as it is in matters educational, it did not welcome the princely donation of Mr. Tata, which it would have had only to supplement, but would now bear the whole cost of a Teaching University? True, the Allahabad scheme is a provincial one, whilst Mr. Tata's scheme was an all-India scheme; but ultimately the one must go up to Lord Curzon for sanction, as the other did. Is it that the Government did not like that an Indian should try to raise his countrymen from pupilage to the position of independent workers? Or was the Government jealous of the honour that Mr. Tata might obtain by doing what it had never itself thought of doing? Or how else are we to reconcile the cold shoulder given to Mr. Tata with this zeal for a scheme of a similar character? Perhaps Government thought that so good a thing ought not to proceed from an Indian. It is said that the Native Press is always smelling bad motives. But what can we do? Critics of Shakespeare read meanings, beauties and lessons into his writings, which he, poor soul, perhaps had never dreamt of. The British Government in India occupies very much the position of Shakespeare, and we, of his critics. Like Shakespearian critics we may often be wrong; but in the paucity of reliable information, our only resource is inference and conjecture.

What we have been trying to say is this. Rightly or wrongly our Government has other axes to grind than the educational one; and therefore education has often suffered. So Universities ought to be independent of Government as much as possible. That, too, is the only way to secure the development of variety in types of education. But what is the present relation of the Allahabad University to Government? Plainly, one of servile dependence. No one can deny that the Allahabad University has played the *rôle* of a flunkey to Government to a greater extent than any other Indian University. It has been a political as well as an educational institution, and this has been the case in spite of the presence in the University of some really independent members. Now, if the Muir Central College be constituted the "Teaching University of Allahabad," it must be entirely a Government institution. It would not in that case have a spark of independence left. Our Government may be great in administration, but not necessarily great in scholarship and research. How would scholarship and research fare under it? especially if "Natives" should develop an inconvenient taste for that sort of thing. Already we have heard of attempts to remove Drs. Bose and Ray from the Presidency College to Mufussil Colleges without good laboratories. Government is often moved to hasty and unwise action by baseless panic. Education should feel the blasting influence of such action as little as possible.

Monopoly is bad. If Government had the monopoly of higher education, it would have the power, as it has the will, to make education as dear as it liked. That would be bad for poor students, that is to say for the public in general; for most Indians are poor. But that is not the only evil to be apprehended. Even all those who might be able to afford the cost of such education, might not be given the opportunity to acquire it. Medical and other technical colleges have been known to refuse admission to students. So it is not unreasonable to apprehend

that some would be excluded from the benefits of higher education on account of their poverty and others for indefinite and mysterious reasons. Even race considerations might come into play, as they have in the case of the Roorkee College.

It may be said that scholarships sufficient in number and amount would be given for the benefit of poor students. But from their present number and amounts (the latter being just equal to the fees charged in Government Colleges) prospects in this direction do not seem to us particularly bright.

Then there is another question and that is about the courses of study. If the University became entirely a Government Department, books and courses might be prescribed not for furthering knowledge, but for making us "loyal." That is to say there would be more books like Lee-Warner's *Citizen of India*. Even at present the Allahabad University is almost a State Department; and in the choice of books (on the history of India, for example), a tendency is observable towards the search after *safe* books, rather than the *best* books. Should the proposed Teaching University ever become a *fait accompli*, whatever else it might or might not undertake to do, it would very probably undertake the research work for the discovery and means of destruction of the sedition bacillus; and that might become so absorbing a pursuit as not to leave any time or energy for other literary or scientific investigations.

We must be excused for giving expression to another vague fear in our mind. India, you know, is a very bad country with a very enervating climate. Here a man of the most restless energy is apt to become rather a little too fond of his arm-chair. Hence a little competition is not bad. Perhaps the passion for ceaseless work of the Professors of our Colleges (the Muir Central College not excepted) is due to the presence of competition. If competition and emulation did not exist, even the altruistic labours of Government Professors might slacken. If they became the sole-teachers, examiners and degree-givers, it is imaginable that they might imitate the ancient example of Homer and some times nod. (We are sure they do not do it now, no, not even figuratively). By that time the sleeping sickness would be sure to invade India. Possibly it is already lurking in our country. If doctors were sufficiently courageous they could find the symptoms in lowly places like school rooms as well as in the august chambers of the highest courts of justice.

In these Imperialistic days the supremacy of the white man must be insisted upon everywhere. It is an article in the Imperial creed that the white man is unapproachable in all spheres of work. In the United Provinces, if Mr. Lewis could have his own way, not only must "Principal of first grade colleges be non-native," but even hostel superintendents too. At present in some aided and unaided and Government colleges "Natives" teach some subjects in the B. A. and M. A. classes. That must be abomination in the eyes of our self-styled experts. Now, if you could abolish the B. A. and M. A. classes in colleges except a Government University college managed solely by Europeans, at one stroke you would succeed in cutting the Gordion knot. But we poor natives have unfortunately still some ambition left. We do not quite see the beauty of the arrangement which should perpetually relegate us to a position of inferiority. We believe that we too have brains and have been created to make ourselves useful: we believe that we too ought to attempt high things. Some of us have proved our capacity for original work even. So we do not relish the idea of this proposed Government monopoly. If *real* experts came from the West to teach us, that would be some consolation. But what most European Professors in India do at present, many Indians too can easily perform.

There is an Indian saying that one does not dislike being defeated by one's son. Similarly the highest boast of a teacher should be that his pupil has surpassed him. But our European Professors complain that education is doing us no real good. We have, they say, developed no originality, acquired no scholarship. But it was not always thus. Our ancestors did a few original things. Whose fault is it that we are deemed fit only for perpetual pupilage? Japan had little or no direct communication with the West until the Revolution of 1868. But how marvellous has been her progress in education and research during the succeeding 35 years! Surely, it cannot be asserted that the Japanese have been in the past a more

intellectual race than the Hindus. But we find that though we have been in intimate contact with the West for nearly a century and a half, we are still considered fit only for the position of pupils. We think that some of us at least are fit to be teachers in a Teaching University. But in Government Teaching Universities Indians are sure to have no leading position. It may be that none of us are fit for the work of higher teaching. But that would show not our incapacity, but the incompetency of European Professors, who have been our teachers for so long a period.

There is no doubt a theory, believed in more or less by most Europeans, that before the advent of the Greeks, Indians had no brains and were perhaps dumb. The Greeks by surgical operation inserted brains into the skulls of our ancestors and furnished them with organs of speech. Without disputing the correctness of this theory, we may ask our European masters (who have had greater opportunities than the Greeks for doing us good) to do for us what the Greeks are alleged to have done, so that we may think and work at least as well as our ancestors did. If this can be guaranteed, we shall not quarrel with the proposal to start a teaching university. But if we are to have no better professors in our teaching Universities than we have at present in connection with the examining Universities, why degrade the name of teaching University ?

Recommendations of the Universities' Commission.

14. The *Hindi Pradip* (Allahabad), which is supposed to be for the months of October, November and December 1901, received on the 24th February, 1903, says that the people of this country have quietly and patiently endured the misfortunes and calamities to which they are exposed, consoling themselves with the hope that the invaluable high education which Government hitherto liberally provided for them, would lead to the spread of education and civilisation, and prove the panacea for all the evils. But that good hope is threatened by the recommendations of the Universities' Commission. This so-called Commission for making public inquiries appears to be a huge sham. When the higher authorities have made up their minds to introduce any particular changes, they appoint a Commission with secret instructions for recommending those changes. The Universities' Commission has made a recommendation for restricting high education to a small number of boys who should be made good scholars and not left to be half-educated. The Commission would be entitled to public gratitude, if the recommendation were made in good faith. People are attributing motives to the Commission. According to some persons the proposal is due to the fact that educated natives claim equality with Europeans, while others hold the National Congress responsible for it. According to another version, Government is disposed to check the spread of high education, inasmuch as Government service is the principal aim of every educated native. In short *quot homines, tot sententiæ*. It has been proposed to raise the fees not only in Government colleges, but also in private ones which receive no aid from Government. The rates in the latter are not to be less than two-thirds those in the former. The result will be that only the richer classes will be able to receive high education, the portals of the colleges being closed to the poorer persons. In England the richer classes work hard to acquire learning, but in India those classes as a rule being fond of ease and luxury, give a wide berth to education to which there is no royal road. The cultivation of learning and science in this country is confined to the middle class. The proposed increase in the college fees will inflict a very severe blow on education. Lord Lytton's administration was unpopular with the people, though it did no serious harm to the country : but the present Viceroy's rule has proved worse. With a view to escaping the accusation of disloyalty, the editor has refrained, for some time past, from criticising Government measures. But the question of high education being one of grave magnitude, the editor has considered it necessary to say something about it. The editor expresses the hope that His Excellency the Viceroy will fully consider the recommendations of the Commission before sanctioning them, in order that the cause of education may not suffer.

HINDI PRADIP, December, 1901.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ALMORA AKHBÁR, 19th February, 1903.

The case of the British soldier who caused the death of a native police official at Delhi.

15. The *Almora Akhbár*, of the 19th February, notices with surprise, that the British soldier, who was lately sentenced to only six weeks' imprisonment for causing the death of a native police official during the Durbár festivities at Delhi, is going to appeal even against such a light sentence. But when a British soldier kills a Government servant on duty, on an occasion when His Majesty's Coronation was being celebrated and escapes with six weeks' imprisonment, in lieu of being sentenced to death, it is no wonder that he should feel encouraged to appeal against his conviction.

BHÁRAT JIWAN, 23rd February, 1903.

Prohibition of British soldiers and volunteers to keep rifles in their private custody from May next.

16. The *Bhárat Jiwan* (Benares), of the 23rd February, states that the Government of India has framed a new rule under which no British soldier or volunteer will be allowed to keep a rifle in his private custody with effect from the 1st May next. As black men frequently fall victims to the guns of British soldiers, Government has evidently now considered it high time to check the evil and thereby remove a dark stain on its administration of this country. Ten years ago Sir George White, the then Commander-in-Chief, issued an order directing that no British soldiers should be allowed to go out shooting without securing a pass to do so. Later on he prohibited British soldiers from firing near a *basti* (an inhabited place). Evidently these restrictions were imposed by Sir George to prevent deaths being caused by British soldiers while out shooting. Dissatisfaction among the people has, however, for some years past been increasing, as some Englishmen have been ill-treating and oppressing them more and more cruelly day by day. It would seem that higher class Englishmen do not now generally come to India as they used to do before. But Lord Curzon has certainly paternal love and sympathy for the children of this country, as the new order regarding the surrender of rifles by British soldiers and volunteers every day at the end of parades clearly indicates, and for which the whole of the country must ever remain grateful to His Lordship.

HINDOSTHÁN, 21st February, 1903.

A suggestion to Government to establish an oriental Institute in India for giving its military officers instruction in the languages of India and neighbouring countries.

17. The Hindi *Hindosthán* (Kálákankar), of the 21st February, on the authority of the *Civil and Military Gazette*, says that Russia has established an oriental institute for teaching oriental and some other languages to her military officers, granting each of them a yearly allowance of 120 roubles to meet the expenses of books, &c., and a reward of 200 roubles and 6 months' leave on successfully passing an examination in a foreign language, with an additional allowance of 100 roubles a month to enable such an officer to travel in neighbouring countries to learn their manners, customs, &c. during his leave. This is an admirable scheme for inducing Russian officers to learn oriental and other languages. It is absolutely necessary for military officers to learn foreign languages inasmuch as their main duty is either to protect their own country against a foreign invader, or to invade a foreign country, with a view to conquering it, and this they cannot do well unless they know the language and manners of the enemy. The British Government has of late had to send its troops to foreign countries, and hence it would do well to follow Russia's example, and establish an Educational Institution in India and give its military officers instructions in the languages of India and neighbouring countries.

ROHILKHAND GAZETTE, 24th February, 1903.

Mr. Phipps' donation to India.

18. The *Rohilkhand Gazette* (Bareilly), of the 24th February, says that the *Amrita Bazar Patrika* approves of the proposal for the establishment of an agricultural research laboratory from Mr. Phipps' donation, but cannot understand the necessity for establishing a Pasteur Institute as well. There can be no gainsaying the fact that the Pasteur Institute which is already in existence has proved beneficial only to Europeans. A native bitten by a rabid dog quietly submits to death at his house but does not resort to the Institute, as he cannot afford to meet the heavy expenses. Under these circumstances it is to be hoped that Lord Curzon, who is anxious to promote the Indian industries, will reconsider the matter and accept Mr. J. C. Bose's suggestion for the establishment of a central laboratory for physics at Calcutta, a suggestion which was laid before the Secretary of State in 1896 by the English Royal Society. Again, a Pasteur Institute involves the killing of hundreds of animals.

19. The *Nasim-i-Agra*, of the 23rd February, referring to the prevalence of corruption and bribery among the subordinate officials in the various courts and public offices, observes that if the District officers make a point of inquiring into the conduct, character and doings of these officials, they will assuredly be able to find out, without difficulty, the black sheep among them. The public know all about the character and conduct of almost every public official, so that if a District officer approaches the public in a right spirit he will not fail to elicit correct information. The District Officers should not allow themselves to be misled by the sweet words, subservience and low bows of a subordinate, until they have satisfied themselves that he is perfectly honest.

NASIM-I-AGRA, 23rd February, 1903.

A suggestion to District Officers to make a point of inquiring into the conduct and doings of their subordinate officials.

20. The *Awáza-i-Khalq* (Benares), of the 24th February, in an article headed "The causes of the increase of habitual criminals in our country," says that when a convict, whether justly or unjustly punished, is released from jail on the expiration of his term of imprisonment, he is looked down upon with contempt by his caste-fellows and neighbours. The police keep an eye on him, and if a theft occurs in his street, the suspicions of the police at once fall on him. Even if he desires to turn an honest penny, the police do not allow him to do so. Dr. Morrison has made a good suggestion in his book to the effect that if an ex-convict desires to lead an honest life, he should be treated with respect and received back into society. When an offender is convicted, his age and profession are noted. But the causes which led him to commit the offence should also be found out, so that the authorities may be able to take steps to remove such causes, and thereby check the increase of crime. Again, the climate and the weather have, no doubt, some effect on the commission of crime. For instance, cases of house-breaking are more common during the winter than in any other season. Cases of suicide frequently occur in the hot weather. Moreover, poverty is a fruitful source of crime.

AWAZA-I-KHALQ, 24th February, 1903.

Causes of the increase of crime.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

21. The *Prayág Samáchár* (Allahabad), of the 21st February, states that a certain respectable passenger of Ulwar booked three bundles of luggage at the Agra Fort railway station to Firozabad, on the 19th January last, and obtained a receipt for them, but that on arrival at the latter station only two bundles were delivered to him, the third was missing, and this fact was noted on the receipt. After waiting for sometime, the gentleman seeing no hope of recovering the missing bundle at Firozabad, got a fresh supply of articles from Ulwar and proceeded, *viâ* Allahabad, to Gaya, where he was bound for. When he reached Allahabad he found his missing luggage deposited in the goods-shed at that station. He represented the matter to the station-master, giving the particulars of the articles contained therein, and showing the railway receipt regarding the same, and requested him to deliver the bundle to him, but in vain. The passenger then made a representation to the Traffic Superintendent, and the latter issued orders to the station-master to deliver the luggage to him. But it was not delivered to the passenger who got tired of waiting, and proceeded on to Gaya. Is this not an instance of downright high-handedness and irregularity ?

PRAYÁG SAMÁCHÁR, 21st February, 1903.

A complaint against the station master of the Allahabad railway station.

22. The *Mufid-i-Am* (Agra), of the 20th February, says that a third and an intermediate-class compartment are reserved in each railway train for Europeans. It would be well if similar accommodation were likewise reserved in the second and the first class, for natives. Europeans do not like to travel in the same carriage with natives, and quarrels frequently occur.

MUFID-I-AM, 20th February, 1903.

A suggestion for the provision of reserved accommodation for natives in the first and the second class railway carriages.

VII.—Post Office.

Hindosthán, 23rd February, 1903.

Revised rates of money-order commission.

23. The following is an extract from the English *Hindosthán* (Kálákankar) of the 23rd February :—We quote the following from the *Pioneer* of the 15th February 1903 :—

"It is notified that from 1st April the schedule of fees on inland money-orders will be one anna for sums not exceeding Rs. 5, and an additional anna per Rs. 5 up to Rs. 25. Thereafter four annas will be charged for each complete sum of Rs. 25, and one anna per Rs. 5 for larger sums. This change affects sums between Rs. 10 and Rs. 15, and also those over Rs. 25. A similar reduction is made in case of value-payable amounts."

This is a very good arrangement indeed ; because formerly the minimum fee we paid was two annas, even for sending one anna. "*Taka ke bulbul nao taka nikeai.*" It is a *gawari* saying, and it means the bird is worth a couple of pice, but one was charged nine times as much to have it skinned. So paying two annas for sending one anna was a monstrous fee. But now we will pay anna one up to Rs. 5, and in the same manner we will pay one anna for each additional sum of five rupees. So for Rs. 10 we will have to pay two annas, for Rs. 15 annas three, for Rs. 20, annas four, and for Rs. 25, five annas. After that for each sum of Rs. 25 four annas will be charged. This way we will be charged seventeen annas for Rs. 100. Unless our contemporary, the *Pioneer*, has in any way unintentionally omitted some details, we think that it is objectionable.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 3rd March 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

English Hindosthán, 2nd March, 1903.

Hedjaz Railway scheme and Indian Musalmans.

1. The English *Hindosthán* (Kálákankar), of the 2nd March, says:—We are glad to note that Indian Muslims have contributed three lakhs of rupees to the Hedjaz Railway, which, after its completion, will undoubtedly afford great facility to the pilgrims who annually pay visits to sacred Mecca and Medina.

The Hedjaz Railway Fund at Bachhraon in the Moradabad district.

2. A correspondent of the *Sahifa* (Bijnor), of the 5th March, states that a meeting of some 18 Muhammadans was held at the house of Maulvi Abdul Hafiz, under the presidency of Maulvi Ghulám Safdar, on the 25th ultimo, to raise subscriptions for the Hedjáz Railway, at Bachhraon in the district of Moradabad. It was resolved to divide the whole town into six parts, and some gentlemen were named to collect subscriptions in each part on the next day. The collections were accordingly commenced next morning, and 516 odd rupees were collected in all.

(b).—Home.

Prayag Samáchár, 28th February 1903.

His Majesty's speech from the Throne, and the condition of the natives of India.

3. The *Prayág Samáchár* (Allahabad), of the 28th February, referring to the speech which the King-Emperor himself read out from the Throne at the reopening of Parliament on the 17th idem, observes that His Majesty expressed joy at the successful termination of the Coronation Darbar ceremonial at Delhi, declaring that the native chiefs and others made good demonstrations of loyalty and heartily enjoyed the festivities; that no famine existed at the time; and that great improvements had taken place in agriculture and commerce in India. This shows that His Majesty is never informed of the true state of things in this country. There are crores of natives here who have to put up with insufficient quantities of food from year to year; let the authorities consider this state of things a famine, or not, as they like? As regards trade and commerce, they are exclusively in the hands of Englishmen, so that any improvements made in them mainly benefit the foreigners and not the natives. Englishmen are all in all in India. They themselves make laws and rules, fix their own salaries, impose and collect taxes, work railways and ships, cultivate tea, work mines, and so forth. It is therefore quite evident that the fruits of any improvements made in this country are enjoyed by Englishmen and Englishmen alone.

Advocate, 5th March, 1903.

India Office and India.

4. The *Advocate* (Lucknow), of the 5th March, says:—On the spot we have two Indias to look at: India of the Anglo-Indians and India of the Indians. The one is contented and prosperous, and the other is weighed down with taxes and poverty. These are repeated in England, more properly in the House of Commons: that of the India Office is growing in wealth and intelligence by leaps and bounds, and that of the critics of the Caine-Naoroji school has a sad tale to unfold. The last Darbar in this country sang the glory of the India of the British; the Secretary of State and his 'Sub' in the second week of February and the King's Speech at the opening of Parliament painted in the brightest colours of the rainbow the India Office edition of this country. We have reason to be proud of the affection bestowed upon our fatherland by two noble Lords who hold in the hollow of their palm the fate of three crores of human beings. That in one week the two responsible rulers of India should give out their mind about the administration of this country is perhaps going a little too far. But the speeches themselves did not go a long way. These did not, perhaps could not, place their finger on the real plague spot in the Indian administration, much less apply any cure to the pestiferous wounds or a prevention to the premonitory symptoms of a coming catastrophe.

The cares of office sit lightly on Lord George Hamilton, though he is, on his own words, pretty nearly the Father of the House of Commons, but, in our humble estimate, a novice in India politics, lisping its *a b c* at the knee of the oldest members of his Council. The noble Lord is cheered in his "most interesting and very

labourious" work of his office by the increasing interest which the English people take in Indian affairs. That is the case so long as any interest in our affairs is evinced by all England *minus* Parliament. Any amount of nonsense can be talked, not alone talked but really fired away so long as it is done outside the walls of St. Stephens, without one person raising his hand but for clapping and opening his mouth but for saying amen. In such a company Lord George Hamilton is at his best. One-fifth of the human race the English people govern in India. Why? Because British rulers "hold equal the balance between conflicting races and conflicting religions"—save and except, we beg to punctuate, between Indians and Englishmen as to races, and between Christianity on the one hand, and Hinduism and Muhammadanism on the other so far as religions are concerned. The Secretary of State announced from the housetop that another reason was "the establishment of absolute equality of treatment between all classes of natives." Quite so. The noble Lord is wise in his generation as he studiously avoided any mention of amity or enmity between natives of India and natives of England out here. The most notable utterance of Lord George Hamilton was the fact that autocracy was a necessity for India, though based upon the Acts of Parliament of a self-governing people. The fear was that with the growth of the democratic feeling in England autocracy would have its death-knell. It has not been so. The House of Commons shows less disposition to interfere with the Government of India. "The fact is", we are told, " the democracy does not object to strength or to an autocracy if it has conclusive proof that these autocratic powers are used with vigilance, justice, and generosity." That is so without any doubt: viligance we have with vengeance as far as guarding and furthering English interests are concerned in the services and in the trade and commerce of the country; justice is meted under a new code of hypnotism where the colour of the skin has a very disturbing influence in civil as well as criminal matters; and generosity, coming through the stomach and over the counter is brimful when members of the ruling caste are concerned, to Indians a few crumbs are thrown to stop their barking.

Then comes the turn of the arm-chair politician. India has a swarm of such amateur statesmen, Lord Curzon informs us, in whom his Lordship has no faith. These hold not the fate of millions in their hands here—that is a relief to both our rulers and ourselves. But it is not so in England? Earl Percy, our under Secretary of State, is one of the men of the titled, leisured, and cultured classes of England who devote their time to the service of the State. On his appointment to this post he was given a congratulatory dinner at Kensington.

* * * * * *

The facts as well as the arguments are too hackneyed to need a fresh refutation. What is more curious is the coincidence between the State Secretary himself and his Second-in-command on their praise bestowed on the attitude of the House of Commons. If the administration of India had been marked by a certain measure of efficiency, Earl Percy thought, it had been in so slight degree owing to the self-restraint which had been exhibited by the House of Commons for many years, and to the fact that Indian questions had not been allowed to become the battle-ground of English politics. "My boys", said the frog in the pond, when a few urchins were throwing stones in the water, to play drakes and ducks, " what is play to you is death to us." The words of this arm-chair politician brings to our mind this story. Sir Seymour King who presided at the dinner said that Earl Percy was now acquiring a knowledge that would one day be of great service to India and the Empire. So both India and India Office are but training grounds for preparing future generals and administrators of the Empire to the cost of which no share is borne by those who enjoy the privileges themselves but transfer the responsibilities thereof on to the shoulders of this poor country.

The Mirza of Kadiyan and the question of *jehad*.

5. The *Shahna-i-Hind* (Meerut), of the 24th February, in its Supplement, observes that while in his late memorial, regarding the question of *jehad* (crusade), to the Government of India, the Mirza of Kadiyan stated that the number of the *Ahmadiyas, i. e.* his followers, had risen to a lakh, *Al Hakam* of the 7th idem (edited by himself) puts down this number at 1½ lakhs. *Al Hakam* further opines that the mission of the Ahmadiya sect chiefly consists in eradicating

SHAHNA-I-HIND, 24th February 1903.

the idea of *jehad* from the minds of Muhammadans. But are there any Musalmans in India who want to wage *jehad* against Britons, and where are *jehad* and bloodshed sanctioned by Islam in a time of peace and tranquillity like the present one? If the Mirza is opposed to the (righteous) *jehad* which is enjoined by Islam, with highly reasonable and judicious conditions and restrictions, he should in that case have objected also to the *jehad* which the Britons lately waged in the Transvaal, and the European Powers in China, on the ground of humanity. The Musalmans have in fact now forgotten the very word *jehad*, and it is absurd on the part of the Mirza to raise any question about it at this time. Some of the previous issues of *Al Hakam* bore, as the motto, a quotation from a *Hadis*, which meant the cutting of the Cross into pieces and the slaughter of pigs, as signs of the promised Messiah. What did the Mirza mean by this quotation? If he denies to be the destroyer of the Cross and the slayer of pigs, he cannot be the Messiah according to the *Hadis* in question. The Mirza, talking of *jehad* in season and out of season, as he does, may be said to be suffering from *jehad*-phobia. Perhaps he is afraid that as he pretends to be the promised Messiah, Mehdi and Imam, and as such invites mankind to flock to his fold, Government might take him to account for putting forth such a big claim; and hence he constantly "wags his tail" before Government, intimating that he is "no wolf," but only a "sheep" of the Heavenly Father. What could be a stronger proof of the Mirza being an impostor and cheat now that he gratuitously imputes the desire of *jehad* to Musalmans, which is non-existent? He further declares that the late increase in his following is largely due to the spread of plague in India, as if none of his followers have yet fallen victims to the disease. If the madness of the Mirza continues to increase at this rate, it will be no wonder if in the coming hot weather he asked even the Government to adopt his religion and be initiated by him into its mysteries.

INDIAN PEOPLE, 6th March, 1903.

The Aliens Act and Indians in Cape Colony.

6. The *Indian People* (Allahabad), of the 6th March, says:—The same issue of the *Pioneer* that publishes news of Mr. Chamberlain's departure for England after his long tour in South Africa, prints the following telegram:—"The enforcement of the Aliens Act in Cape Colony is stricter, especially regarding coolies. At present 1,270 Asiatics are at Table Bay, and all will have to return at the expense of the shipping companies except a few who have been indentured." The text of the Aliens Act published in the Gazette of India shows the miserable legislation to be even more stringent than we were at first led to expect. For the prohibition applies not merely to those who are "unable through deficient education" to themselves "write out and sign in the characters of any European language an application to the satisfaction of the Minister," but "any person who is not in possession of visible means of support or is likely to become a public charge." Whether any person will come under this restriction, is to be decided by the Colonial authorities. So long as these civilised regulations are permitted to sanctify the Statute-book, let no Imperialist prate of the unity of Empire, community of sacrifice, and other sickening twaddle. Let the fact be plainly admitted that India is only an out-house of the Empire, meant to suffer and starve for the sake of Britain's enrichment and glory and not to enjoy any of the privileges of the Commonwealth.

SHRI GOPAL PATRIKA, March 1902.

Difference between the condition of Englishmen and Indians, while both are under one and the same Government.

7. The *Shri Gopal Patrika* (Lucknow), for March, observing that the people of India are sinking more and more in distress and misery, says that it is a great pity that, while Englishmen at home are happy and prosperous in every way, the Indians are wretched and afflicted, though both the nations are under one and the same benign British Government. What can be the cause of this difference in the conditions of Englishmen and Indians? Both these nations are like two sons of the same father; the first nation being in the position of the elder son, and the other in that of the younger one. The elder would evidently seem to think in the present instance that his prosperity and happiness consists in preventing their common father, the British Government, from knowing the actual condition of his younger brother, and in inducing him to do all he can for the former alone, and neglecting the latter altogether. The father of course seems to love both his sons equally. But the elder son manages to keep him in ignorance of the wants and needs of the younger one and hence the miserable life the latter has to lead. The younger son, *i.e.* India, has no other means

to bring his distress to the notice of his father but through his elder brother, the Englishman, who considers it his interest not to communicate the true state of things. Ever since the establishment of the British Government in India, the British sovereign has never visited this country, so as to see it with his own eyes, and give the people an opportunity to lay their wants and grievances before him. But it must be the will of God that Indians should be so unfortunate and Englishmen so happy, while enjoying the benefits of the same Government. However as the ruler in heaven is equally kind to all, a time must come when He in His goodness will ordain the British Government to treat both its white and black subjects alike, and no longer allow the former to be treated more favourably and leniently in matters of salaries, administration of justice, &c.

INDIAN PEOPLE, 6th March, 1903.

A political association for the United Provinces.

8. The *Indian People* (Allahabad), of the 6th March, observes :—We are glad that our suggestion for the formation of a central political association at Allahabad for the whole of these Provinces was taken up by our esteemed contemporary of Lucknow. The *Advocate* says that there has never been any association worth the name in the United Provinces, and that previous efforts failed. This is all the greater reason for a fresh serious effort, and with the spread of education and the larger number of enlightened Indians that now take intelligent interest in public affairs, there is absolutely no reason why that other civilising force, organization, should not also make progress. Our contemporary says, and we perfectly agree with it, that what is wanted is a devoted worker that will think more of duty and less of self. There must be forthcoming at least one man who will take personal interest in the matter. Is there not one such soul in the whole of the United Provinces of Agra and Oudh? If not, what a humiliating commentary on all our boasted progress? But we do not despair of getting at the right man were a real effort made. It is time we substituted action for speech, or rather to be strictly accurate, we supplemented the latter with the former.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

ROZNÁMCHA-I-QAISARI, 27th February, 1903.

A complaint regarding under-trial prisoners being put in irons in the lock-up in Allahabad.

9. The *Roznámcha-i-Qaisari* (Allahabad), of the 27th February, says that it is a general complaint that under-trial prisoners in Allahabad are put *in irons* in the lock-up, a fact which the people were shocked to notice (for the first time) on the Coronation day, when a number of convict prisoners were ordered to be released in honour of the happy occasion. It was a great pity indeed that while convict prisoners were being released, under-trial prisoners, some of whom were probably innocent persons, were allowed to be loaded with fetters in the lock-up in Allahabad. Such harsh treatment would hardly be accorded to under-trial prisoners even in an uncivilized, despotic country. It is only convicts sentenced to rigorous imprisonment who are ordinarily put in irons (in other places), and the Government of Sir James Digges LaTouche would do well to remove the stain from the British administration of justice by putting a stop to the monstrous practice prevailing in the district of Allahabad.

ROZNÁMCHA-I-QAISARI, 27th February, 1903.

Suggestions regarding the appointment of certain Revenue and Judicial officials.

10. The *Roznámcha-i-Qaisari* (Allahabad), of the 27th February, says that not only the educated classes, but Government servants themselves also are of opinion that educated men of respectable families should invariably be appointed to the posts of "Revenue" (General) Superintendents, Chief "Honorary" (Chief Readers) in the Collectors' offices, of *munsarims* of the Judge's Courts, and of Tahsíldars. These are very responsible posts and should be entrusted to such persons only who are well qualified and can be expected to discharge their duties satisfactorily. But unless good prospects

of promotion are held out to the holders of such posts competent candidates cannot be expected to be forthcoming for them. Tahsildárs are rightly held eligible for promotion to Deputy Collectorships, but the other officials mentioned above have no such openings. Judges' Courts' Munsarims should be held eligible for the posts of Munsifs, Revenue (General) Superintendents for those of Tahsíldárs, and so on. Appointments and promotions to these posts should, however, be confined to really competent and efficient persons. These officials should not at the same time be allowed to continue at any one place for more than five years for reasons well known to experienced high officials.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

BHÁRAT JIWAN, 2nd March, 1903.

Complaint regarding the uncleanliness of certain lanes at Benares.

11. The *Bhárat Jiwan* (Benares), of the 2nd March, complains that in spite of the endeavours that have lately been made to keep certain lanes at Benares clean which people wrongly use as urinals, though they are in no way intended for this dirty purpose, suggests that these lanes should be flushed with water at least twice a day, and that constables, who are posted on duty in the neighbourhood, should be required to arrest and send up to court any persons who are found committing the above offence.

(e).—Education.

RIYÁZ-I-FAIZ, 28th February, 1903.

The Tahsili and the English schools at Pilibhit.

12. The *Riyáz-i-Faiz*, (Pilibhit), of the 28th February, states that the entire net income of Drummond (?)*ganj*, and a quinquennial grant of Rs. 5,400 from the District Board have been alloted for the maintenance of the Tahsili and the English schools at Pilibhít, the fees realized from students being also utilized to the same purpose. When the District Board grant was first made in 1891, the amount of the school fees collected was very small, but the income derived from that source has now risen to a goodly figure; so that the writer thinks that if the accounts of the two schools were caused to be duly audited, a surplus of about Rs. 1,000 a year would be found to exist. What becomes of this surplus? The residents of Pilibhít are willing to raise a subscription, if necessary, to convert the existing English school into a Matriculation School, and the Director of Public Instruction was addressed on the subject, but it is not known what reply was received from him. It is rumoured that the first four classes of the English school have been ordered to be abolished with effect from the 1st March 1903, so that in future students will have to receive their education in a Vernacular school up to the IV class standard, before they can enter the English school, and receive education in English. The inevitable result of such an arrangement will be that the number of students in the English school will fall off to a large extent, only such students seeking admission there who desire to pass the Matriculation examination. One is at a loss to understand why the four lower classes should be abolished when there is not only no lack of money to maintain them, but there is a surplus to raise the institution to the standard of a Matriculation school. It is to be hoped that the *raises* of the town will agitate in the matter, and have the staff and status of the school raised, and the number of scholarships increased.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

CITIZEN, 2nd March, 1903.

Case of Mr. Bain, Assistant Manager of a tea estate, convicted of causing the death of a coolie.

13. The *Citizen* (Allahabad), of the 2nd March, observes:—The case in which Mr. Bain, Assistant Manager of the Kumbhirgram Tea Estate, stood charged with homicide is reported to have been decided by the sessions, and the heavy punishment which has been inflicted on the gentleman is simply imprisonment

for six months! A graver miscarriage of justice could hardly be conceived. The coolie absconded from the garden with his wife and another woman; he was arrested, and Mr. Bain, instead of prosecuting them in a law court, took the law into his own hands, had the man tied to a post and killed on the spot with a severe beating with his stirrup leather. Could a graver offence be conceived in the eye of the law? Could a more cruel process of death be imagined? We find men sent to jail for months for offences which compare most favourably with that committed by Mr. Bain. But we forget, Mr. Bain is a European and we must be prepared to consider this fact before committing ourselves to any pronounced opinion on the seemingly peculiar aspect of the punishment meted out.

14. *Al Bashír* (Luckrow), of the 3rd March, refers to the conversation which Sir Antony MacDonnell held with the Lord Chancellor, as published in the *Morning Leader*, according to the London correspondent of the (Lucknow?) *Advocate*, in which Sir Antony is said to have attributed three-fourths of the troubles Government experiences in Ireland to coercion. But did not Sir Antony himself apply official pressure on the Trustees of the Muhammadan College at Aligarh *in re* the (recognition of) the Devanagri character (in courts), and on the zamindars in passing the North-Western Provinces Tenancy Act, when he lately ruled over the United Provinces? Again, in his late speech at Dublin, he pooh-poohed the idea of giving Irish peasantry proprietory rights in land, with power to transfer freely, as calculated to throw them into the clutches of Shylocks for certain. What made Sir Antony MacDonnell forget this principle when he enacted the North-Western Provinces Tenancy Act? Does there exist any provision in this Act which can prevent a tenant from falling into the meshes of usurious money-lenders?

AL BASHÍR, 3rd March, 1903.

A contrast between the policies advocated by Sir Antony MacDonnell in the United Provinces during his administration and in Ireland now

15. *Al Bashír* (Etáwah), of the 3rd March, says that when the Trustees of the Muhammadan College at Aligarh, making a departure from their usual practice, went all the way from that town to Allahabad to present a (valedictory) address there to Sir Antony MacDonnell, late Lieutenant-Governor of the United Provinces, and undertook to erect a memorial in his honour on the college premises, under a sense of fear lest he might do some harm to the college on the eve of his retirement, the editor openly protested against this conduct of the Trustees, because he was not at all assured of the sincerity of his sympathy for Muhammadans. A positive proof of his attitude towards Muhammadans and the Aligarh College is now furnished in the lists of the English patrons and the Honorary Members of the Association which the eighty-eight ex-Muhammadan students of the Aligarh College, residing at present in England, have established in the latter country to promote the cause of their *Alma Mater*. While all other living ex-Lieutenant-Governors of the United Provinces and other sympathetic Englishmen have kindly given their consent to become patrons of the Association, Sir Antony MacDonnell's name does not figure in any of the lists referred to above. Among the Lieutenant-Governors of the United Provinces "we" have reason to be specially thankful to Sir James Digges La'Touche, the present ruler, for what he has done for the College, and the Muhammadans would prove themselves very ungrateful if they did not establish some kind of memorial to perpetuate his name in the College.

AL BASHÍR, 3rd March, 1903.

***Al Bashír* on the alleged unsympathetic attitude of Sir Antony MacDonnell towards the Muhammadans and their College at Aligarh.**

16. The *Naiyar-i-Azam* (Moradabad), of the 26th February, regrets that quack physicians continue to advertise and sell their medicines to the general public as much as ever. The editor has been informed by a correspondent that an advertizing physician at Marehra in the Etah district lately gave his so-called specific for the prevention of small-pox to the son of a respectable person, which proved injurious to him. Surely it is high time that the Government of India took steps to check quack physicians and charlatans in advertising their so-called medicines and thereby freely preying upon the lives of their unwary customers.

NAIYAR-I-AZAM, 26th February, 1903.

Quack physicians.

V.—Legislation.

ADVOCATE, 1st March, 1903.

The Bundelkhand Encumbered Estates Bill—I.

17. The *Advocate* (Lucknow), of the 1st March, says:- It will be surely ungrateful if this measure of the Government, paternal in its nature, be not received by the public with a good grace and motives be ascribed which are not quite plain. But at times the public has to criticise even paternal measures and the publicist has to perform the duties of a candid friend with a view to warn the Government lest its motives be misunderstood. Grateful we are to the Government for its good intentions, for its attempts to protect the indebted tenantry of Bundelkhand from the money-lenders and usurers and to help them in turning a new leaf, as grateful as we were to the generous foreigners who, moved at the pitiable account of distressed famine-stricken Indians, rendered help in money and kind to save such Indians from death by starvation whom the resources and the bounties of the Government of India would not reach. But the Government need not be surprised if it were told that these distressed people would have valued more the paternal affection of the *ma bap* Government, if it could see its way to removing the causes which lead to the recurrence of famines in this land. Unhappy is the lot of the hard-worked dumb cultivator of Bundelkhand who tills land from morning to evening, but knows not why after the day's hard toil he should not even get so much as to fill his stomach and clothe his person, much more so is that of the zamindar who with the best management possible finds it difficult to pay Government demand, and after paying it, to save so much as to maintain his position decently. Both would have been much more grateful to the Government had an effort been made in all earnestness to reduce their indebtedness. It is a pity that no honest effort was ever made though many palliatives were proposed, tried and failed. We do not mean to make any prediction as to the effect which the proposed measure is likely to have on the fiscal condition of Bundelkhand. But we do say that if the measure is passed into law as it is, it will do not a little to create discontent and lead the people to attribute motives where none should be attributed. The measure ought to have been permissive in nature from beginning to end. It should not have been directed against any classes of His Majesty's subjects. The Vakil and the Bania are the two classes who are charged with bringing ruin on the Indian masses; the very classes that are most thriving under the ægis of the British Government should not be given an opportunity to consider that the measure is directed to reduce their influence In the shape of paternal legislation nothing should be thrust on the people, nothing grounded by the millstone of the Legislative Council which is likely to create the belief that the zamindars are being deprived of their rights and privileges. The professed object of the Government in introducing the proposed legislation is to help the zamindars of Bundelkhand. In fulfilling this noble object of the Government, let not the officers of the Government arm themselves with greater powers than what they possess for dealing with the private rights and private interests of the people. That some of the provisions do make an encroachment on private rights and privileges is clear to our mind from many a section of the Bill which we propose to examine in detail.

The measure will generally affect that part of the United Provinces which is known as Bundelkhand and will extend to Meja, Bara and Karchana—trans-Jamna sub-divisions of the Allahabad district. It will affect private debts and public debts, *i.e.*, liabilities to Government. The provisions will be administered by a Special Judge who will from time to time be appointed by the Local Government. The Act will be applicable to any encumbered estate on the application of the proprietor to the Commissioner, on the motion of an officer specially authorised by the Local Government or on the application of the Manager of the Court of Wards. Now, we do not understand why the measure should be thrust on people who are not ready for it and not willing to avail themselves of the benefits it offers. It is reasonable that a landholder in want of money applying for State help should bind himself to certain terms the State might insist upon; but why should any special officer of the State be permitted to interfere in the affairs of the people who do not welcome his interference and are not ready to take up the responsibility of becoming debtors to the State. In the same manner,

when there are special provisions in the Court of Wards Act for the management of properties placed under the Court of Wards administration, why should the provisions of the proposed Act be also extended to the estates under Court of Wards. Section lays down the procedure which should be adopted in making the enquiry. Section 8 lays down how written statements of accounts are to be prepared : the third clause runs thus :—

"The statement must be verified by the applicant or by some other competent person in the manner required by law for the verification of plaints ; and if it contains any statemant which the person making the verification knows or believes to be false or does not know or believe to be true, he shall be deemed to have intentionally given false evidence within the meaning of the Indian Penal Code." Knowing as we do how some of the Zamindars keep their accounts, how large debts are given to them by money lenders on simple I. O U.'s, the verification may lead not a few to trouble. If a zamindar gives wrong figures to show his debts to be larger than what they are, will not the self-infliction of the punishment of having to pay more than he really owes be enough to prevent him from filing a false statement of his account without the threat of a prosecution under the Penal Code.

The Bundelkhand Encumbered Estates Bill—II.

Advocate, 5th March, 1903.

18. The *Advocate* (Lucknow), of the 5th March says :—Chapter IV of the Bill deals with the procedure which the Special Judge shall have to adopt in determining the amount of debts due to the money-lenders from the zamindárs. The procedure will be simple and will aim at disallowing any compound interest on accumulated interest. The Special Judge shall have full power to go into the past history of every transaction and prevent the money-lender from crediting into interest account monies that have been paid him in the principal account. This is reasonable. The money-lender will welcome repayment of old debts even if he has to forego a part of his interest. With section 14 runs the following proviso :— "Provided that, if the claimant does not produce accounts, the Special Judge may in his discretion refuse to debit interest on a balance claimed." This will be hard on money-lenders, who do not keep regular accounts. They should be punished only if they intentionally or wilfully refuse to produce accounts.

Chapter V lays down the procedure which the Commissioner will adopt in liquidating the debts. Under this section the Commissioner, on receipt of the report may order the sale of some property for the discharge of debts. It says : "If those proceeds are not sufficient to pay or discharge in full that amount, Commissioner shall direct the value of the *proprietor's* proprietary rights in land to be ascertained *at such multiple of the annual profits as may be fixed by the Local Government* : Provided that the value shall not be estimated at less than six times the annual profits for the purposes of a loan, and at less than ten times such profits for the purchase by Government." We think the ratio fixed is absurdly low. If the zamíndár is to get only six times the amount of his annual profit as a loan from the State, he will get too little for his requirements. In other words, the value of his land will be reduced. To force a zamíndár to sell his land, yielding him, say annually Rs. 100 for Rs. 1,000 will be unjust. We admit land in Bundelkhand goes for nothing. It is so heavily assessed that when under the orders of the Revenue authorities it is put up to auction in default of payment of the Government revenue, at times purchasers are not to be found. But this happens in only exceptional cases. When all over these provinces land is sold at twenty to twenty-five times the annual profits, the purchase by Government at the payment of only ten times its profits would create the impression that the Government is purposely reducing the value of the zamíndár's property. We hope the Council will see its way to raise the rate, as on it will depend the fate of many an estate. If the Government instead of valuing a property at market rates, values it at its own price, and if the amount of a loan which can be advanced by the Government falls short of the expectations of the zamíndárs, and they are unable to discharge their debt so that the property is, as laid down in section 20 of the Bill, put up to auction, the belief will be created that the State in coming to extricate the zamíndárs from their indebtedness has only facilitated the sale of their property. Section 22 lays down:—"When a sum of money has been lent, under section 21, sub-section (1), clause (*a*) to a *proprietor*,

and applied as provided in that clause, and he fails to pay any instalment of principal or interest on the day fixed for the payment thereof, the whole sum remaining unpaid on account of principal or interest, or both, shall be recoverable as if it were an arrear of land revenue due by him in respect of the land comprised in the valuation made under section 20." This will be extremely hard on the zamíndár. The Government wants to protect the zamíndár from the hands of a relentless Márwari, but in advancing its own money to them it is going to empower itself with wider and more relentless powers than even what the debtors experience at the hands of the Márwaris. To realise debts by summary procedure along with Government revenue is in itself hard without which perhaps Government cannot do: but to make debtors pay the entire amount of debt due in case of failure to pay one instalment will be cruel and would lead to the disruption of many an estate. Section 28 prevents the increasing of debts during the period of liability. This is also perhaps unavoidable. Once the zamíndárs become debtors to the Government, their credit in the bázár will be lost. It is, however, satisfactory to note that the zamíndár will not be deprived of the sír land cultivated by him during twelve years previous to the date of the transfer on the sale of his proprietary right over it. He will become an exproprietary tenant holding the land directly under the Government.

INDIAN PEOPLE, 16th March, 1903.

Land Alienation Bill for Bundelkhand.

19. The *Indian People* (Allahabad), of the 6th March, says :—We trust that their tour in Bundelkhand has satisfied His Honour the Lieutenant-Governor and the Hon'ble Mr. Hooper of the unwisdom of enacting a restrictive legislation like the Land Alienation Bill, which was considered by the Select Committee last week. . . . . The Government of Sir James LaTouche have now earnestly resolved on battling with the large and growing evil, and with the liberal measures of relief they have devised and the expenditure of a large sum of public money they ought to succeed in their benevolent endeavours. But why should they compromise their position and take away from the influence for good of the Encumbered Estates Relief Bill by the passing of the Alienation Bill? In our last article we showed by large quotations from an unusually sympathetic and convincing article that had appeared in the *Pioneer* that this Bill was at once unjust and unnecessary, mischievous and harmful. Reverting to the subject in another connection, our contemporary reiterated its protest against the contraction of the credit of the landowners in the following language :—

> "And yet at the very moment this speech (Lord Curzon's speech at the Bengal Chamber of Commerce) is being delivered, a Bill is being introduced in the United Provinces which is calculated to restrict the flow of capital into Bundelkhand. Economic truths remain economic truths even in non-regulation provinces. The laws of economy work themselves out in the outlying tracts of India just as they do in Europe. And it will hold good here as elsewhere that the curtailment of credit means the restriction of capital and the restriction of capital means the crippling of enterprise. There are streams of tendency which no legislation can combat. Bundelkhand is being opened out, land will go up in value. It is bound to get into the hands of those capable of extracting the richness of its soil. Unless the Bundelkhandi is taught to do better by his land, he will eventually go under in spite of legislation."

Now that Government are ready with a liquidation scheme by which the landowners will be set upon their legs again free of all incumbrances, the only effectual and permanent remedy is the starting of Agricultural Banks. In so far as the landowners' indebtedness is the result of ignorance or improvidence, the remedy is the inculcation of thrift, prudence and foresight by a proper system of education. Where the involvement is necessary, that is, where debt is contracted not for private use but for the payment of the revenue or the introduction of agricultural improvements, there is no good fathering on the money-lender the blame of aggravating the evil effects of the debtor's position so long as no better facilities for raising money are afforded to the landowner. If and when a Bank will be opened, there need not be feared the difficulty of the *Soukar* inconveniently competing with the Bank, for, as has been well said, the accommodating character of the money-lender will lead him to adopt means calculated to turn to useful account the advantages which the Bank generally affords. It was said by Sir John Strachey so long go as 1859 : "The establishment of Banks in every district, under the control of Government, for the purpose of making loans to the agricultural community, secured by the mortgage of land, would be a measure the

importance of which it is impossible to exaggerate. There would be no difficulty in this, if the Government took up the matter. There would be no lack of capital, for under proper management the security of the investment would be complete. We have an example, if I understand its constitution rightly, in the French credit *Foncier* of the kind of institution which I would establish here." If the business of the bank shall be so conducted as to attract on the one side, in the ordinary course of business, sufficient capital in the shape of deposits from the saving public, and on the other to attract the borrower in preference to the present class of money-lenders—its debts, whether secured or not, having priority over all other debts, except Govenment dues, current rent, and debts under decrees and registered documents in existence at the date of the Bank's debts—there is every probability of the Bank succeeding. The fact remains, says an able writer, that if the people are to prosper, the profits of land must be increased by improved agriculture and increased industry. There will be no incentive to make any effort in this direction unless the ryots are relieved from their present position of subordination to the *Saukars*. They must further be supplied with the necessary funds for permanent improvements. These objects are, it is obvious, impossible of attainment under the present system of money-lending. The only other alternative is the establishment of rural Banks, a measure recommended by high authorities and begun with success in these very Provinces in the time of the late Lieutenant-Governor. The experimental Banks started in Allahabad and other districts were quite remarkably successful, says the *Pioneer*. "The villager was found to be able to conquer both his distrust and his conservatism. He not only borrowed the money, he borrowed it over and over again. He paid it back regularly and he paid the interest too. He did more; he even began to invest money in the Banks."

The enactment of the Alienation Bill, however, jeopardises the Agricultural Banks. Hindrances to money-lending transactions arising from the prohibition to alienate, assign, mortgage, or otherwise charge or encumber lands are said to have stood in the way of success of similar banks in Gujarat. Similarly did hindrances arising from the absence of any fixed limit to enhancement of assessments on land after the expiry of current leases work injuriously. The conclusion is accordingly irresistible that the Government must drop the Bundelkhand Land Alienation Bill; that the liberal relief measures the administration will introduce, and the Encumbered Estates Bill must be allowed smooth working for a sufficient period; that Agricultural Banks must be started; and that prudential habits must be promoted by the rapid spread of education. This, to our mind, to the public mind generally, is the path of a wise and cautious statesmanship.

VI.—Railway.

A complaint against the Railway officials at the Kadipur station on the Bengal and North-Western Railway.

20. The *Awázah-i-Khalq* (Benares), of the 1st March, states that on the 25th ultimo, there was a very large gathering of pilgrims at the temple of *Markande Mahadeo*, near the Rajwari railway station (on the Bengal and North-Western line), on account of a fair held there, but that the railway authorities at the Kadipur railway station utterly failed to meet the large demand of carriages, supply of water, etc., on the occasion. The pilgrims were greatly inconvenienced for want of a sufficient supply of third class carriages at the station, and the result was that the carriages were over-crowded. The railway officials ought to have known of the coming rush on the traffic on the occasion of the fair, and should have provided to meet it.

Awázah-i-Khalq, 1st March, 1903.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Election of delegates at Moradabad for a general Muhammadan Political Association.

21. The *Nizám-ul-Mulk* (Moradabad), of the 28th February, gives a brief account of the proceedings of a Muhammadan meeting held at Moradabad on the 22nd idem, under the presidency of Nawáb Viqar-ul-Mulk Maulvi Mushtaq Husain, to elect delegates from the district to represent it at a general Muhammadan

Nizám-ul-Mulk, 28th February, 1903.

meeting to be held hereafter with a view to organizing a Central Muhammadan Political Association to safeguard Muhammadan political interests. Sayid Al Nabi, a retired Deputy Collector, Nawab Mushtak Husain, Mr. Ghulam-us-Saqlain, vakil of Meerut, Mirza Abid Ali Beg, and eight others were proposed and unanimously elected. About 300 gentlemen were present.

IX.—Miscellaneous.

Nil.

ALLAHABAD: *The 10th March*, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

1. The English *Hindosthán* (Kalakankar), of the 11th March, says :—Government should make a strong protest against the new Persian Customs Tariff, which came into force with only three days' warning, and which appears to have been framed by a Russian with the sole object of hampering and destroying British and Indian trade in Persia, as the goods in which Russia deals are practically left untouched. An application for three months' grace was refused, and whether the new tariff be allowed to stand or not, business will be seriously hampered for several months, as the merchants have lost confidence, and hesitate to give orders. The Persians are great tea-drinkers, but owing to the heavy duty will no longer be able to import Indian tea.

HINDOSTHÁN, 11th March, 1903.

Persian Customs tariff affecting British and Indian trade in Persia.

2. The *Naiyar-i-Azam* (Moradabad), of the 5th March, states that a deputation consisting of a number of Muhammadans, to raise subscriptions for the Hedjaz Railway Fund, has arrived at Moradabad, *viâ* Amroha. The Secretary of the Deputation has already seen the District Magistrate and explained the object of his mission to him, and the 6th March has been fixed for convening a General Muhammadan Meeting at Moradabad for the purpose of raising subscriptions in aid of the said Fund. The Deputation collected some 500 odd rupees at Bachhraon, and Rs. 2,200 at Amroha, of which sums over Rs. 500 have already been remitted to Constantinople by money-order. The writer wishes the Deputation every success at Moradabad also.

NAIYAR-I-ÁZAM, 5th March, 1903.

The Hedjaz Railway Fund at Moradabad.

(b).—Home.

3. The *Citizen* (Allahabad), of the 9th March, says :—In the opinion of some critics the total exclusion of the Indian Section of the Press from the list of Coronation honours is a grievance requiring ventilation. It must be confessed that there is some anomaly in the choice of the recipients of honours, and it is some times beyond the powers of a well regulated mind to divine what special qualifications, whether merit or policy, subserviency or independence or any of these combined is necessary to win the good graces of those in whose hands lies the recommendation for a title. The authorities have been sometimes guided by whim, sometimes by personal influence, sometimes by an appreciation of merit, sometimes by servility, but never alone by color or nationality, though in the present case it has been so.

CITIZEN, 9th March, 1903.

The Coronation Honours and the Native Press.

To begin with, let us take the cases of the late Rai Kristo Das Pal and Sir George Allen. The case of Rai Kristo Das Pal was surely a case of recognition of real merit, whether for his abilities as a writer, a journalist, a politician or an influential representative of the people. There can be no doubt that the *Hindu Patriot* received a fresh accession of glory at his hands, and that it was the best exponent of political thoughts of the day, and no wonder that the journal was considered by the then Government of India as first in the rank of native papers. The case of Sir George Allen was rather different. He had no hand in the editorial business. He was merely the proprietor of a paper conducted as a European enterprise, following aristocratic principles, keeping pace with anti-native feelings and proclivities, and supporting the views and actions of Government officials, thus winning for itself the title of an official organ. Being a business concern, it could have been conducted on these principles alone to secure a large number of subscribers and supporters. The incident of Mr. A. P. Sinnett's resignation of the post of editor so creditably held for many years is still fresh in the recollection of many ; it was attributable in the main to a change of tone and pro-native tendency on the part of the editor, and it is still believed in many quarters that there was an appreciable falling off in the number of subscribers owing to the editor having declared his sympathies with the pro-native movement of the Theosophical Society.

The *Bombay Times* and the *Madras Mail* in their views always take a medium course, less arrogant and less sarcastic, though not entirely free from Ango-Indian predilections. They generally take a rational view of questions where native interests alone are concerned, but when the interests of one class clash with

those of another they cannot preserve their equanimity. The case is altogether different with the *Englishman*; its very tone implies an anti-native interest and a discordant feeling. What the *Pioneer's* mission is for the United Provinces, the *Englishman's* is for Bengal.

As public journals, most of these Ango-Indian papers have no intrinsic value beyond the circulation of news at first and second-hand. They represent views of a class of imperialists who can claim no pretensions to the art of government or to the politics of the day. They are the best vehicles for the creation of sensation and to breed ill-feeling and discord. The Government of India had once the occasion of repressing one of these scurrilous papers when the country was passing through a transition after the sepoy mutiny. Their insolence may not be apparent in peaceful days for want of stirring events, but when any political crisis is at hand they gird up their loins and move heaven and earth to make their influence felt. They never like a strong man at the helm of affairs and their baneful influence shines more conspicuously during the *régime* of a weak Governor.

The policy followed by our august neighbour of Katra does not fall very short of the mark, and thus the fact of the editor being ignored on the present occasion is rather remarkable. The departure from the main principle observable in a few instances is simply due to the fact of there being more men than one on the editorial staff, and not to any deliberate change of policy. The few instances of criticisms on Lord Curzon's public acts and speeches and the opposition to some of the schemes devised by His Excellency is merely accidental and exceptional, and must be due to the occasional necessity of writing in hot haste.

It is a happy sign of the times that native journalists who fully realise their position, responsibility and duties, do not hanker after a title. They would never condescend to lose independence of character, charmed with the glitter of an appendage to their name. Such an empty bubble fascinates only a few who do not hesitate to lose the substance for the possession of the shadow. But the avocation of a native journalist is sacred, the interest of his country is in his keeping—neither the temptation of glittering gold, nor the prospect of a high sounding title can swerve him from the path of rectitude and a sense of duty to his country.

ADVOCATE, 8th March, 1903.

Mr. Labouchere's story about the consumption of hamsandwiches in the Jumma Masjid at Delhi on the occasion of the Darbar.

4. The *Advocate* (Lucknow), of the 8th March, says:—Mr. Labouchere has the following pungent remarks on a hitherto unrecorded episode of the Delhi Durbar in the issue of *Truth* for February 12, which is to hand by the mail:—

"The impression which the Delhi Durbar was expected to make upon the native mind seems to have been marred by at least one 'regrettable incident,' Mahomedan feeling has been considerably excited by a party of the Viceregal guests taking lunch in the Jumma Musjid, one of the holiest of Mahomedan holy places. . . ."

We heard a similar story from a European friend on return from Delhi. We told him that it must have been the figment of some person's heated brain. If there had been any excitement among the Delhi Mahomedans over the incident it would not have failed to attract attention, at least of the Mahomedan and Hindu residents of Delhi. It may be that some military officer might have been hoodwinked and actually gave orders to soldiers to be ready for a mutiny, but that there was any excitement in the Mahomedans of Delhi is pure fiction. What does this little incident show? Only how the military authorities of the country are distrustful of the people, and on the least information without taking the trouble to know if the information is right or wrong, they are ready to raise the cry of mutiny and rebellion. It is this feeling of distrust, such want of confidence in the loyalty of the people, which is at the root of all mischief in the country. Distrust begets distrust. Hence one need not feel surprised if on the least misunderstanding the masses begin to impute motives to the good intentions of the rulers.

INDIAN PEOPLE, 13th March, 1903.

Lord Curzon's speech at the Bengal Chamber of Commerce, Calcutta.

5. The *Indian People* (Allahabad), of the 13th March, observes:—In his memorable speech delivered at the hospitable table of the Bengal Chamber of Commerce, His Excellency the Viceroy gave expression to a phase of opinion which promises at no distant date to assume a more pronounced shape and to acquire power in this country. His Excellency observed that in order to expand the usefulness and strengthen the foundation of British administration in this

country, it was a matter of paramount necessity that we should cultivate a taste for specialisation and call to our aid the trained talents of experts. The principle thus put forward is unexceptionable, and we think there will be few in this country who would not welcome a move towards its adoption in actual practice. As in the various departments of knowledge, so in matters of administration the highest progress must always be associated with those who have raised themselves above the level of mediocrity through the arduous process of specialisation. Not that the mediocre may despair of his bread and butter, but that he may not aspire to anything higher than that. There will be room enough for both the mediocre and the expert; indeed, ordinarily the mediocre need have no grave apprehension of extinction, for he is an indispensable factor in human economy. But it ought never to be forgotten that he cannot expect to command or to lead. His functions are of an entirely different character from those of an expert. From his very position, the latter must command an authority which may not always be claimed by the former. Quackery is at best a makeshift which can have chance of credit or tolerance in case of absolute necessity, while the expert may safely be depended upon under ordinary as well as extraordinary circumstances. But though the virtues of the expert are necessarily great, they are by no means easy to command. The expert is always an expensive commodity alike in markets of knowledge and administration. Nor is he always a progressive engine. Experience bears testimony to the fact that his very training, his rigid loyalty to his own methods and formulæ, his intolerance of lay opinion, and his cumbrous procedure at times are apt to weigh heavily upon his faculty of receiving new ideas. But still the balance of probabilities must always be in his favour, and the demand for his services is bound to increase.

It is, however, a little astonishing that the recognition of this wholesome principle should have been so tardy with the Government of India. And we are not at all sure whether even Lord Curzon means to go to the legitimate extent to which the recognition of this principle ought to lead him. At any rate, it is certain that the instance in which His Lordship has embodied his convictions on this question into practice is very far from being satisfactory. To have brought out a man from England to preside over the Archæological Department in this country would certainly be reckoned as a practical proof of His Lordship's readiness to suit his words to his actions, if only the man was *the* man for the work. It can hardly be hopeful or promising that the country has got to pay a heavy monthly salary to a gentleman who may be a great Latin and Greek scholar, but who has yet to pick up his Sanskrit and who has yet to acquaint himself with the ancient ideas and ideals of the country. Nor can we look with any satisfaction upon the sudden metamorphosis of an unknown English clerk into an expert to preside over the destinies of education in India. For aught we know to the contrary, the future may amply justify His Lordship's selections, but as it is the public can only afford to wait with bated breath for the results.

But what is perhaps truly astonishing is that His Excellency should have raised the alarm, and yet failed to discover the weakest part of British administration in this country. The pigeon-holes of the Secretariat tables can hardly, by this time, afford to contain one more paper in denunciation of the most unscientific manner of the administration of civil and criminal justice in this country. Lord Curzon believes that experts are necessary to guide the education of the country, to redeem the ancient architectural inheritances of the country from the ravaging influences of time, to usher in a new period of commercial prosperity, and even to abate the nuisance of smoke in his capital, but he does not evidently believe that the unfortunate person who may have to defend his life or liberty in a Court of justice, or the suitor who has to pay for the remedy of his wrong, can reasonably expect that the person who shall do justice to him, must be an expert, and not one who may as well grace the judicial chair as one day pull the strings of a big and complex department like the Postal or the Opium. Unless a revolution is brought about in the system of criminal law on the lines indicated by Mr. Pinhey in his evidence before the Police Commission, it is certainly reasonable to expect and demand that the Judge's office shall not be filled by anyone who had not received a special training for it. And yet, what is the state of things we find in the country? A young Civilian on his arrival in the country is ordinarily posted to a

district, and within a couple of years or so of his arrival, when his notions of law are perhaps as crude as his ignorance of the country is great, he is invested with the powers of a first class Magistrate, to do justice between man and man. If he is not transferred to any irregular line, in the course of a few years he may become the District Magistrate, or a District and Sessions Judge. In the regular Magisterial line, he is the lord of all he surveys, he is unrestrained by any such restraint as the contact with a well trained Bar imposes upon a Judge. The Mukhtars are the only representatives of the legal profession who, in a majority of cases, appear before him, and it is notorious that these gentlemen are often at great pains not to run counter to the 'Chota Sahib' or the Burra Sahib.'

In criminal cases, it is but on rare occasions that the Magistrate comes across a Counsel or a High Court Vakil, and it is equally notorious that he does not very often relish the appearance of the representatives of the higher branches of the legal profession before him. If he becomes a District and Sessions Judge, he probably has to put up at times with the discomfort of having to deal with Counsel or the modern 'LL. B.' in criminal cases, but he has perhaps by this time stumbled too often in his career, and he may stand now on somewhat firmer legs. But it is perhaps as a Civil Judge that he is a great disappointment to himself, to the profession, and to the litigants. From the sections of the Indian Penal Code to the complex provisions of the law of mortgages, and the intricate questions arising under the Hindu and the Mahomedan law is certainly a big jump, and yet it seems as if it were nothing for a member of the Indian Civil Service. A Subordinate Judge, who may have risen to his present position by gradual steps during a period of 15 or 16 years, and who has felt the checking power of the High Court much oftener than the young Civilian Judge, may write a well considered judgment, and yet may find it upset the next day by the latter who has perhaps dabbled in Civil law occasionally. We are by no means suggesting that Indian Judicial Officers, such as Subordinate Judges or Munsifs are the acme of perfection, or that the method of their recruitment in the service is not capable of revision and improvement, but we do certainly maintain that taken as a whole, they can claim greater credit for their legal attainments than the generality of the Civilian Judges.

We are by no means detractors of the Civil Service. On the contrary, we maintain that it is a body of capable, intelligent, and hardworking men. But what we desire to emphasise is that if experts may be necessary for the better conduct of business in other departments, then most certainly they are indispensable in the administration of justice.

Lord Curzon must be aware that under the new Civil Procedure Bill, the right of second appeals is proposed to be curtailed to a great extent. All that the tax-payer says is 'give me a well-trained Judge, and then you may think of curtailing the right.' The question we have touched upon is a part—though an important part—of the much larger question of the separation of the judicial and executive functions in this country, and it is lamentable that Lord Curzon has studiously fought shy of grappling with it. Perhaps Lord Curzon is waiting for expert advice on it, but His Lordship has appointed so many Commissions of 'experts' to enquire into the several problems of Indian administration that it would not be too much to ask him to appoint one more to enquire into this problem. For such a Commission the Indian tax-payer will not grudge any cost.

ADVOCATE, 12th March, 1903.

The Nizam's claim to a refund of the cost of a Secundrabad British Regiment employed in the Boer War for three years.

6. The *Advocate* (Lucknow), of the 12th March, says:—When the Boer War broke out, one British regiment was withdrawn from Secundrabad and sent to South Africa. Its place was not filled by another body for the last three years. The Nizam all the same continued to pay for its maintenance. This is unfair. Then again, as the British Exchequer is about to pay for all the British troops that went from India, the Government of India will get twice paid for one regiment. In this case the Nizam may reasonably ask for a refund of the cost of this regiment for three years. If by virtue of the lease, he is denied the relief, the Imperial Government may deduct the amount from its grant to the Government of India. It is indeed a pretty mess of affairs. If this tangled skein may act as the starting point of a fresh arrangement, His Highness would be well advised to ask for a reduction in the Subsidiary Force and rendition of one or two ceded districts from the Paramount Power. Surely his army is too large for his State.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

7. The *Citizen* (Allahabad), of the 9th March, observes:—In the 6th number of the *Citizen* we had the painful task of casting certain reflections upon the doings of the Paramount Power in the matter of the annexation of the Berars. It is now our painful duty to record facts not in connection with the annexation of a Province or part of a Province, but an abdication. In the history of the world examples are not wanting of forced abdications of thrones under peculiar political circumstances, and even of regicides, attempts to force abdication having failed. India in her palmy days can boast of many abdications of thrones, and no picture is grander and no idea sublimer to a Hindu mind than that of a youthful king with all the paraphernalia of royalty and pomp, sacrificing his throne, spurning his pomp, and leaving the world of woes for devotion, contemplation and asceticism. But is the cause of the abdication of the ex-Holkar attributable to this grand object? The facts in connection with the incident so far as are known at present do not, we regret to say, justify such a conclusion.

Citizen on Holkar's abdication.

Citizen, 9th March, 1903.

That the venerable father of the ex-Holkar was an able administrator possessing admirable qualities both of mind and the heart, has been acknowledged on all hands, and his affability, unaffected grace, and simplicity of habit were well-known. He always tried to evade complicity with the Paramount Power, and was the first Native Prince in India who imported machinery from England for improving the weaving industry in his State. His election of such Ministers as Sir T. Madhava Rao and Dewan Raghunath Rao prove unmistakably his enlightened principles and his desire for good government. History records in emphatic terms the fact that Indian Princes lived very happily under the rule of Lords Lawrence and Mayo, who had a vivid recollection of the active and valuable services rendered by the Indian States and Princes to the paramount authority during the dark days of the Sepoy mutiny. As, however, year after year rolled on and the recollection of the boisterous days grew fainter and fainter, insinuations made by Anglo-Indian Newspapers, and above all, the overbearing conduct of the Politicals brought about that disquietude and suspicion which ultimately resulted in occasional acts of annexation and dethronement.

The present ex-Holkar even before ascending the *gadi* on the death of his father in 1886 had not escaped the supercilious eye and the envenomed stings of the Anglo-Indians backed by their venal press. During the lifetime of the father who admired the intellectual and administrative capacities of the son, the latter was asked to help the former in the administration of the State, but the son deliberately declined, saying that the intrigues carried on by the evil-doers would require a strong hand to crush, and should he assume the supreme administration he would have to deal with these rogues in accordance with their merits, and the result would be a collision with the Agency. The influence of the father, however, at last prevailed, and the son was persuaded to accept the administration. This had been two years before the death of the father. On this point our veteran contemporary of the *Amrita Bazar Patrika* very pertinently says: "What the young prince had predicted came to be fulfilled; he was never allowed rest since then." This was the worm that corroded a career of 19 years' duration representing endless vexations, patient endurance, smothering of feelings, suppression of moral indignation, and sacrifice of regal pride. It ill befits us to enumerate the thousand and one petty annoyances His Highness had to suffer from the Political bureau and the multitudinous indictments made by Anglo-Indian journalists who lead the official mind and to whose unblushing effrontery, in season and out of season, is due all the rancour and bad feeling between the rulers and the ruled.

These are the causes of the abdication. A noble and lofty spirit embittered by worry and disappointment, malicious attacks and criticisms of pettyfoggers would seek shelter in flight but would never yield. How truthfully the poet says:

"And since it is hard to combat, learns to fly."

Those who know the actual circumstances of his career say that he never could agree with the Foreign Office, the reason being that he was too proud to submit to conditions demanded of him. He has been represented to be most generous and exceedingly intelligent, but hot-tempered and impulsive. He may be hot-tempered and impulsive, but he is hardly to blame for it, when by the peculiar circumstances of his position, social rank and surroundings, he was not infrequently goaded to desperation. It is fortunate for the family and a glory to himself that he thought of abdicating the *gadi* quietly and in peace without prejudicing the interests of his successors. By abdicating the *gadi* in favour of his minor son under the regency of a council presided over by an official nominee, he has proved how carefully he pondered on the subject before arriving at the decision, without being swerved by selfish considerations. This one act alone shows that his proceedings cannot be attributed to hot temper or impulsive nature.

That the present abdication is not for the spiritual benefit of the ex-Holkar is evident from the regret the outside public, and particularly his subjects, have felt for it.

IV.—Administration.

(a).—Judicial and Revenue.

EXPRESS, 12th March, 1903.

Government Resolution on allowances to Tahsildars and Naib Tahsildars while on tour.

8. The *Express* (Lucknow), of the 12th March, says:—The generosity of Sir James LaTouche's administration is manifest on all sides. The Revenue Department Resolution, dealing with the "allowances to Tahsíldárs and Naib Tahsíldárs while on tour," published in the local *Gazette* of the 7th instant, is one of the many instances of His Honor's sympathetic attitude towards the ryot. We say the ryot, because without these allowances the poor ryot was the real sufferer. In former times the Tahsíldár and Naib Tahsíldár used to receive no travelling allowance at all for tours which they made within their tahsíls. Sir Auckland Colvin, however, saw the hardship which such a state of affairs entailed, and so came in existence the orders of 1893, cited in the preamble of the present Resolution. The Government could not, on that occasion, see their way to give any allowance to the Naib Tahsíldárs: in fact they totally ignored his touring work. The rules required only the Tahsíldár "to spend at least sixty days in the year on tour in his tahsil, and sanctioned the provision, at Government expense, of a sleeping *pal* for him. The scale of carriage charges payable by the Government was fixed at annas 8 per march," and the old rule of granting no travelling allowance at all for tours made within the tahsíl was maintained. Now, the Tahsíldár, who is a Magistrate as well as a Rent Court, must of necessity take along with him, a portion of his *amlah* and records connected with his Court work, in addition to his *pal* and the other necessaries of his life. He is therefore, ordinarily speaking, unable to move from one place to another without having two *garries*: his *pal*, the Judicial Muharrir's box, the Court Muharrir's box, and the court table and chairs taking up at least one, leaving him the other for his private things. So the poor ryot who had the misfortune to possess a good *garry* with a strong pair of bullocks was taken hold of during the evening with his *garry* and bullocks, made to sleep for the night in the Tahsíldár's camp, forced to carry the Tahsíldár's things and a host of *chuprasees'* luggage to the next camping ground, and stay there and feed his cattle until the Tahsíldár's arrival. In return for all this trouble they—remember there are two *garriwallas*—would receive annas four per head, the Government having paid the Tahsíldár only annas eight for the day's touring expenses. There were cases, however, where even this pittance was not paid. On the other hand, if the Tahsíldár was perchance an honest and scrupulous officer, he was obliged to pay out of his own pocket the greater part of the cost of conveying his tent and court necessaries, and the miscellaneous outlays of camping, which he had to incur while on tour.

What, then, such a state of affairs lead to? The answer is pretty clear. The unscrupulous officer had a temptation thrown in his way to evade payment altogether, or at best make a very inadequate payment, for the carriage hire; and eventually adopt the same course in the matter of other supplies required by him and his *amlah*. The scrupulous would try to go out of doors as little as possible—as he had no reason to do all the touring at his own expense—and stir out only

when he could not help it. That this state of affairs was very unsatisfactory nobody would deny. To mend matters, therefore, the Lieutenant-Governor is pleased to announce, after receiving the sanction from the Government of India "that, with effect from 1st February 1903, daily allowance of Re. 1 and annas 8 will be admissible to Tahsíldárs, and Naib Tahsíldárs, respectively, while on tour within their jurisdictions. The grant of the allowance will be restricted to cases where the officer has been absent from his headquarters for at least two consecutive nights; and it will of course be subject to the provisions of Article 1055 of the Civil Service Regulations, which grants no travelling allowance for any day on which an officer does not reach a distance of 5 miles from his head-quarters." We would humbly draw His Honor's attention to the *begar* system in general which needs a perfect revision. No doubt the system is not one sanctioned by the Government, the only recognition given to it, as far as we know, being the one old piece of legislation made during the earlier years of the eighteenth century, and that too for procuring supplies to the troops on march. Sir James's great experience of tours made by the various Government officers in these Provinces, and the generosity of his mind inspires us with a hope that of the many Lieutenant-Governors we have had, His Honor is perhaps the best fitted to pronounce on this matter, and a careful resolution of His Honor's government in this connection would, it seems to us, be satisfactory to all the parties concerned.

(b).—Police.

Nil.

(c).—Finance and Taxation.

9. The *Advocate* (Lucknow), of the 12th March, observes:—A paragraph is going round the Urdu papers expressing satisfaction at the fact that in the new rupee the face value has been given in Urdu character along with English, a fact which they argue establishes the universality of the Persian character over all other characters in India.

ADVOCATE, 12th March, 1903.

The new rupee.

10. The Hindi *Hindosthán* (Kalákánkar), of the 13th March, says that it would appear from the *Pioneer* that the new rupee coined in the name of His Majesty King-Emperor Edward VII. has a plain surface on the reverse, which will offer a great facility to coiners. Government should give its attention to the matter.

HINDOSTHÁN, 13th March, 1903.

The new rupee.

(d).—Municipal and Cantonment Affairs.

11. The *Rohilkhand Gazette* (Bareilly), of the 8th March, observing that Municipal Boards, which have been established to look after, and promote the wellbeing and comforts of their respective townsmen, discharge their duties most unsatisfactorily, especially in respect to the poorer sections of the community, is sorry to learn that the public latrine which existed outside the *sarái* at Pilibhít has been demolished, and that a new one has been erected inside the *sarái*, in close proximity to the mosque there, which is a nuisance not only to Muhammadan, but also to Hindu travellers. The newly built latrine is very small, unsuitably located and altogether without any *pardah* (screen). It is a pity that even the Muhammadan members of the local Municipal Board should not have interfered in the matter. As regards the Hindu members, is it a fact that the existence of the latrine outside the *sarái* marred the beauty and sanitation of the newly erected *kothi* (grand building) of some one of their caste-fellows?

ROHILKHAND GAZETTE, 8th March, 1903.

Complaint against the construction of a latrine inside the *sarai* at Pilibhit.

12. The *Prayág Samáchár* (Allahabad), of the 7th March, expresses satisfaction that dead bodies are now not allowed to be thrown into the Jamna at Kakrahaghát, adding that probably arrangements have been made for the cremation of the dead beyond the Gaughat. But there is reason to think that the evil practice above referred to has not entirely ceased, corpses being still thrown into the rivers at Gaughát and the Tribenighát. If the practice were entirely stopped, plague might decrease.

PRAYÁG SAMÁCHÁR, 7th March, 1903.

Practice of plague-stricken dead persons being thrown into the rivers at Allahabad.

ALMORA AKHBÁR, 28th February, 1903.

13. The *Almora Akhbár*, of the 28th February, says that on the construction of the new water-works at Allahabad many wells were closed at the instance of the Health Officer. Now that the water-works are in disorder, the Municipal Board has been obliged to request the people to reopen and clean their wells, offering to supply buckets and ropes. Likewise when plague broke out at Bombay after the introduction of the water-works at Almora, the Municipal Board had some wells closed and the others connected with the water-works. The present water-supply being inadequate, the editor appeals to the Municipal Board to make a point of putting in order the wells which have good supplies of water, such as the Dhárenaule well which was built by Lala Tula Ram Sah and others. The editor is glad to hear that the question of improving the water-works has lately been engaging the attention of the local authorities. A committee met to consider the subject and also collected subscriptions for the purpose. Mr. Davis and Mr. Stowell are entitled to public gratitude for their laudable efforts.

Water surpply at Almora.

ROHILKHAND GAZETTE, 8th March, 1903.

14. The *Rohilkhand Gazette* (Bareilly), of the 8th March, complains that the man who prepares the plans of houses for the construction of which applications are made to the Municipal Board at Bareilly, charges one rupee in every case, however small the work he may have to do may be. The writer does not understand why the Municipal Board should appoint only one man for the work. When one man has the monopoly of any work, he is sure to demand high remuneration, and persons requiring his services cannot but pay what he demands.

Need for the appointment of an additional draftsman by the Municipal Board, Bareilly.

(e).—Education.

ALIGARH INSTITUTE GAZETTE, 7th March, 1903.

15. The *Aligarh Institute Gazette*, of the 7th March, says :—We concluded our last article—the fifth of this series—by saying that the Universities' Commission cannot have the support of the native communities in respect of their attitude towards projects of new universities. Their rejection of these projects is nothing if not summary ; the chapter which deals with them is of the briefest in the report. Considering that the projects were various and varied, the brusque treatment meted out to them can scarcely be a matter for congratulation. The best friends which the Commission have in this country are, probably, the Government of India. But if the Governor-General in Council has to formulate his decisions on the basis of the report only, His Excellency might think that his orders as to brevity were liable to being occasionally carried too far. That His Excellency is likely to disagree with the interpretation which has been put on his orders in this instance, is more than we mean to convey. What one can, however, say with tolerable certainty is that the Viceroy should hardly have been delighted with the report, had he not been in a position to utilise other sources of information. A considerable amount of odium—partly deserved—is attached to the "native journalist." A lot of advice—partly sound—is now and then given him free. If our humble opinion be of any value, we should say the "native journalist" deserves all that, and something more. He deserves and expects to be taken into confidence when—as in the present instance—measures of moment come up for decision. It is improbable that the Commission have intentionally withheld useful information from the public. But when important views are put forth, which are likely to give rise to debate and difference of opinion, brevity, we submit, need not be the chief consideration. The pronouncements made by the Commission on the subject of new Universities may be quite sufficient for those of whose support they may have been more or less sure. But people who approach the subject with weaker convictions and less defined views may gasp, as some of us did, for want of more air. There is another contingency. The views so confidently expressed by the Commission in a spirit of diffidence as to ultimate results, may come into contact, here and there, with convictions equally strong, and with views equally clear. The Commission could not but have known that such would be the case ; for there is no new project which has not its staunch supporters. How the latter must feel is not with us a matter of surmise. We know it by experience. Please call for the doctor !

Universities' Commission on the question of Teaching Universities.

If there is one thing more than another on which most educationists—Europeans and natives—have clear views and wishes it is the desirability of having teaching universities. The Commission themselves, we believe, fully share these views. The difficulties in the way of re-shaping the existing institutions after approved models, are many. If they have deterred them from making definite recommendations on the point, we at least shall not misunderstand the Commission. But there is another point on which our feelings are more mixed. In the projects which were placed before the Commission, there was an excellent opportunity afforded them for breaking new ground. Why were these opportunities thrown away with such refreshing impartiality? Indiscrimination is not the word, for the claims of each project have been examined in a separate paragraph averaging ten lines each. And in the case of Burma, at least, the Commission went very near pronouncing a benediction. But if a teaching University were wanted, would not Burma deserve something more than a benediction? Here the Commission had virgin soil. Here they had a people of undoubted natural capacities. And when we come to the next point we are almost tempted to break out into a dirge: Oh! the pity of it! But we must not anticipate ourselves. For the trial of experiments (if experiments they be) of teaching Universities, Burma offers a particularly good field. It is peopled mostly by Buddhists who know no caste prejudices. The distances to be covered are not nearly so great as they are in India. Here, then, in various respects, we have a new and a most promising field. Here we have an opening which Macaulay and his colleagues would probably have been delighted to have and to utilise, if they could possibly have had it, together with the experience which has been gained since they went to their graves. That Macaulay would have availed himself of the opportunity to recommend a new and a teaching University, if he were alive, can of course be only a matter of surmise. But though Macaulay and others are dead, their views are still on record. When such an excellent opportunity of accelerating the pace of a people has been thrown away, one can at best only see dimly and not clearly, that the liberal policy enunciated by Macaulay is still being pursued.

It will be admitted that the Burmans are much more of a nation than are "the people of India." They are a backward nation; but that is all the more reason why the special advantages possessed by them for progress on the most approved lines, should have been utilised fully and immediately. That Lord Curzon is the man, of all others, who has been most instrumental in bringing home to us the desirability of having teaching Universities is a well-known fact. Nowhere is the fact recognised more fully and gratefully than in Aligarh where similar views have prevailed since a long time. Another fact which we recognise here is that in the President and most of the members we had exponents of the most catholic views. But, then, what we are concerned with are not the views of individuals, but the Commission's recommendations and their probable effect. There is an old maxim, which like so many of the kind is based on experience, that nobody can be judge in his own case. The Commission have put forth their case. It is now for the public to pronounce judgment on it. If the latter detect and point out mistakes the Government could only recognise in it the advantage of having a free press. Statesmen are only men, and as men, and above all as gentlemen, they would naturally like, if they can manage it, to stand well with the public. The wisest thing the Government could do after appointing a Commission, they have done. They have deferred final orders until the report has been fully discussed. Eight months have passed since the report was published. The interval may be too long for England, but in India even eight months can scarcely suffice for so important a matter. India is nothing if not variegated. There are communities here which act quickly. There are others which move with extreme deliberation. Soon after the purport of the report had filterated to Muhamadans, such of them as are interested in public matters felt that for some reason they did not quite like the report. But it is only now that their ideas are beginning to crystallise. They are realising that something very near a wrong has been done them with excellent intentions. They feel that a scheme, on which all Musalmans of India whose opinions have any value are absolutely unanimous, has been hit hard by the Commission. The latter have pronounced it infeasible for want of money, and then inadvisable, for another reason. Muhammadans, as

we may some day be able to show, do not believe that it is anything of the kind. There was a Muhammadan on the Commission and he has signed the report. We are sorry that he did so. But it would be a grave injustice to the Hon'ble gentleman to suppose that he posed as a representative and to criticise his action on that assumption. He was on the Commission, admittedly, as an individual. He never consulted the central body. All that is necessary under the circumstances, is to point that Aligarh cannot be expected to acquiesce in anything he has said or done.

ADVOCATE, 12th March, 1903.

Sir James Digges La Touche's speech at the La Martiniere, Lucknow.

16. The *Advocate* (Lucknow), of the 12th March, says :—Our Lieutenant Governor is the very pink of politeness. His Honour has not in his power to say 'no' to any gentlemanly request. He has the very pleasing knack of saying good of every man that does good. With him, handsome is that handsome does. While presiding at the prize distribution of the local La Martiniere, His Honour paid the following tribute to the founder of this useful institution :—

"In the days of General Claude Martin people in India were contented with very elementary public instruction ..... *It is an institution based on broad and unsectarian principles*, and containing within itself the elements of gradual and steady development, so that as the old order changes, it also shall change, and be able to minister to the needs of many succeeding generations."

The italics are ours, and it is to these we beg to draw the attention of His Honour and our readers. We hope we are right to hold that the word unsectarian was used not to drown the fine distinctions that keep apart a High Churchman from a follower of Low Church principles, a Methodist from a Presbyterian, or to signify such broad distinctions as differentiate a Roman Catholic from a Protestant—it does not mean unsectarianism within the Christian fold—but His Honour rose above the bounds of the Christian creed and meant the word to apply to all classes of people, Hindu, Muhammadan and Christian. We know it for certain that General Martin intended the institution for all classes of people and there are Indians living who were not and are not Christians but who were educated in the local La Martiniere. That Indians are denied admission now led us to search for a copy of General Martin's Will. Unluckily for us, our attempt was not crowned with success. His Honour's speech raises in us the hope that Sir James La Touche was not building castles in the air when he uttered the above speech. The Will itself or its contents with regard to the institution are in his possession. If so, may we request His Honour to order publication of the same and to call upon the Trustees to explain why Indians are not allowed to read in the La Martiniere. If any of our readers know anything about the Will, he will be doing a public service by publishing the information.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

PRAYÁG SAMÁCHÁR, 7th March, 1903.

Case of Mr. Bain, Assistant Manager of a Tea Estate in Assam, convicted of causing the death of a coolie.

17. The *Prayág Samáchár* (Allahabad), of the 7th March, says that news has been received regarding the terrible bravery of a European in Assam. It would seem that a coolie and two women employed in the Kumbhipur tea estate went away without permission. They were captured and brought back. Mr. Bain, Assistant Manager of the Estate, had the man tied to a post and most cruelly flogged him on the back until he became senseless. He and the two women who stood close by wailed and cried making most piteous appeals, but all in vain. He was then released and thrown on the ground. Mr. Bain, whose anger was not yet appeased, now kicked the man who gave up the ghost. The accused was tried by a Magistrate with jury, who sentenced him to six months' simple imprisonment. The doctor who held the *post mortem* examination of the deceased coolie attributed his death to a rupture of the spleen, as is usual in such cases. The editor refers to alleged undue indulgence shown to Mr. Bain by some Government officials. The Magistrate ordered him to be put into a jail during his trial, but the Superintendent of the jail placed him into a hotel where he was allowed to smoke, drink and

see his friends, and Government had to pay the hotel's bill! Mr. Bain, before being taken to the Presidency Jail, had to go to the Silar (Silchar ?) Jail to record his name, &c., there. The Superintendent of the Jail, accompanied by the Superintendent of Police and the Medical Officer, took him to the jail in a carriage with great respect! Again, he travelled first class on his railway journey to the Presidency Jail! Is not such treatment of European convicts calculated to encourage other Europeans to commit offences?

18. The *Citizen* (Allahabad), of the 9th March, says:—Is it impossible for the handful of European soldiers to check their passion and display those higher qualities which befit the nation to which they belong? The Civil authorities would seem to be completely powerless in dealing seriously with the European soldier in India and the Military authorities have displayed a regrettable lack of appreciation of the enormity of the offence which their charge commits in this country almost with impunity. We learn from the *Patrika* that only the other day a European soldier entered the house of a respectable Bhutia at Darjeeling while she was drinking tea with two other lady friends. On finding a soldier near by the hostess and another lady escaped. The third lady fell into the clutches of the soldier who was worse for liquor, and on assistance being summoned, the lady was rescued while she was still struggling hard for honour, resulting in receiving bruises and other marks of violence. A case was instituted before Mr. Head, Deputy Magistrate, with the result that the soldier was fined Rs. 25, or in default, a fortnight's imprisonment. Rupees ten was ordered to be paid to the lady if fine was realised. Comment on the above is superfluous as we have got already accustomed to such treats in India. The soldier first committed trespass and then assaulted the lady with the object of violating her chastity, and had the lady been as weak as a Bengali lady, her honour would have been nowhere when succour arrived. But all these serious facts were quietly ignored and the man was fined Rs. 25, a punishment regarded inadequate even in simple assaults. But we are prepared for new and strange experiences in this advanced age.

CITIZEN, 9th March, 1903.

Case of a European soldier who entered the house of a respectable Bhutia at Darjeeling and assaulted a lady.

19. The *Bhárat Jiwan* (Benares) of the 9th March, says that not long ago Mr. Carbery at Asansol, shot his khansama Ali Husain dead and was sentenced to two weeks' rigorous imprisonment. Another unfortunate incident has recently occurred at that place. The particulars lie in a nutshell. One Vishnu interfered with the passage of a cart, loaded with goods belonging to Mr. Martin, through his master's land. Mr. Martin appeared on the scene and insisted on the passage of his cart. But finding Vishnu inexorable, he shot him then and there. Mr. Martin has been arrested and has applied to the Sessions Judge of Burdwan to be released on security. As Englishmen who kill natives escape scot free, hot-headed Englishmen are encouraged to lay voilent hands on natives without demur. There is no hope of such murders being checked until and unless a few murderers have been condemned to the gallows.

BHÁRAT JIWAN, 9th March, 1903.

A native killed by Mr. Martin at Asansol.

20. The *Bhárat Jiwan* (Benares), of the 9th March, observes that the result of the appeal of the British soldier, who was convicted of causing the death of a native police official, by the Magistrate at Delhi, has proved successful as was expected by the editor. The Judge who heard the soldier's appeal and acquitted him says, in his judgment, that the record of the case does not show who brought about the death of the deceased! Then who took the life of the deceased? Would Government take this case into consideration?

BHÁRAT JIWAN, 9th March, 1903.

Acquittal on appeal of the British soldier convicted of causing the death of a native police official at Delhi.

21. The *Indian People* (Lucknow), of the 13th March, says:—The able address of the Hon'ble Mr. MacRobert at the last annual meeting of the Upper India Chamber of Commerce is suggestive and deserves the careful study of our countrymen. His speech at once shows what great results might be achieved by persistent and well-informed agitation, and we are sorry to add what injury the Anglo-Indian merchants may occasionally seek to inflict on this land. The story of the reduction of the coal freights on the East Indian Railway is full

INDIAN PEOPLE, 13th March, 1903.

Mr. MacRobert's speech at the last annual meeting of the Upper India Chamber of Commerce at Cawnpore.

of lessons, and educated Indians may do worse than take a lesson from the Cawnpore Chamber on the art of grumbling. Mr. MacRobert is not at all pleased with the present constitution of the Cawnpore Municipal Board, and he would be relieved to see it "swept entirely away" and replaced by a new one with less of the self-governing element therein. Next, he anything but likes the increase in wages demanded by the labourers and is after the formation of an employers' union to prevent the dreaded contingency. This, in spite of the notorious fact that a rise in wages is absolutely essential for the healthful living of the coolies. Mr. MacRobert's remarks on the amazingly imperfect equipment of the Cawnpore Experimental Farm may be commended to the attention of Sir James LaTouche and Lord Curzon.

GARHWAL SAMACHAR, February, 1903.

Need for the construction of a cart road in Garhwal.

22. The *Garhwal Samáchár* (Kotdwara), for February, says that for the last ten or twelve years the advent of the new year has invariably led to the spread of a rumour for the construction of a cart-road in Garhwál, but as the year has advanced the rumour has died out. When the cultivators are busy in their fields, a chaprasi arrives in the village all of a sudden with a requisition for the immediate supply of a hundred coolies for Lansdown. The cultivators have to leave their work and proceed to Lansdown at once, their standing crops suffering from their absence. Thus the want of a cart-road in Garhwál is one of the many causes of the occurrence of famines. Probably Lansdown is the only cantonment in India which is without a cart-road. But why should Government care to incur the cost of constructing a cart-road when it can readily obtain any number of coolies without difficulty?

V.—LEGISLATION.

ADVOCATE, 8th March, 1903.

The Bundelkhand Land Alienation Bill.

23. The *Advocate* (Lucknow), of the 8th March, says:—The good intentions of the Government to help the Bundelkhandi zamindar out of his difficulties with his hereditary money-lender, the parental affection shown by the *ma bap* Government towards the indebted landed proprietor of Bundelkhand will by an irony of fate be very much misunderstood on account of another measure which the Government is thrusting on the unwilling zamindar. It is a measure so subversive of every idea of justice that one need not feel surprised that it has evoked the strongest possible feeling of opposition in the people. When the measure was introduced it was strongly opposed by the only two elected Indian non-official members then present. The Honorary Pandit Madan Mohan Malviya in his exhaustive and well-reasoned speech showed how the Government were treading on dangerous ground and how by that one measure they were about to reduce the zamindars to the position of mere tenants, how their property would be reduced in value and how the measure would very likely defeat its own object. Outside the Council Hall the press has condemned it in the clearest possible terms. There can be no mistake about the attitude of the public. The *Pioneer* has in this connection rendered a service to the zamindars of Bundelkhand for which they shall ever feel grateful. The voice of the non-official members of the Council, supported as it is by both sections of the press, ought to prevent the Government from passing this measure of a revolutionary character, in which no political questions are involved. But we live in days when all sorts of experiments are hazarded and tried on the people and nothing but disaster deters the Government from adding one blunder to another. It seems to be nobody's concern to see how the people will suffer nor how the value of their property will be reduced. Till such time as Government revenue reaches the Treasury the sufferings of particular classes are no concern of the State. While the State professes to be protector of the tenantry against the machinations of the land-grubbing classes, it does not hesitate to indirectly prevent the peasants from bettering their condition with the help of persons who have both money and enterprise to spare. They must continue to be tenants of a particular tribe, the individual member of which body may be awfully incompetent, bankrupt and inefficient to manage his property. The tenants must continue to live under the protection of a man who cannot improve his property, has no heart in his occupation and has not the means to help the tenantry during their distress. If the zamindar himself is borne down by his debts, feels himself not quite fit to manage the entire property which he owns and desires

to sell a portion of it at the highest bid, he must not do so because the *Sirkar* in a caste-ridden country has become so much enamoured of the classes which are known to be agricultural tribes. The land is not to be alienated to any person who is not a member of the agricultural tribe. The decision as to what class of people will be considered to belong to the proposed agricultural tribe will be in the hands of the Local Government and not in those of the people. A member of a non-agricultural tribe will be doomed if he be declared as not belonging to the favoured tribe, no matter how long he might have been a zamindar by profession or how long he might be tilling his land. No land will be allowed to be alienated without the orders of the Collector. The non-agricultural classes will be allowed to have temporary alienation of land for a period of twenty years, after which the amount of mortgage money will be extinguished. The Bill does not tell us if people inclined to will away their property for charitable purposes or, for the matter of that, to any relation or friend of non-agricultural tribe shall have the power to do so. If they are deprived of this right, zamindars dying intestate shall leave a responsibility on the Collector to decide the question of succession. After this measure is passed the value of land in Bundelkhand will be further reduced and the door for the enterprising Vakil-zamindar or Mahajan-zamindar will be for ever closed. These two classes are accused of bringing disaster on the land, and it is these two classes whom it is the tendency of the Legislature to run down. The Vakil and Mahajan zamindars will have no more opening in any part of Northern India : these two despised classes shall not be allowed to invest their savings in the land. We for our part have no hesitation whatsoever in saying that the measure is bound to prove a failure and to intensify chaos and confusion to the bewilderment of the zamindars who will surely not feel grateful to the State for its taking away from their hands a highly valuable privilege.

AWAZAH-I-KHALQ, 8th March, 1903.

Mr. Ananda Charlu's Religious Endowments Bill.

24. The *Awâzah-i-Khalq* (Benares), of the 8th March, regrets that the Government of India did not support the Bill which the Hon'ble Mr. Ananda Charlu introduced some time ago into the Viceregal Legislative Council for the proper control of endowments attached to religious places of worship, temples, mosques, &c., in India. The incomes of most of the temples and mosques are misappropriated by the priests and attendants, who freely indulge in all sorts of vices with the ample resources at their disposal. Government is no doubt averse to interfering in religious matters ; but no reasonable native layman will object to the authorities taking steps to have the proceeds of their religious places of worship put to their legitimate use. Government did not hesitate to stop *satti* and seek reform in other social matters, and there is no reason why it should be afraid of adopting a measure to prevent priests from making ducks and drakes of charitable religious endowments. A weak Viceroy might decline to interfere ; but a strong Viceroy like Lord Curzon should be equal to the occasion. His Lordship is fully acquainted with Asiatic customs, &c., and the writer requests him to take Mr. Ananda Charlu's Bill into consideration before he leaves India.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

ASR-I-JIDID, February, 1903.

A suggestion for the establishment of a Muhammadan political association.

25. The *Asr-i-Jadid* (a new monthly periodical started by Khwaja Gulam-us-Saqlain, B.A., LL.B., at Meerut), for February, says that the opposition of the late Sir Saiyid Ahmad Khan to the Indian National Congress has proved useful, inasmuch as it has prevented the Musalmans from rashly throwing in their lot with the Congressists, and induced the Congress to act with greater thought and moderation. The adoption of a moderate tone has greatly disarmed official hostility and entirely removed all suspicions from the minds of the higher authorities. The Musalmans cannot join the Congress, as the Congress strongly advocates some principles, such as the extension of the elective principle to the Indian Legislative

Councils and the recruitment of the public service by competitive examinations, which cannot but be injurious to them, in view of their being in the minority and backward in education, and being now regarded as aliens and interlopers by Hindus. The Musalmans are no doubt bound to help in the maintenance of British rule in this country, but at the same time there is no reason why they should not support the Congress in advocating those reforms which are calculated to promote the good of the country and the people in general. It is true that the late Sir Saiyid Ahmad Khan was, and Nawab Mohsin-ul-Mulk is still, opposed to the introduction of a general political agitation among the Muhammadan community in their present state of education; but this does not mean that even educated and public-spirited Musalmans should remain deaf and dumb in all matters. In accordance with the resolution of the Muhammadan political meeting held at Lucknow on the 22nd October, 1901, urging the Musalmans to protect their own interests and refrain from pursuing a policy of hostility towards the other communities, the editor suggests the establishmeut of a Muhammadan political association consisting of educated Musalmans, with the object of watching the interests of the Muhammadan community, and considering all questions which may be of vital importance to the public and Government. The association need not have a large proportion of Muhammadan landholders and talukdars, as has been suggested in some quarters. No association which has a preponderance of Muhammadan landholders can exist long, the fate of the Aligarh Urdu Defence Association being a good instance in point. The association should have two hundred or two hundred and fifty educated and public-spirited Muhammadans, and should cordially support such resolutions of the National Congress as urge the reduction of the salt duty, the raising of the minimum limit of taxable income from Rs. 500 to Rs. 1,000, the larger employment of educated and respectable natives in the commissioned ranks of the army, the reduction of heavy school fees, &c. Mr. Romesh Chander Dutt, who is endeavouring heart and soul to secure a reduction of land revenue assessments, is deserving of a helping hand both from Hindus and Musalmans.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 17th March, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Advocate, 19th March, 1903.

British Committee of the Indian National Congress.

1. The *Advocate* (Lucknow), of the 19th March, says :—New wine has got into the old bottle. And the bottle has not burst into pieces. The news is indeed very hopeful that Messrs. Dadabhai Naoroji and W. C. Bonnerjee and Sir Henry Cotton have been accepted as candidates for Parliamentary honours in the Liberal interest. There is every reason to hope for their success in the contest. What is indeed of more moment is the accession of new strength to the British Committee of the Congress. Sir Henry Cotton has formally joined this body. That there is something radically wrong in our system of administration is plain from one single fact. Those among the high officers who differ from the policy of the Government lose no time to give out their mind after they leave this country for good ; even when in service they hint that they are but unwilling levers to move an engine which is of oppression in more cases than a wheel of fortune. To such a class that kicks at the closure sought to be put into its mouth by the rulers of the service belong Mr. Hume, Sir William Wedderburn, Mr. Thorburn and Sir Henry Cotton. They set duty above interest. Even while they abide by the rule 'thou shalt not do this ;' ' thou shalt not speak thus,' they find a good sphere for work that is not forbidden ground. An officer may not preside over a political meeting, but he can manage a school and further the cause of agricultural and industrial improvement. Such men do all this while here. And when they go to England for good they are true to the salt of this land. Others keep quiet here but burst into activity in England for the country that fed them. Such a man is Sir Auckland Colvin. There are also a band of stay-at-home good friends in England who come here on a pilgrimage and go back with a mind to do more. We have now two bodies in England working out problems of Indian administration. They are the India Council and the British Committee. In one the services of the members are commanded as they are paid for, in the other these are given gratis and out of the free will of the persons composing it. The value to be attached to the respective opinions of the two bodies is easy to determine.

"If England will ever lose India, it will be on the floors of the House of Commons." So said Sir Charles Elliott when he was the Bengal Satrap. It is a fact in another sense. Both Lord George Hamilton and Earl Percy were glad Parliament had begun to interfere less and less in the administration of India. The trio, Messrs. Hamilton, Percy and Elliott *untimited*—for there is a host of others of the same creed—are more patriotic than far-sighted. It was indeed an evil day for Parliament when it made over the administration of India to *one* Minister and went to sleep over the matter with the comfortable dream of a prosperous and contented India in the near future. What has been the effect of this delegation of power and control ? Mr. Subramia Iyer, when he returned from England after giving his evidence before the Indian Expenditure Commission, told a meeting at the very gate of India that the English people were too busy with their own affairs to mind India. This was before the winter of military imperialism set in. Gauging the level of British public opinion on Indian affairs from afar, we had no reason to quarrel with our friend. It was indeed a message of despair. And then came imperialism with its cold blast and snow-storm ; Chamberlains cropped up like naked trees and bleak selfishness killed all germs of humanity and fellow-feeling. Sir William Wedderburn gave up the idea of entering Parliament as he found out he could not catch its ears in the din of the clank of swords and the ravenous cawing of bloody landgrubbers. As Mr. Stead remarked, the nation went to sleep and rose to fight, brother against brother, Christian against Christian, John Bull against Boer. The tide has been stemmed in a little ; it is now an ebb-tide. But India is in a bad way still. When imperialism was in full flood, Australians ostracised Indians. Now that the time has come for giving our people in Africa a status, the Cape Colony has begun with a

law similar to the Immigration Restriction Laws of Australia. In a very short time we may hope to hear what Mr. Chamberlain has done for our countrymen in his newly-acquired colonies. This country itself has gone through a series of troubles, material, administrative and legislative: material in the continuance of famine and plague and in developing symptoms of death to our industries; administrative in the further imposition of restrictions upon Indians entering the service of the country, high and low; legislative in the reactionary measures to kill local self-government, restrict freedom of the press, lessen the value of land, impose excise on our industries. Herculean labour is needed to turn the British elector's eyes towards this country. What to say of one British Committee working under a lowering sky of troubles and disadvantages, we would there were scores of them to toil and moil in England. As we have pinned our faith on constitutional agitation and not on life-killing revolution, we have an up-hill work to do in England. Sir Henry Cotton, Mr. W. S. Caine, Sir William Wedderburn, Mr. Hume require our devoted sacrifice to carry on this agitation.

The British Committee may agitate, but the facts and figures must go from here. The India Council opines on statistics supplied by the Government of India, a paid, rather a highly paid, agency. The Congress is the British Committee's aid on the spot. The time to hold a three-days' session and be done with it is gone. Sustained work from year's end to year's end is needed. This means organised activity. The Lucknow constitution given to the Congress has failed to all intents and purposes. What is to take its place? What is more necessary is a leader, one with broad sympathies, intellectual acumen, wide knowledge, and cosmopolitan interests—to command respect, enforce service, and lead the national car of Jagannath to its ultimate goal. We have, as they say, more men to lead and few to follow. This is not due to any inherent defect in the nation; it is the effect of ill-education and want of experience; our leaders do not know the limits of their ignorance if they even know the bounds of their knowledge. A General to command must himself be first an obedient soldier. Many of our leaders have not passed through the school of obedience. As a result, they exact not unoften more from prospective workers than the latter are capable of giving. Then they take up the wail of working single-handed and running down young men. No, that organiser is yet to come who will lead the van, collect the flanks and bring in the rear. In short, he must lose himself to find his noble self in one and all of his followers.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

A Mukhtar and Municipal Commissioner at Azamgarh accused of attempting to commit an unnatural offence with a lad.

2. The *Liberal* (Azamgarh), of the 16th March, states that Pandit Amta Dube, a Mukhtar at Azamgarh who has recently been returned a member of the local Municipal Board, has been charged with an attempt to commit an unnatural offence with one Bansidhar, a lad of 16 years of age, and a son of one Munshi Pancham Lal. The Dube took the boy into his room and endeavoured to make the boy commit sodomy, he, the Dube, being the catamite. The case is being investigated by Maulvi Nizam Uddin, Deputy Collector, as the District Superintendent of Police told the District Magistrate to have an investigation made in this special way, on the ground that if the police made the investigation, they, being on bad terms with the accused, might be accused of having got up the case. Sometime ago the Dube was implicated in a criminal case with a prostitute named Musammat Afzal, but the offence was not proved against him in the opinion of the High Court, which consequently did not cancel his certificate.

Liberal, 16th March, 1903.

(b).—Police.

INDIAN PEOPLE, 20th March, 1903.

The Police Commission at Bombay.

3. The *Indian People* (Allahabad), of the 20th March, says :—The Police Commission was not happier in its selection of witnesses in Bombay than it was in Madras. Almost none of the leaders of Indian society were called to give evidence, and it is not the mistake of our countrymen in Western India if Sir Andrew Fraser and his colleagues went away from Bombay not much wiser than when they had arrived there. Indeed, it might be said that the really remarkable evidence of the Hon'ble Mr. Lely was about the only sound criticism of Police administration that was placed before the Commission. This method of selection of witnesses, and generally the conduct of its whole business, are deeply to be regretted, for not to speak of the enormous waste of time, labour and money involved in the Commissioner's peregrinations, the volume of one-sided, ill-informed and unwise criticism will be found in the end to be much more than the material of the desirable character, and any recommendations that may be based thereon cannot, in the very nature of things, command much public confidence. And the warning voice may as well be raised now that educated Indians are not to blame should they be ultimately obliged to disapprove of the Commission's recommendations.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

EDWARD GAZETTE, 18th March, 1903.

A complaint against an octroi barrier clerk at Shahjahanpur.

4. The *Edward Gazette* (Sháhjahánpur), of the 18th March, states that a Muhammadan religious *fair* is held twice a year on the occasion of each *Íd*, and lasts all day long, near a graveyard in the village of Chinaur, which lies outside the limits of the Sháhjahánpur Municipality. No duty was hitherto levied from the shopkeepers, pedlars, &c., who held their stalls at the fair ; but this year, strange to say, when the shopkeepers were returning to their homes in the city in the evening, the municipal clerk at the Gadíyána octroi barrier demanded octroi duty from them even on their old vessels and utensils, and actually realised it from some of them. But the *bisatis* (dealers in miscellaneous goods, such as toys, needles, &c.), among whom there were some educated men, protested against this illegal exaction, and asked the octroi clerk to show them the order which empowered him to levy duty. The clerk, however, refused and would not allow them to take their goods home until they paid octroi on them. The shopkeepers were therefore obliged to make a representation first to a Municipal member and then ultimately to the Octroi Superintendent, who gave them a chit declaring that the goods brought back from the fair were exempt from octroi duty, when they were allowed to leave the barrier with their goods at about midnight. Surely the offending octroi clerk should be brought to book for his high-handed and arbitrary proceeding. It is a pity that though the Municipal Board has several of its employés relegated to jail every year, the municipal servants do not mend their ways.

ALMORA AKHBÁR, 28th February, 1903.

Urinals at Almora.

5. The *Almora Akhbár*, of the 28th February, complains that the town of Almora has not been provided by the Municipal Board with an adequate number of urinals, and that the urinals provided are not kept in a clean state by the municipal sweepers ; the urinal near the Ramsay Collegiate School being a good instance in point. The head of the sweepers should inspect all latrines and urinals every day and see that they are properly cleaned.

BHÁRAT JIWAN, 16th March, 1903.

A suggestion for the appointment of some assistants to the Conservancy Inspector at Benares.

6. The *Bhárat Jiwan* (Benares), of the 16th March, states that Babu Baldeo Chand is the Municipal Conservancy Inspector at Benares. He has held this post for the last five or six years, and has discharged his duties to the complete satisfaction of the public. But the town is a large one, and he cannot properly look after the cleanliness of every creek and corner. The Municipal Board would do well to give him some assistants to help him in his arduous work.

(e).—Education.

7. After quoting an extract from the appeal of the *Times of India* for the encouragement of industrial education in India, the *Indian People* (Allahabad), of the 20th March, observes:—The extreme importance of the subject is our excuse for the length of the quotation. It will be interesting to know what Lord Curzon has to say to the above impeachment. The gravity of the blunder he has committed so far in permitting the projected Tata Institute to languish becomes disagreeably glaring now. And in the light of what the *Times of India* has said, and said so well, what is the measure of importance to attach to his small Industrial Schools Committee? Lord Curzon in one of his speeches openly scorned the idea of industrial education doing much good to India. Let His Excellency—if he has time left after attending to the highly important work in connection with his Museum of Antiquities, that is to say, read, mark and inwardly digest the following pregnant observation of M DeWitte, the great Russian financier :—"History shows that exclusively agricultural countries, even when they are politically independent and internationally powerful, are economically restricted to the *rôle* of tributary colonies to industrial countries, which are, so to speak, their metropolis. In exclusively agricultural countries neither intensive agriculture nor an accumulation of capital is possible. A large spirit of enterprise is never found there. The protectionist system has the effect of creating a school for our young industry."

INDIAN PEOPLE, 20th March, 1903.

The Tata Institute.

8. A correspondent of the *Sulah Kul* (Gorakhpur), of the 16th March, observing that a Government will assuredly prosper so long as it looks after, and promotes the wellbeing and happiness of the people, thanks Sir James Digges LaTouche for the announcement which he has recently made to establish a commercial college both at Cawnpore and Lucknow. This shows that His Honor has real sympathy for, and sincerely desires the wellbeing of, the people over whom he has been placed to rule; and it is to be hoped that young natives will readily take advantage of the new institutions and thereby be freed of the necessity of seeking petty clerkships in public offices. But they should, at the same time, not be indifferent to the benefits of higher education which enables them to obtain, and safeguard, their privileges and interests from Government by means of legislation without having recourse to the army. This country sometimes gets unsympathetic rulers to whom educated natives, advocating measures for the public good, are an eyesore and would fain discourage the spread of high education. The natives should therefore clearly understand that while they obtain technical education and learn the means of improving their commerce, they should not neglect high culture and education.

SULAH KUL, 16th March, 1903.

Proposed establishment of two commercial colleges in the United Provinces.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

9. The *Bhárat Jiwan* (Benares), of the 16th March, makes unfavourable comments on British rule in India in the form of a Kabir or Holi song. The writer says that the former rulers made a point of redressing the grievances of the people, while the present rulers add to their sufferings, binding them fast in the "noose" of law. The present rulers allow themselves to be influenced by race feeling in dispensing justice, although they claim to be as just and impartial as the famous Raja Ram Chandra. The country is afflicted by terrible famines and people die of starvation, but all the same every one must pay the taxes, even though this should necessitate the selling of the very skins off their bodies.

BHÁRAT JIWAN, 16th March, 1903.

British Administration of India.

Acts and bills are as abundant as blackberries—everybody being so very ready to propose one—and laws are altered and modified by Government almost every day to promote its own ends. Who ever heard of such a state of things under any other rule? Judges sit with juries and assessors to try cases, but if the former are not conscientious, they pass judgment not in accordance with the views of the latter. The system is only calculated to cajole ignorant people. No judgment-debtor will be imprisoned in execution of a civil court dec.ee. What a queer law

it is! It will come into force next year to the delight of debtors who will readily transfer their property to their wives. People freely indulge in litigation and give away thousands of rupees in bribes, so that even those who obtain decrees are disappointed when they come to total up the expenses of the lawsuit. But alas! people do not get their disputes settled by *panchait*. The sad truth, the writer would say in conclusion, is that an ignorant *bania* (trader) fond of flattery, is apt to be annoyed at being told the truth. Why, flattery rules the world now.

THE NAIYAR-I-AZAM, 19th March, 1903.

Munshi Aziz Ahmad at Glasgow on the present administration of Government and other affairs in India.

10. The *Naiyar-i-Azam* (Moradabad), of the 19th March, publishes a long letter from one Munshi Aziz Ahmad at Glasgow. He opens the article by congratulating the editor on his courage in publishing a full account of the treatment lately accorded to the Indian Hong Kong regiment at Edinburgh. Had a British regiment been ill-treated like the Indian regiment in question was, a great hue-and-cry would have been raised in the press. Newspapers are like the dogs of a nation. But if a dog can neither prey nor watch, of what use is it? If the editors of Indian newspapers desire Indian soldiers to buy their papers, they would do well to watch their interests also. The writer is prepared to contribute a letter every week to the *Naiyar-i-Azam* if the editor be willing to insert it in the paper. European Christian missionaries who are all over China and other countries, are not there so much for propagating their religion, as for spying out the countries for the benefit of their own Governments. These missionaries penetrate the remotest parts of foreign countries where even European merchants cannot enter. They are always on the lookout for detecting the weaknesses and vices of foreign people, and both secretly and openly denounce them. The writer lately read a Chinese paper at Glasgow, which says that all Chinese are liars and idolaters, and that Indians are worse than Chinese. The "King of the Deccan" (*i.e.*, the Nizam) is not as luxurious or as incompetent as the late King Wajid Ali of Lucknow was, that he should have been permanently deprived of the Berars: he is, on the other hand, a good Musalman and a ruler. By the way, if King Wajid Ali was not qualified to rule, somebody else should have been placed on the throne of Lucknow instead. But alas! the King of Lucknow was treated in the same manner as the King of Burma has subsequently been. It is very strange that a faithful chief like the Nizam should be dealt with in the way he has been, in the matter of the Berars. Englishmen had a very bad time of it during the sepoy mutiny, and according to the English version of those times, the Nizam acted in a manner to be gratefully remembered for ever. The Berars form a large province, and the restoration of a trust (to the lawful owner) is enjoined by all religions. But God knows what the religion of European Christians inculcates. Moradabad, though a small town, is a centre of Urdu and Islam. The manner in which the residents of Moradabad welcomed the *Nadwat ul-Ulama* in their midst, and the hospitality which they showed them, have made them famous throughout the Muhammadan world. The Moradabadís are certainly Musalmans to the backbone, and the learned men of the *Nadwa* are sure to pray for their wellbeing and prosperity in both the worlds. The cordiality of Moradabad Musalmans is well known to all learned Muhammadans and those who honour learned men assuredly prosper. Moradabad Musalmans are verily a lively people. On the occasion of the Coronation Darbar at Delhi, no medals were accorded to any Hindu or Muhammadan preachers, but several gold and silver medals, and even titles, were conferred on Christian Foreign Missionaries. These medals were made at the cost of the poverty-stricken Hindu and Musalman tax-payers, and given to foreign Christians! Even Indian Christians are dissatisfied at this invidious distinction made by Government. Kunwar Harnam Singh Ahluwaliya occupies the most conspicuous place among the Indian Christians, but even he received no distinction from Government on the happy occasion. For what services have the European Christian missionaries referred to above, been honoured with medals by Government? India has, however, awakened, and Indians are now a nation. It is a matter for joy that "the Nizam of Hyderabad has come to his senses," and that the Maharaja of Baroda, Raja Rampal Singh of Kalakankar and Prince Harnam Singh visited the Muhammadan Educational Conference (at Delhi). Lord Kitchener was able to collect lakhs of rupees for the Khartoum College, and he deserves to be called the "Lord of Khartoum." The writer would call him the Lord of Aligarh if he collected a crore of rupees in aid of the Aligarh College.

The future of Berar.

11. The *Indian People* (Allahabad), of the 20th March, remarks :—The people of Berar would seem to have made out a good case for its retention as a separate administration, the objection to the costliness of the present arrangement having so far as we could see been effectively met. They totally object to being given over to the Central Provinces Administration as there is so much dissimilarity between the latter and their province, while they apprehend (as was pointed out by Rao Bahadur R. N. Mudholkar in an able letter to the *Bombay Gazette*) that annexation to Bombay will only make Berar an outhouse of that Presidency, as it were, without any of the privileges enjoyed by Bombayites being conferred on them. Whatever arrangement may ultimately be decided upon, we trust the Government of India will see fit to comply with the wishes of the natives of Berar as far as possible.

INDIAN PEOPLE, 20th March, 1903.

Death of Mr. Caine.

12. The *Indian People* (Allahabad), of the 20th March, notices the death of Mr. W. S. Caine, M.P., in the following words, the paragraph being enclosed within heavy mourning borders :—As we are going to Press we have received the shocking news of the death of that great and good friend of India, Mr. W. S. Caine, M.P. Mr. Caine's services to India were many and varied, and it would be difficult to exaggerate the loss sustained by our country by his death. A warm adherent of the Indian National Congress, Mr. Caine strove hard to obtain political and financial justice to India. As a sworn foe of intemperance, he was a constant critic of the Excise Policy of the Government of India. Our grief is too profound to allow us to write more of our departed friend.

INDIAN PEOPLE, 20th March, 1903.

***Amrita Bazár Patrika* on the cruelties practised by low-minded Europeans on Indians.**

13. The *Rohilkhand Gazette* (Bareilly), of the 16th March, publishes an Urdu translation of extracts from three articles, headed "Spleen Ruptures in India," "Humour in Murder Cases," and "Nemesis," in the Calcutta *Amrita Bazár Patrika* of the 4th, 6th and 9th idem, respectively, in which the latter, commenting on the Corbett case at Asansol, and the case of Mr. Maltby, a Madras civilian, ridicules the plea of a rupture of the spleen of the deceased native set up by the defence in the former case, and that of insanity on the part of the accused Mr. Maltby in the other, as absurd, preposterous and utterly untenable. The British Government certainly commits a great blunder in not inflicting deterrent punishment on low-class Europeans who practice cruelties on Indians which result in the latter's deaths. The consequences of this toleration on the part of Government of the high-handed practices of Europeans in this country will, the *Patrika* points out, be very serious both to Europeans individually and the British Empire in India in general.

ROHILKHAND GAZETTE, 16th March, 1903.

***Al Bashir's* appeal to Sir James Digges LaTouche to cancel some of the administrative measures, such as the Hindi Resolution, &c., adopted by his late predecessor in office.**

14. *Al Bashír* (Etáwah), of the 10th March, regrets that, though it is now more than 15 months since Sir James Digges La-Touche assumed charge of the Government of the United Provinces, he has not yet cancelled certain "unjust" measures which his late predecessor, Sir Antony MacDonnell, introduced into these Provinces. In the first place it was absurd on the part of Sir Antony to rule that in the Junior Officers' Departmental Examination, candidates should be tested in colloquially conversing with a peasant. It is a well-known fact, as borne out by the late Census Report of these Provinces, that the dialects spoken in the eastern districts are so very different from those spoken in the Western ones, that an educated man of an Eastern district can hardly understand the language spoken by a peasant in a Western district, unless he has been in the latter place for some time. Hence conversation with a peasant should no longer be allowed to form a subject of the Junior Officers' Examination, such a subject not being needed at all ; and having been introduced by Sir Antony MacDonnell simply on account of his *zid* (obstinacy) and unjust partiality to Hindi. Secondly, Sir Antony MacDonnell took exception to the comparatively larger number of Muhammadans being employed as police officials and Tahsildars, and took unusual steps to reduce their number. Naib Tahsildars nominated for Tahsildarships were dismissed *en masse* by a Committee even without inspection, on the ground of the number of existing Musalman Tahsildars being already very large. The editor

AL BASHIR, 10th March, 1903.

has no objection to the number of Musalmans in the police force and in the posts of Tahsildars being reduced, provided they are allowed their proper share of the appointments in other branches of the public service, where only a few or none of them are to be found at present. Thirdly, the famous Hindi Resolution, which Sir Antony MacDonnell issued on the 18th April 1900, still stands uncancelled, though the various steps which were being taken to enforce it in his time are no longer adopted. But as the Resolution stands intact, it is feared that if the present just Lieutenant-Governor should be succeeded by one of Sir Antony's character and mind, the same objectionable steps might be again taken to carry out the objects of the Resolution in question. The editor can have no reasonable objection to a petitioner himself writing his petition in Hindi and submitting it to a court; but as the court language is Urdu, he does not see the propriety of allowing a petitioner to get his petition written in Hindi by a professional petition-writer or a lawyer for presentation to a court. Similarly there is no need that a summons issued by a court should be both in Urdu and Hindi. The number of literate men is very small, so that when a summons is issued to a person, it is taken for granted that he has found out its contents, whether he himself is able to read it or not. Besides, the use of both the characters in summonses unnecessarily adds to the work of the clerks of the courts. The Resolution in question has proved a nuisance in another way. It requires the clerks to know both languages, Hindi and Urdu, and it is owing to this very measure that the new curriculum of studies which has been issued by the Education Department makes the study of both the languages compulsory in the lower school classes.

MASHIR-I-ROZGÁR, February, 1903.

The *Mashir-i-Rozgár* on the new Draft Rules for the maintenance and regulation of cattle-pounds in the United Provinces.

15. The *Mashir-i-Rozgár*, (Meerut), for February, received on the 15th March, makes certain objections and suggestions regarding the new rules which Government proposes to make for the maintenance and regulation of cattle-pounds in the United Provinces, and were published in the Urdu Government Gazette of the 7th February last. By Rule 3 the pound-keeper is prohibited from impounding any "sacred bull." This Rule, which gives complete liberty to sacred bulls to commit any mischiefs unchecked, should certainly be modified by the following proviso, *viz.*, (1) excepting when a sacred bull is found to block a public road, or is in the habit of attacking the bullocks of carriages, (2) has the reputation of being a "ferocious bull, and (3) has caused or attempted to cause bodily injury to a man or animal. A sacred bull coming under any of the three clauses should invariably be taken into custody by the pound-keeper, when the animal is brought for the purpose, and the case reported by him to the officer in charge of the pargana through the District Board. Rule 2 requires the pound-keeper to "receive cattle sent to him under sections 10 and 11 of the Cattle-Trespass Act, 1871;" but such cattle are seldom received by the pound-keeper. Most of the cattle sent to the pound-keeper fall under either of the two following heads:—(*a*) cattle belonging to the zamindar or tenant of one village caused to be seized and sent to the cattle pound from sheer enmity by the zamindar or tenant of another village, and (*b*) cattle stolen and subsequently set free through some pressure, &c., in a neighbouring village, and then brought to the pound-keeper by the residents of this village. When the pound-keeper receives any cattle coming under head (*a*), he should be required to take from the owner of the cattle a written memorandum (complaint) under section 21 of Act I of 1871, and send it up to the pargana Magistrate (for necessary action); while in the case of any cattle suspected to fall under head (*b*), the nature of the suspicion should be noted in the column of the name of owner in the Pound Register and Form 2, in place of the owner's name. When a member of the District Board or the District staff inspects a cattle-pound, he should make a point of invariably examining the receipt counterfoils of Form 3. In cases in which the name of the owner of the cattle sent to the cattle-pound is entered in Form 2, a notice should, at the admission of the cattle in the pound, be at once sent to the owner for his information, which should be followed by another notice a week before the date fixed for the sale of the animal, by post service *bearing*. An addition to Rule 9 should be made to the effect that the sale of no cattle whose owner's name has become known to the pound-keeper, shall take place, unless a previous notice of the (coming) sale has been issued to the owner.

16. The *Advocate* (Lucknow), of the 19th March, after giving an account of the Bank of Bengal forgery case, in which Debi Sahai, note clerk in the Bank, and Chidu, the bearer of the forged cheque, have been sentenced by the Sessions Judge of Lucknow to ten years' and five years' rigorous imprisonment respectively, observes :—"There is one incident in connection with this case which deserves some attention. Chidu, the second accused, stated that he was beaten by the Police to connect Debi Sahai's name with the forged cheque of which he was the bearer, and in support of his statement he got two registers of the jail produced and verified by jail-officers. In the registers it was noted that Chidu had two or three bruises on his body when he was admitted to the jail havalat. When the Hospital Assistant was asked to say if Chidu told them how he had got the bruises, he said no statement was made as to how these injuries had been received. Now this is some thing strange. A prisoner goes to jail, he is medically examined, some marks of injury are found on his body, a note of these marks is made in the register and yet no attempt is made to enquire how and where the prisoner received them, whether they were due to ill-treatment at the hands of police, to self-infliction or to a fight with fellow-prisoners under-trial. It is surely the duty of the jail authorities to make such enquiries in the interest of justice and for the safety of the accused.

ADVOCATE, 19th March, 1903.

Bank of Bengal forgery case, Lucknow.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

17. A correspondent of the *Sulah Kul* (Gorakhpur), of the 13th March, complains that the clerks employed in the railway office of the Bengal and North-Western Railway at Gorakhpur have also to attend the office on Sundays as well as on other public holidays without any extra allowance being granted to them. It is very unjust and hard on the clerks to require them to work like beasts without intermission. If the clerical staff in the railway office is insufficient, it should be increased. The clerk whose pay is less than Rs. 40 a month, should be provided with a free pass for the "Babu Train," and be thereby saved the labour of walking five miles daily (to attend the office). Mr. E. A. Neville, the Agent of the railway line in question, is a pious and kind-hearted official, so that if a respectful representation is made to him on the subject he will assuredly take it into consideration.

SULAH KUL, 13th March, 1903.

A grievance of the clerks employed in the railway office of the Bengal and North-Western Railway at Gorakhpur.

VII.—POST OFFICE.

18. The *Citizen* (Allahabad), of the 16th March, publishes the following letter from "One Concerned":—Sir—Since you have taken the sacred duty of laying the grievances of every class of people before the Government with a view to get them removed, I don't think you will hesitate to allot a small space to the following few lines in the next issue of your paper :

CITIZEN, 16th March, 1903.

A suggestion for the supply of punkhas to post offices.

"It is an admitted fact that the Postal Department is the best managed of all the departments of the Government. Its service and utility are appreciated by all classes. If, for example, you go to a post office and complain of delay in the delivery of even a postcard, you will find that your complaint is heard with great promptness by the presiding head of the office and you are treated by him and his subordinates with profound respect and civility. This example will alone show you on what a strong footing the department is working. Again, if you take a morning or evening walk, ride or drive, and if you happen to pass by a post office you will surely not fail to notice the assiduity with which the officials therein are working. This will give you an idea of the amount of work daily turned out by them. But to this class of hard-working officials one kind of comfort, I may be permitted to mention, is totally denied, *i. e.*, the use of *punkha* during the summer months of April to September. The unbearable heat of the sultry days of May and June can better be imagined than described. A post office clerk overburdened with work as he is, and perspiring from head to foot, is a sad sight to look at.

Mr. J. Cornwall, the present Postmaster-General of these Provinces, always keeps in view the object of ameliorating the status of the department, and thus affording greater facilities in the transmission of correspondence, &c., to the public at large. He has already won the golden opinion of the educated people of the country by throwing open the appointments of higher emoluments to the educated children of the soil. He has recently raised the status of the Divisional Superintendent's Office by appointing graduate head clerks on Rs. 60 to Rs. 80 per mensem, but their position in the summer season is very trying, when they have to remain deeply absorbed in heaps of files and papers without a *pankha* over their heads. *Pankhas* are allowed in every other Government office, however small it may be, as for example, the Tahsili, the Office of Court of Wards, Deputy-Inspector of Schools, &c, &c., but in this respect the lot of postal officials in the subordinate grade is pitiable.

If you will kindly represent this grievance to the Provincial Head of the Department through the medium of your paper, it is sanguinely hoped that he will see his way of removing it by sanctioning a fixed sum of money under the head 'Hot weather charges.' I am perfectly sure that the sufferers will merit your sympathy in this respect."

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 24th March, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 13 of 1903.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES OF AGRA & OUDH

Received up to 28th March, 1903.

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

1. The *Indian People* (Allahabad), of the 27th March, says:—Lord George Hamilton's replies to the late Mr. Caine's questions in the House of Commons, printed in *India* received this week, could not have been less satisfactory. The noble lord said that Lord Hobhouse and other retired Anglo-Indian jurists' memorial advocating the separation of judicial and executive functions was still under the consideration of the Government of India. He declined to publish the official memorandum prepared by the Viceroy from figures collected for the Famine Commission of 1898, showing the latest estimate of the value of agricultural production in India, from which Lord Curzon estimated the average agricultural income per head at Rs. 20. He boldly declined to fulfil the promise he deliberately made in Parliament to publish the report of the Dufferin Inquiry into the condition of the agricultural population, on the ground that "it is very bulky, and is fifteen years' old." Lord George doubts "if it is worth the expense of publication." What a splendid economical conscience Lord George possesses, to be sure! If the report of the Dufferin Inquiry is very bulky and very old, Lord Curzon's memorandum is both light and new. Why is that kept back? And what excellent grounds Sir Denzil Ibbetson has for withholding from the public the evidence collected by the Famine Commission! The truth must be that the report, the memorandum and the evidence are alike damaging to the reputation of Government, and hence perhaps they are kept as profound State secrets.

Indian questions in Parliament.

INDIAN PEOPLE, 27th March, 1903.

2. The *Rohilkhand Gazette* (Bareilly), of the 25th March, in an article headed "India should be for Indians," observes that Australia and Johannesburg in South Africa having already passed laws, for the exclusion of foreigners, London has now similarly raised a cry of "London for Londoners," advocating the exclusion of foreigners. Many Lords, rich persons and Members of Parliament, including several leaders of the Liberal party, are joined in this agitation; and it is very probable that the Government will be obliged to take some action in the matter. Landowners contend that their town is for their own benefit, and why should foreigners enjoy the benefit of their freedom or wealth? But is it not possible to urge, on similar grounds, that India should be for Indians, and no foreign merchant be allowed to make profit by trading with India, so that the people's money may be retained in the country?

The question of India being reserved for Indians.

ROHILKHAND GAZETTE, 25th March, 1903.

3. The *Indian People* (Allahabad), of the 27th March, observes:—Thanks are due to the Bombay Chamber of Commerce for its timely representation to Government on behalf of the Indian settlers in South Africa. The Chamber lays stress on the right of the Indian to settle and hold property in Africa, and it states that the success of the Indian trader throughout East Africa is the best proof of his civil virtues and of his value in the development of a tropical country. Referring to the Colonial Secretary's declaration of the impossibility of England running counter to colonial sentiment, the Chamber says that "India, being in a very special degree concerned in the settlement and development of South Africa, might now reasonably refuse indentured labour under the Indian Emigration Act to the colonies. The Chamber protests against the denial to British subjects of Indian birth of those rights that are enjoyed by Negroes of inferior civilisation and by foreigners who have no claim but that which the Indian immigrant daily establishes by the performance of some service required by the community generally. But there seems to be no remedy except the Government of India's absolute prohibition of all emigration to South Africa so long as the colonists persist in treating the Indians barbarously as now. In his latest speech delivered at the Mansion House, Mr. Chamberlain said: "The old idea of dominion by a central state must be replaced by a new conception of the

Indians in South Africa.

INDIAN PEOPLE, 27th March, 1903.

empire based on community of interests. A new spirit must be infused into the Colonies replacing parochialism." India is allowed no part or share in this "community of interests." Truth is proverbially unpalatable, and patriotic Englishmen do not like our saying it,—but it cannot be too often repeated that England's treatment of India is that of a step-mother, and that India suddenly becomes part of the Empire only when any new burdens have to be borne by her.

IZHÁR-UL-HAQ, 15th March, 1903.

The Ahl-i-Hadis Sect and the Mirza of Kadian on the question of *Jehad*.

4. The *Izhár-ul-Haq* (Etáwah), of the 15th March, states that when on the restoration of peace after the Mutiny, certain *Wahabi* Maulvis were condemned as rebels and punished accordingly, the late Sir Saiyid Ahmad Khan wrote very strong and cogent articles in the papers to change the unfavourable views which Government had come to entertain against Musalmans in consequence, and succeeded a good deal in his attempt. Some time after this the Maulvis of the *Wahabi* sect thought it expedient to change the designation of the men of their persuasion, and began to call themselves *Ahl-i-Hadis*. But sometime ago a member of this *Ahl-i-Hadis* Sect, namely, Nawab Siddiq Hasan Khan of Bhopal, published an extremely seditious book entitled the *Hujáj-ul-Karámat* (valuable or strong proofs), which was calculated to revive the old and smothered suspicions of Government against the sect. His son Saiyid Núr Hasan Khan also brought out a similar book, called the *Iqtiváb-us-sáat* (the Approach of the Moment). The writer makes several quotations from these two books, according to which no sooner the expected (last) Mahdi makes his appearance than he will kill so many Christians that the survivors will cease to think of kingdom and sovereignty and flee in consternation; the Mahdi will then invade India and conquer it, and its "King" (Ruler) will be brought before him with a chain round his neck, and all the Government treasuries and banks will be looted; there is no King in India at present, and probably the present European rulers are meant: the time is close at hand, and very probably all these events will take place in the 14th Century Hijra. Jesus Christ will descend from heaven, and make himself the Minister of the Mahdi, who will be the King; the signs referred to in reliable traditional books, as indicating the time for the advent of the Mahdi are already visible, Islam having become so very weak; Jesus too will take up the sword like the Mahdi to spread Islam, &c. These beliefs are evidently confined to the members of the Ahl-i-Hadis Sect and certain other Musalmans who share the same views with them. But other Musalmans consider it a sin to take up the sword for compelling a person to accept Islam, or to wage *jehad* (against non-Muhammadans). Such being the case, it is necessary for the latter class of Musalmans to publicly avow their disbelief in the views held by the *Ahl-i-Hadis*. This necessity becomes still greater in the case of the Mirza of Kadian, who claims to be the promised Mahdi and Jesus, and has already secured 1½ lakhs of followers, and hence the reason why the Mirza sent a memorial to the Government of India on the occasion of the Coronation Darbar, clearly stating that the belief in the appearance of a "bloody" Mahdi or Jesus was quite against the Qoran and the Prophet's traditions, and pointing out the means of eradicating the idea of *jehad* from the minds of Musalmans in general. The prophecy regarding the appearance of Jesus, in the Muhammadan sacred books, means that a person like Jesus will appear among the Muhammadans also, who will neither wage *jehad* nor use the sword, but will induce the people to come to the ways of God by advice and persuasion.

II.—AFGHANISTAN AND TRANS-FRONTIER.

AL BASHIR, 17th March, 1903.

Alleged danger of the relations between Government and the Amir of Kabul being strained.

5. *Al Bashir* (Etáwah,) of the 17th March, stating that the Government of India has finally decided that the guns and other military stores of German manufacture which the Amir of Kabul purchased and desired to import into his country, but which were detained at Peshawar by order since last year, should not be allowed to be carried to their destination, says that this prohibition has created a general impression in the mind of the public that it is calculated to strain the relations between the British Government and Amir Habib-ulla Khan. This prospect, seeing that Russia has, ever since the death of Amir Abdul Rahman, been striving hard to establish her influence in Afghanistan, cannot be received with equanimity. It is a matter of surprise that an experienced statesman like Lord Curzon

should have thought fit to discard the valuable friendship of the Amir for so trifling a matter. The editor is anxious that friendly relations should continue undisturbed between Government and Afghanistan and that no formidable danger should crop up.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

6. The *Bhárat Jiwan* (Benares), of the 23rd March, regrets that Magistrates in India, instead of exerting themselves to prevent the commission of offences, mainly devote themselves to trying the accused and relegating them to jail on conviction. Surely the duty of punishing a fellow-creature is not pleasant nor dignified, while that of removing the causes which are calculated to lead a person to commit an offence is certainly very agreeable and ennobling, and must give great satisfaction to an officer when he succeeds in his exertions in this direction. The duty of inflicting punishment is so very revolting that none but *Doms* and *Chamars* could be induced by the British Government in India to do the work of executioners, or undertake to whip offenders. Does sentencing a person to imprisonment, &c., give any kind of mental pleasure to Magistrates?

Bhárat Jiwan on Magistrates in India.

Bhárat Jiwan, 23rd March, 1903.

(b).—Police.

7. The *Cawnpore Gazette*, of the 23rd March, states that on the late *Basaura* festival a Muhammadan Sub-Inspector of Police was told off for duty at the temple of the *Devi*, situated behind the Chauk Bazár at Cawnpore, which was largely visited by Hindu females on that day. Complaints of defilement and contamination were afterwards made by the women. Was not a Hindu Sub-Inspector of Police available for duty?

A complaint regarding a Muhammadan police official being placed on duty at a Hindu temple on a festival day at Cawnpore.

Cawnpore Gazette, 23rd March, 1903.

(c).—Finance and Taxation.

8. The *Bhárat Jiwan* (Benares), of the 23rd March, referring to the reduction in the salt duty and the exemption of incomes below Rs. 1,000 from income-tax, which Lord Curzon has just made, observes that though some of the measures adopted by His Excellency have been open to objection, he will, on the whole, be gratefully remembered for ever in India as one of the Viceroys who sympathized with the people and did his best to promote their interests.

Reduction in taxation.

Bhárat Jiwan, 23rd March, 1903.

(d).—Municipal and Cantonment Affairs.

9. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th March, complains that at the contested election of a municipal member for the Katra-Colonelganj ward in Allahabad, which took place on the 12th idem, while a literate mukhtar of the Allahabad Bank was still waiting at the door of the polling station, some other man voted in his place. When the mukhtar, on getting admission into the polling station, learnt of this affair he protested against the trick, but no attention was paid to his complaint. This most objectionable practice of personating a voter should certainly be put down, and the authorities would do well to find out the offender and have him duly punished. The two candidates for election were, at the conclusion of the polling, found to have secured nearly equal votes. Seven voting papers were discovered in the ballot-box in which the voters had, after making a cross-mark against the candidate they desired to vote for, written the candidate's name instead of their own, and hence these papers were declared as "doubtful" ones. But it is clear that the unknown voters evidently wanted to vote for the candidate whose name they put down.

A complaint in connection with recent election of a Municipal Member at Allahabad.

Roznámcha-i-Qaisari, 15th March, 1903.

ROZNÁMCHA-I-QAISARI, 15th March, 1903.

10. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th March, says that it is a very general complaint at Allahabad that when any members are to be elected for the Local Municipal Board, Municipal members threaten voters to have them prosecuted and punished for the breach of one municipal by-law or another, or have the *chabutra* (platform) in front of their houses demolished, &c., if they will not vote for the candidate whom they themselves have put forward. Why, these members go a step further, and they not only have threats and intimidations administered to voters by their friends and acquaintances, but they also go the length of having this done by municipal officials who are subordinate to them. The editor cannot understand how these high-handed practices are tolerated. The Municipal Chairman should certainly take notice of this state of things.

A complaint regarding Municipal members intimidating and coercing voters to vote for their nominees at municipal elections at Allahabad.

NASIM-I-AGRA, 23rd March, 1903.

11. The *Nasim-i-Agra* (Agra), of the 23rd March, regrets that while in other towns in the United Provinces the supply of water from the water-works to the public is constant day and night, the case is not so at Agra. Again, the water rate is levied even from the temples and mosques at Agra, though they are exempt at other places. The editor has further learnt from reliable sources that the water rate is now being levied on all the buildings where a temple is located, so far the rate having been levied only for the temple to which water was laid on. If now the rate is demanded for all the buildings in the block, all the buildings should be provided with house connections. Verily the Agra Municipal Board is very stingy in the matter of the supply of water to householders.

A complaint regarding the supply of municipal water at Agra.

EDWARD GAZETTE, 25th March, 1903.

12. The *Edward Gazette* (Sháhjahánpur), of the 25th March, states that a certain *Kabári* (a dealer in old and second-hand wooden furniture) used to sit and expose his goods for sale near a certain *Kothi* (building) in the Bahadurganj Bazar at Sháhjahánpur. This *Kabari*, who seems to be a crazy sort of man, was, by the order of the District Magistrate, obliged last year to give up his stall near the *Kothi*, and he accordingly began to sit in front of this *Kothi* with a few articles only. A few days ago he was ordered by Babbu Singh, the Octroi Superintendent, to leave this place also, and on his failing to comply, he was prosecuted before a bench of Honorary Magistrates and fined four annas. The fellow then took to exposing his articles for sale on the open *maidan* where potters, grass-cutters, &c. sell their articles. He was ordered to leave this locality also, and was abused and beaten by the Octroi Superintendent on his demurring. When the Superintendent was going along the road on a pony next day, the man assaulted him and fled. The Superintendent pursued him with a body of men. The man was overtaken, severely beaten with shoes and some sweepers even pissed on his mouth. The *Kabari* has made a complaint to the District Magistrate. This is not the first time that the Octroi Superintendent has been assaulted for the use of abusive language.

A quarrel between a petty trader and the Octroi Superintendent at Shahjahanpur.

(e).—Education.

CITIZEN, 23rd March, 1903.

13. The *Citizen* (Allahabad), of the 23rd March, says:—Since the *Citizen* has seen the light, we have had occasion to refer to the vagaries of the Educational Department in these Provinces. Some two years and a half ago, our esteemed contemporary, the *Advocate*, Lucknow, dealt with much of the injustice and many other drawbacks peculiar to it, both in its editorial and correspondence columns. But it has all been a cry in the wilderness. Nevertheless we feel we are bound to repeat the cry now and again, and we will go on with our persistent cry until we are heard.

Exception taken by the *Citizen* to the promotions and transfers of certain Head Masters of schools in the United Provinces of Agra and Oudh.

There is so much favouritism and race partiality in this department in these provinces that we wonder whether the like of it exists anywhere else on the face of the earth. It seems to have no *má báp*. From year's end to year's end you are confronted with the sight of jobbery, any one of which is enough to make the blood

boil. It is because we feel strongly we write strongly. It is impossible for human flesh and blood to endure so much. Ever since the days of the vigorous and impartial administration of Mr. Edmond . . . . the department has lost all its pristine glory and content, and has been the happy hunting-ground of exploiters (if we may so use the term) or pleasure-seekers or mediocrities in everything.

We will for the present consider two notifications in the last Gazette about certain appointments in the higher grades. In consequence of the retirement of an old educational officer, another in the Rs. 200 grade is promoted to the vacant grade of Rs. 300, overleaping an intermediate grade of Rs. 250. Now it must be remembered that the school to which he is posted, that of Moradabad, carries an additional local allowance of Rs. 50 per mensem. At the same time a very much senior man—a native grown grey in the service—is sent away from Moradabad with the loss of this local allowance. It won't do to howl with the wolves when you are with the wolves—it won't do to follow suit with any local officer and say that the native proved unequal to the task: you must show specific instances of incapacity and actually bring them home. To gain your point, to provide for a Eurasian, you can resort to subterfuges —but that is something execrable and unacceptable to the unbiassed . . . . It has to be remembered that there are altogether seven grades of Local Head Masters, and that when a native gets into one of them, it is only into the last grade on Rs. 100 from which he has slowly to push his way up. . . . We would seriously ask our Lieutenant-Governor to be so kind as to look carefully into the matter. If the Director were asked why he had ignored the claims of so many men and put juniors over the heads of so many seniors, he would of course put forward reasons plausible enough to justify his preposterous measures.

14. The *Advocate* (Lucknow), of the 26th March, has an article headed "Jobbery in the Educational Department," and after commenting on a certain promotion that has recently been made and the transfer of the nominee as Head Master to Moradabad, says:—If the European and Eurasian officers are to supersede the claims of the Indian seniors, if standing rules are not a guide to promotion, in all fairness that should be distinctly said: that to do as the Director has done is to favour a class of people at the sacrifice of the interests of hard-worked officers. Such jobberies should not take place in the department of the State which has taken upon itself the noble function of teaching Indians lessons in fairness, justice and even-handed dealings.

ADVOCATE, 26th March, 1903.

The same.

15. *Al Bashir* (Etáwah), of the 17th March, states that on a motion being brought forward by the Directer of Public Instruction and seconded by the Inspector of Schools, Oudh Circle, the Allahabad University has recently resolved that in future no candidates from "Private" Schools will be allowed to appear at the Entrance examination of that University. The object of the resolution is evidently to make short work of Private schools, so that only Government schools, Government aided schools, and such private schools, which, while receiving no aid from Government, faithfully observe all the rules and orders issued by the Education Department, carry out the changes made in the curriculum of studies by the Director from time to time, and the orders orally given by the Director or the Inspector, put up with the overbearing conduct of the Inspector's Camp Clerk when on tour, &c. It is a century since the system of imparting education in India has constantly been altered, but it is not settled yet as to how "our" children are to receive their education in future. The Allahabad University is merely an examining body, and not a teaching or training institution, or responsible for insuring a sound education among its successful examinees. Its sole duties are to prescribe books for examinations and grant certificates to successful candidates. Such being the case, what has the University to do with the good or bad management of a school? However, if the management of schools, too, forms a legitimate subject for its control, it should bring the schools under its *own* control and supervision, and not place them under that of the Director of Public Instruction, who can exercise his executive powers on those schools only on which State money is spent, and not on those also which receive no aid from Government.

AL BASHIR, 17th March, 1903.

Al Bashir on a recent resolution of the Allahabad University excluding students of Private schools from appearing at the Entrance examination of that University.

NAIYAR-I-ÁZAM, 26th March, 1903.

16. The *Naiyar-i-Ázam* (Moradabad), of the 26th March, states that the new Prospectus of the curriculum of studies for the school classes lately issued by the Director of Public Instruction in the United Provinces, shows that Urdu students shall henceforth have to study Hindi along with Urdu as a compulsory subject. Apart from questioning the propriety of forcing the study of Hindi on Urdu students, the writer wishes to ask if it is fair to require a middle class Urdu student to study and pass an examination in the *Sangrah Shromani*, a book which has long been the Hindi text-book for Hindi students, who have studied Hindi from the lowest class? For a beginner to master such an advanced book will be something beyond his power, and if the educational authorities were determined to make Hindi a compulsory subject for Urdu boys in the school classes, they should have seen the propriety of introducing the study of that language into all the classes commmencing from the lowest one.

A complaint regarding Hindi being made a compulsory subject for Urdu students in the school classes in the United Provinces.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

HINDOSTHÁN, 24th March, 1903.

17. The Hindi *Hindosthán* (Kálákankar), of the 24th March, referring to the decision of Lord Curzon to devote Mr. Henry Phipps' donation to the establishment of an agricultural laboratory, and a Pasteur Institute in Southern India, observes that some Bengal newspapers are protesting against the establishment of another Pasteur Institute, alleging among other things that Europeans chiefly benefit by the existing Institute at Kasauli. Many persons fall victims to the bites of rabid animals, every year. One Institute is not sufficient by any means for the requirements of this large country having a population of 300 millions. The Kasauli Institute is equally open to Europeans and natives and has cured hundreds of natives who have gone to it for treatment. If natives do not go to it in large numbers owing to their ignorance or poverty, they have only themselves to thank. It is to be hoped that the Bengal Press will support the Viceroy in providing another institute for southern India and advise the people to benefit by the Kasauli institute more largely.

The Viceroy's decision to establish a Pasteur Institute in Southern India, and the Bengal Press.

RAHBAR, 21st March, 1903.

18. The *Rahbar* (Moradabad), of the 21st March, observes that India is the only country on the face of the earth which has to keep and maintain a large foreign army. What is still more astonishing is that there is not a single native officer in the whole of the Indian army, both British and Native. Cannot this highly objectionable system be changed. Surely Lord George Hamilton's duty is to protect the interests of Indians from the encroachments of Englishmen at home. He is paid from the Indian revenues, and it is a pity that when Mr. Caine champions her cause, her paid Secretary of State opposes him!

Exclusion of natives from the high ranks of Military service.

AL BASHIR, 17th March, 1903.

19. *Al Bashír* (Etáwah), of the 17th March, says that a rumour has found its way into certain newspapers to the effect that on the retirement of Lord Curzon, Sir Antony MacDonnell will succeed His Lordship in the Governor-Generalship of India. The editor does not know the source of this rumour, nor can he say how far it is reliable. So far as he can judge, the rumour seems to be a mere *canard*, but it has created a sensation among the Muhammadans all the same. The Muhammadans have not forgotten the terrible administration of the United Provinces by Sir Antony as Lieutenant-Governor. The editor is aware that during Sir Antony's administration certain Musalman youths had made up their minds to emigrate from India to Egypt, Turkey, Arabia, Persia or Afghanistan, and had he continued to rule over the United Provinces much longer, a number of Musalmans would certainly have emigrated from this country. As Sir Antony proved himself to be such an unpopular ruler to a very large portion of the subjects of His Majesty in India, the editor cannot possibly believe that he will be sent out as Governor-General to succeed Lord Curzon. If, however, such an unlucky and inauspicious thing, God forbid, should happen and the rumour of Sir Antony's

***Al Bashir* terrified at the rumour of Sir Antony MacDonnell succeeding Lord Curzon as Viceroy of India on His Lordship's retirement.**

succession to the Viceroyalty of India prove true, it will be the bounden duty of the Indian Musalmans to draw out a joint memorial and despatch it to His Majesty King-Emperor Edward VII, protesting against his appointment, and this, the editor believes, will assuredly prevent his coming out as Viceroy to India.

20. *Al Bashír* (Etáwah), of the 24th March, stating that plague has now broken out at Etáwah also, and that though the average number of deaths from the disease is only three or four a day at present, some persons exaggerate the deaths to the number of forty or even eighty. All sorts of wild and false rumours are afloat in the town. An idea is gaining ground among the people that Government spreads the disease by getting certain powders blown into the atmosphere, and the residents are fast leaving the town, and will not listen to the advice of the Municipal Secretary, Mr. Zafar Ali, to get their dwelling-houses disinfected, believing that he will sprinkle some poisonous drugs, and thereby introduce plague into their houses, under the pretence of disinfecting them. Even persons who have received some education are found to be influenced by the false notions of the masses, and say that a foreign enemy will not invade a country which is infected with plague, and that as Russia has now almost reached the borders of India, the British Government desires to spread plague in this country, and thereby ward off the dreaded Russian invasion! This is of course all stuff and nonsense, and the result of ignorance or imperfect, paltry education. The writer is very angry with Munshi Abdul Majid, Sub-Overseer, who has been seen going about the muhallas collecting subscriptions, and bought, paraded, and killed a goat distributing its flesh among the people as one of the surest means of preventing the spread of plague. Surely one could hardly expect the Munshi to have such foolish belief. It is high time that the Municipal members used their influence and induced the people to have their houses duly disinfected or disease will extend to the whole of the town ere long.

Al Bashír, 24th March, 1903.

Plague at Etawah.

V.—Legislation.

Nil.

VI.—Railway.

21. The *Advocate* (Lucknow), of the 22nd March, says:—A few days ago Mr. Robertson sent in his report on Indian Railways after an inspection of all the lines and methods of working for a pretty long time. In the meantime the Government of India has issued a circular-letter to all Provincial Governments and the State Railways with the representation lately submitted by the Indian Association as an enclosure. It draws the attention of the parties addressed to certain grievances of Indian passengers. One is the bad treatment meted out to them by ticket-collectors. Young Eurasians and Anglo-Indians are generally taken in to check and collect tickets. Not being properly trained they indulge in many a youthful prank quite forgetting the responsibility of their calling or the trouble they cause to passengers. The East Indian Railway have taken the course of appointing Indian ticket-collectors to deal with Indians. Others may well follow suit. Attention has justly been called to over-crowding in railway carriages. It is a timely warning just on the eve of the hot season. The evil is universal; to passengers who have to make long journeys it is a positive hardship. While huddling together a large number of passengers in one compartment as they shut in pigs into a pigstye is a serious inconvenience, leaving behind scores of passengers for want of accommodation is no less a trouble, particularly to those burdened with luggage of all sorts, animate and inanimate. This evil is aggravated for want of proper resting sheds in many stations. The Circular-letter very pointedly invites the attention of Railway Administrations to "the absence of refreshment-rooms for native passengers at railway stations." This is a grievance that has not yet been touched by the Railway authorities except giving away free the right "to vend food-stuffs on station platforms" on the Oudh and Rohilkhand Railway. There are persons ready to take up the work of supplying Indian passengers with fresh food-stuffs if the railway administrations be ready to give them half the facilities they grant to contractors who supply refreshments to Europeans.

Advocate, 22nd March, 1903.

Native Railway passengers.

HINDUSTANI, 25th March 1903.

Hindustani on the secret Railway Conference held at Delhi for larger employment of Eurasians on the various railways.

22. The *Hindustani* (Lucknow), of the 25th March, referring to the proceedings of the secret Railway Conference held by the Managers of the various railways and certain officials of the Public Works Department of the Government of India, on the 2nd January last at Delhi, and to the Resolutions passed there, recommending a larger employment of Eurasians in the different branches of the railway service, even though it should lead to an increase in the expenditure and to the circular letter issued by the Public Works Department calling upon the railway companies to draw up and submit schemes for carrying out the recommendations, observes that these proceedings will indeed be read with great disappointment by the native public. The people will find it difficult to reconcile these proceedings with the utterances of the Viceroy on other occasions. His Excellency distinctly declared in his former speeches that he could not show any special favour to the Eurasian community, inasmuch as he desired to deal with all classes and creeds impartially. But in opposition to His Excellency's declarations, orders, demi-official and confidential, have emanated from his Secretariat, calling upon the railway companies to arrange for larger employment of Eurasians under them, irrespective of their education or population, even though something more may have to be paid to them. Is this a just measure; and did non-Christians deserve such treatment in this Coronation year of grace? There already exist complaints of scarcity of employment for natives in this country, and orders are issued by responsible authorities to increase this deficiency still more!

BHÁRAT JIWAN, 23rd March, 1903.

Resolutions passed by the recent Railway Conference at Delhi for the larger employment of Europeans, Eurasians and Native Christians on railways.

23. The *Bhárat Jiwan* (Benares), of the 23rd March, referring to the conference which the Managers of the Railway Companies, according to the *Sanjivani* and the *Amrita Bazar Patrika*, held on the 2nd January last at Delhi, and to the resolutions which they passed for larger employment of white men and Native Christians in the Engineering, Locomotive and Traffic Departments of the various railways, says that the Secretary in the Public Works Department also took part in the deliberations of the conference and has forwarded the resolutions to the Railway Companies to be carried out. The evident object of the resolutions in question is to turn out thousands upon thousands of natives employed on the railways and substitute Europeans, Eurasians and Native Christians for them. The prospect is simply too dreadful for natives to contemplate. The editors never expected to hear of such a sweeping measure being taken against the employment of natives on the railways during the Viceroyalty of Lord Curzon. It is quite possible that the conference in question was held without the knowledge and permission of His Lordship, and he will do well to reassure the native public mind on the subject.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

AL BASHIR, 17th March, 1903.

Al Bashir on the question of the establishment of a Muhammadan political association.

24. *Al Bashir* (Etawah), of the 17th March says, that though it is true that political ideas have of late been growing also in the minds of Muhammadans in India, still it is altogether wrong to suppose, as the *Indian People* does, that educated Musalmans are becoming inclined to join the National Congress. There is no doubt that the Musalmans desire to obtain seats in the Legislative Councils and the Municipal and District Boards, to be appointed Fellows of the Universities in due proportion, to have an adequate share of the appointments in the various branches of the public service, and consider it of vital importance to them to preserve the Urdu language uninjured; but they cannot possibly join the Congress, which, while it takes up questions equally interesting to Musalmans and other communities, yet mainly advocates such changes as are calculated to injure the Musalmans. Educated Musalmans who are anxious to take steps to safeguard their political rights, are for establishing a separate political association of their own, and not for going over to the Congress camp. But the difficulty is that the number of educated Musalmans

who pursue an independent profession is so very small that success in such an important undertaking is considered highly problematic. The editor is, however, of opinion that notwithstanding this serious drawback, the movement should be inaugurated at once, lest hasty and thoughtless Musalmans, finding no means of gratifying their political cravings in their own community, should run headlong into the Congress vortex and thereby injure their own community. The Muhammadan political association, if established, will not attack Government policy, or grumble at the special privileges which a conquering nation enjoys over the conquered one; but it will seek simply to insure to Musalmans a due share in the concessions and privileges which Government may grant to its Indian subjects, and see that Government pays due regard to their special interests whenever it enacts a new law or adopts a new measure. This association will not, in short, undertake to discuss such questions as do not affect them, but only those which really concern them, Muhammadans being anxious only for the protection and promotion of their own interests.

Exception taken to a religious procession held by the Hindus at Mandawar in the Bijnor district.

25. The *Sahifa* (Bijnor), of the 19th March, states that on the 12th idem, the Hindus at Mandawar in the Bijnor district held a religious procession in which young boys dressed as Ram Chandra, Sita, etc., were paraded in the public streets with the conch blowing and a band of music playing. The procession also traversed the muhallas inhabited by Musalmans, passing by the houses of Munshi Fazl Haq, a *rais*, and Munshi Abdur Razzak, a pleader. This has given much offence to the Musalman residents. A Hindu religious innovation of this kind in the muhallas of Musalmans is as offensive to them as the sacrifice of a cow in a Hindu muhalla would be to Hindus. Such processions being calculated to lead to a breach of the public peace should not be allowed to be held in future.

SAHIFA, 19th March, 1903.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 31st March, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] [No. 14 of 1903.

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Babu Thákur Dás ...	5,000 copies.
2	Hindustán Review and Káyasth Samáchár.	Allahabad	Munshi Durgá Prasád ...	1,000 „
	Twice a month.			
3	Agra Commercial Messenger	Agra	Pandit Nand Kishor Sharmá ...	200 copies.
4	Cochrane	Allahabad	S. B. Sarbadhicary ...	...
	Weekly.			
5	Citizen	Allahabad	Babu Jotindra Nath Sen ...	...
6	Express	Lucknow	Munshi Siddiq Ahmad ...	600 copies.
7	Indian People ...	Allahabad	Mahbub Ali Khan	...
	Twice a week.			
8	Advocate	Lucknow	Gangá Prasád Varmá ...	1,100 copies.
	Thrice a week.			
9	Hindosthán	Kálákánkar (Partábgarh) ...	P. N. Chatarji	200 copies.
	ANGLO-URDU.			
	Monthly.			
10	Aligarh monthly ...	Aligarh	M. A. O. College	...
	Weekly.			
11	Aligarh Institute Gazette	Aligarh	Muhammad Mumtaz-ud-din ...	120 copies.
	URDU.			
	Monthly.			
12	Al Islám	Allahabad	Hakim Ahmad Husain ...	750 copies.
13	Árya Bandhu ...	Meerut	Polo Rám	700 „
14	Árya Musáfir Magazine ...	Hardwar (Saháranpur) ...	Babu Munshi Ram ...	...
15	Árya Patra	Bareilly	Shivabarat Lál	2,500 copies.
16	Árya Samáchár ...	Meerut	Pandit Murli Dhar ...	475 „
17	Asr-i-Jadid	Meerut	Khwaja Ghulám-us-Saqlain ...	...
18	Bahr-ul-Ulúm ...	Khatauli (Muzaffarnagar) ...	Lálá Mitra Sen Jaini ...	...
19	Bhárat Bhúshan ...	Meerut	Lala Ganga Saháya ...	...
20	Dil Árám	Bulandshahr	Naubat Rai	250 copies.
21	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	700 „
22	Lucknow	Lucknow	Mahádeva Prasád Varmá ...	100 „
23	Magazine-i-Hind ...	Meerut	Babu Rám	200 „
24	Mazhar-ul-Islám ...	Moradabad	Qazi Mazhar Qayyúm ...	100 „
25	Muraqqa-i-Alam ...	Hardoi	Hakím Muhammad Ali Khán ...	300 „
26	Mushir-i-Rozgár ...	Meerut	Muhammad Abdul Wahid ...	...
27	Oudh Review	Lucknow	Rámji Dás Bhárgava ...	508 copies.
28	Satopkári	Bareilly	Thákur Prasad ...	1,000 „
29	Subah-i-Sádiq ...	Etáwah	Qazi Shaukat Husain ...	...
30	Vaishya Hitkárí ...	Meerut	Banársi Dás	900 copies.
31	Yádgár Jashan Tájposhi...	Moradabad	Pandit Bhagwán Saháya ...	...

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No.	Name.	Locality.	Name of publisher.	Circulation.
32	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman	700 copies.
	Twice a month.			
33	Akhbár-i-Imámia ...	Lucknow	Mir Ábid Ali	340 copies.
34	Izhár-ul-Haq	Etáwah	Mir Sádiq Husain	260 ,,
35	Muraqqa-i-Tasawwur ...	Fatehpur	Sheo Ratan Lal	300 ,,
36	Roznámcha-i-Qaisari ...	Allahabad	Lala Jageshwar Dayál ...	600 ,,
	Thrice a month.			
37	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Abdullah	400 copies.
38	Kárnámah	Lucknow	Maulvi Muhammad Yáqúb ...	...
39	Mufid-i-Ám	Agra	Qádir Ali Khan	100 copies.
	Weekly.			
40	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	350 copies.
41	Ain-ul-Akhbár ...	Moradabad	Muhammad Munawwar Husain	200 ,,
42	Akhbár-i-Álam ...	Meerut	Muqarrab Husain Khán ...	150 ,,
43	Al Bashír	Etáwah	Muhammad Bashir-ud-din	648 ,,
44	Al Mulk	Hapur (Meerut)	Hafiz Abdul Qadir ...	200 ,,
45	Anjuman-i-Hind ...	Lucknow	Lálá Bishun Lál	500 ,,
46	Áwáza-i-Khalq ...	Benares	Lálá Guláb Chandra ...	450 ,,
47	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 ,,
48	Colonel	Moradabad	Pandit Banwári Lál Misra ...	145 ,,
49	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	300 ,,
50	Dabír-ul-Mulk ...	Meerut	Ahmad Ján	...
51	Edward Gazette ...	Sháhjahánpur	Saiyad Mukhtár Ahmad ...	500 copies.
52	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Shiva Náráyan	200 ,,
53	Hindustáni	Lucknow	Gangá Prasád Varmá ...	500 ,,
54	Jádu	Jaunpur	Hafiz Abdur Rahman ...	100 ,,
55	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali	100 ,,
56	Káyasth Hitkári ...	Agra	Ahmad Husain	375 ,,
57	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Bádullah	200 ,,
58	Liberal	Azamgarh	Qudrat Ali Khán	275 ,,
59	Naiyar-i-Azam ...	Moradabad	S. Ibn Ali	300 ,,
60	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	250 ,,
61	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	190 ,,
62	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	200 ,,
63	Oudh Punch	Lucknow	Sajjád Husain	200 ,,
64	Police News	Meerut	Muqarrab Husain Khán ...	400 ,,
65	Rahbar	Moradabad	Brij Lál	400 ,,
66	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	225 ,,
67	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	400 ,,
68	Roz Afzun	Bareilly	Mir Mahmud Ali	200 ,,
69	Saddharm Prachárak ...	Hardwár (Saháranpur) ...	Babu Munshi Ram ...	...
70	Sahífa	Bijnor	Munshi Faiz-ul-Hasan ...	450 copies.
71	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	350 ,,

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of Publisher.	Circulation.
72	Sitára-i-Hind ...	Moradabad	Pandit Banwári Lál Misra ...	200 copies.
73	Surma-i-Rozgár ...	Agra	Itrat Husain	250 „
74	Tafríh	Lucknow	Rámji Dás Bhárgava ...	800 „
75	Tohfa-i-Hind	Bijnor	Sajjád Husain	400 „
76	Urúj	Bijnor	Naím-ul-lah	300 „
	Twice a week.			
77	Har Rozah Akhbár ...	Lucknow	Hasan Afzal	...
78	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riyáz Ahmad ...	370 copies.
	Daily.			
79	Oudh Akhbár... ...	Lucknow	Munshi Shiva Prasád ...	650 copies.
80	Sulahkul	Gorakhpur	Pandit Paramsukh ...	600 „
	URDU-ARABIC.			
	Monthly.			
81	Al Bayán	Lucknow	Maulvi Abdullah Al Imád ...	...
	HINDI.			
	Monthly.			
82	Anand Kádambini ...	Mirzapur	Pandit Badri Náráyan ...	...
83	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Prasád ...	350 copies.
84	Bráhman	Cawnpore	Mangal Datt Misra ...	800 „
85	Bráhman Samáchár ...	Meerut	Pandit Chhuttan Lál ...	100 „
86	Garhwál Samáchár ...	Kotdwára (Garhwál) ...	Girja Datt Naithani ...	600 „
87	Hindi Pradíp... ...	Allahabad	Bálkrishna Bhatta ...	150 „
88	Jásús	Gahmar (Gházipur) ...	Gopál Rám	1,000 „
89	Kánya Kubj Hitkári ...	Cawnpore	Rám Dulari	800 „
90	Káyasth Kul Bháskar ...	Etáwah	Babu Vishun Charan ...	300 „
91	Máthur Vaishya Sukhdáyak.	Fatehabad (Agra) ...	Lálá Jwálá Prasád ...	305 „
92	Nátya Patra	Allahabad	Dewaki Nandan	200 „
93	Nigamágam Chandriká ...	Muttra	Bhárat Dharm Mahámandal ...	1,000 „
94	Rasik Mitra	Cawnpore	Manohar Lál Misra ...	500 „
95	Sanádhyopkárak ...	Agra	A Committee of Sanádhya Bráhmans.	400 „
96	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Swarúp ...	1,200 „
97	Saraswati	Allahabad	Babú Chintámani... ...	600 „
98	Shri Gopál Patriká ...	Lucknow	Babu Kundan Lál	250 „
99	Vánijya Sukhdáyak ...	Benares	Babu Jagannáth Prasád ...	500 „
100	Vasundhara	Lucknow	Jwálá Parsád Sharmá ...	500 „
101	Ved Prakásh	Meerut	Pandit Tulsi Rám... ...	350 „
102	Vyápár Engine ...	Farrukhabad	Sadh Amar Singh... ...	500 „
	Twice a month.			
103	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	164 copies.
104	Bhárat Prakásh ...	Moradabad	Pandit Banwári Lál Misra ...	28 „

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
105	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	468 copies.
106	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,900 „
	Weekly.			
107	Árya Mitra	Moradabad	Pandit Rám Náráyan ...	300 copies.
108	Bhárat Jíwan ...	Benares	Rám Krishna	1,500 „
109	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
110	Oudh Samáchár ...	Lucknow	Babu Dhyan Singh ...	800 copies.
111	Prayág Samáchár ...	Allahabad	Rám Gopál	350 „
	Daily.			
112	Hindosthán	Kálákánkar (Partábgarh) ...	Pandit Bachnesh Misra ...	250 copies.
	HINDI-URDU.			
	Monthly.			
113	Árya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	800 copies.
	GUJARATI.			
	Twice a month.			
114	Gujaráti Patriká ...	Lucknow	Pandit Baldeva Ram ...	...

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

ADVOCATE, 29th March, 1903.

Indian labour for Natal.

1. THE *Advocate* (Lucknow), of the 29th March, says:—While Mr. Chamberlain has to say how he has solved the Indian question in South Africa, the delegates from Natal to this country, Messrs. Shiptone and Brousse de Girsigny, are reported to have arrived at a satisfactory arrangement with the Government of India regarding the supply of Indian labour to Natal. The Governor of Natal will shortly be placed in possession of proposals to effect this settlement, and he is expected to accept them. The Government of India are, however, averse to arranging for cooly supply to Rhodesia. Lord Curzon will do well to make public the conditions under which his Government has agreed to send coolies to Natal. Anyhow the Durbar has not, it seems, effected any change in the attitude of the colonies towards Indians. So the fond day-dream of Lord George Hamilton has melted away into thin air.

INDIAN PEOPLE, 3rd Apirl, 1903.

Indians in South Africa.

2. The *Indian People* (Allahabad), of the 3rd April, says:—The *Times of India* has added to its services to India by its most able and sympathetic article pleading for justice to our countrymen in South Africa. Indeed, the entire Anglo-Indian Press, the Government of India, and the Secretary of State have all been of one mind throughout the progress of the unhappy controversy on this subject, and on this question there is no difference between the National Congress and the Indian Press, on the one hand, and the Government and the Anglo-Indian Press on the other. Even Lord George Hamilton agrees that if the colonists will not mend their manners, the Indian Government should absolutely prohibit all emigration to South Africa. That the colonists are unrepentent sinners, and that they are becoming worse in their evil ways, have been made clear by the monstrous Immigration Restriction Act passed by the Cape Legislature. That the Imperial Government are powerless or think themselves powerless against the colonies, Mr. Chamberlain's speeches have proved. Why then do the Government of India hesitate to do their duty by the Indians? A paragraph has been lately going the round of the Press that some "satisfactory" arrangement has been made with the Natal delegates that have come to India to arrange matters with the Government. What is this "satisfactory" arrangement? We hope the mistake committed by the late blundering Viceroy, when a similar deputation visited him, has not been repeated by the present strong ruler. An official pronouncement on the matter will be most welcome.

HINDOSTHÁN, 30th March, 1903.

The *Hindosthán* on the curtailment of public expenditure.

3. The English *Hindosthán* (Kálákankar), of the 30th March, observes:—Our contemporary, the *Indian Daily Telegraph*, has taken up the cudgels in right earnest on behalf of the Indian Government against the repeated attacks of some of the Vernacular Press, which stated that "The Indian Government is the costliest under the Sun," and has shown in black and white that the case is quite the reverse, and that the charge of extravagance levelled against the Government is a tissue of fabrication and falsehood. We are told that if the area and population of India be taken into consideration it will become patent to the public that she is being administered wonderfully cheaply. The population of British India, according to the last census, was 231,088,132 souls, while the expenditure on administration for the year 1898-99 amounted to £64,954,942. The year 1898-99 is taken particularly for the sake of better comparison with the British figures, which show of late years a great rise owing to the South African war. The population of Great Britain and Ireland, according to the last census, was 41,454,578 souls, and the expenditure for the year 1898-99 was £94,115,435. Thus India has 189,633,554 souls more than the British Isles, and yet spends £29,160,943 less than the British Government. This is all very well; but may we ask is

there no more room for economy in governing a country chiefly populated, unlike the British Isles, with unsophisticated and ignorant ryots? Cannot we safely curtail the expenditure which is incurred in garrisoning the country with an unusually large number of European troops? Again, to our mind there are appointments in the civil administration of this country which can safely be done away with. We do not think the abolition of the establishment of the Meteorological Reporter to the Government would impair the efficiency of the administration a wee bit, nor do we think the offices of the Commissioners of Divisions would cause a great gap in the service if they were no longer in existence. The Commissioners of the Divisions are mere intermediums between the Government, the Board of Revenue and District Officers, and only dispose of appeals arising out of Rent Law litigations, &c. If the District Officers were allowed to communicate direct with the Government and the Board of Revenue, the other duties, which are not of a very onerous nature, may safely be entrusted to the Senior Member of the Board and Collectors of the Districts.

Then again there is the Ecclesiastical Department, the members of which are fed on the fat of this land. These religious swells are engaged for the spiritual ministration of the Military and Christian residents of large stations; but we do not see the reason why the Indian Exchequer should be saddled with their salaries. If there exists really a necessity for the maintenance of these dignitaries, then by all means keep them, but only at the expense of the congregations for whose benefit they are employed.

These are a few instances, which can be multiplied, to show that there is ample room for economy in the administration of British India without the least danger of impairing its efficiency.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Lord Curzon and the reduction in taxation.

4. The *Prayág Samáchár* (Allahabad), of the 28th March, says that there is a rumour that Lord Curzon wrote to the Secretary of State proposing to remit some taxes at the Coronation Durbár as Native Chiefs are accustomed to do on the occasion of their Coronation, but that his proposal was not sanctioned. On this, the Viceroy addressed the King-Emperor, offering to resign, if his proposal was not acceded to; and the Prime Minister, reconsidering the matter. allowed His Excellency to give out at the Durbar that, if the Budget permitted, some reduction in taxation would be made. If the story is true, Lord Curzon acted very courageously indeed. His Lordship accordingly made an announcement at the Durbar on the lines suggested to him, and he has now carried out the promise by reducing the income-tax and the salt tax. The exemption of incomes below Rs. 1,000 will certainly prove a great boon to men of small incomes, and Government too will not have to lose an income of more than 36 lakhs of rupees under this head, a sum which was probably spent in collecting the tax from poorer classes. The reduction of the salt tax by 8 annas a maund, will enable the poor to use a sufficient quantity of salt. Though the relief afforded to the tax-payer is but small, yet something is better than nothing.

Prayag Samáchár, 28th March, 1903

OUDH AKHBAR, 1st April, 1903.

Reduction of taxation by Lord Curzon.

5. The *Oudh Akhbár* (Lucknow), of the 1st April, referring to the reduction which Lord Curzon has made in the salt duty and the income tax, says that the whole of the country must be grateful to His Lordship for lightening some of the public burdens which have been pressing heavily on the people, especially the poorer classes. [The *Ain-ul-Akhbar* (Moradabad), of the 28th March, praises Lord Curzon's Government for the reduction it has made in the two taxes, and expresses a strong wish that His Lordship may receive an extension in the term of his viceroyalty. The *Nasim-i-Agra*, of the 31st March, and the *Mufid-i-Am* (Agra), of the 1st April, suggest that the rate of the income tax on incomes above Rs. 1,000 may be reduced to one per cent., or at least to four pies in the rupee, instead of five pies, the present scale, so that persons having larger incomes may also benefit by the liberal policy of Lord Curzon to some extent. The *Roznamcha-i-Qaisari* (Allahabad), of the 1st April, remarks that the present reduction of taxation is the first instance of the sympathy of the British Government for the people of India ever since the Mutiny of 1857. The *Surma-i-Rozgar* (Agra), of the 1st April, also notices the relief in taxation with joy and gratefulness. The *Rohilkhand Gazette* (Bareilly), of the 1st April, expresses a hope that if the finances of India are found to be in as flourishing a condition next year as they are this year, the Government of India will be pleased to reduce the rates of the land revenue as well].

CITIZEN, 30th March, 1903.

The *Citizen* on the reduction of the salt duty and the raising of the minimum limit of taxable income.

6. The *Citizen* (Allahabad), of the 30th March, says :—Lord Curzon has after all been able to partially fulfil his vague promise made at the Durbar of conferring some lasting blessing on the children of the soil. The salt tax has been reduced by eight annas per maund, and all annual incomes below Rs.1,000 have been exempted from income-tax. The reduction of the salt tax is a most appreciable boon, and His Excellency in his speech in the Budget debate has correctly taken a sanguine view of its effects. We only wish Government could see its way to make a reduction of at least one rupee, for, if we remember aright, last year when some Indian Members of the Council recommended a reduction of the salt tax, Sir Edward Law stated that a reduction of a rupee alone might constitute a material reduction, though such a reduction would cause the Government an annual loss of 356 lacs. Then, again, in remitting the income-tax Government have been rather niggardly. Surely a vast class of struggling clerks, writers, and others would greatly appreciate the benefit of the present remission, but something also should have been done for middle-class men who on a very limited income have to maintain a certain standard of respectability. We wish Government could find it possible to accept Sir Montagu Turner's suggestion of raising the taxable limit of income to Rs. 1,200. Circumstanced, however, as we Indians are, to us something is always better than nothing, and we ought to be content on the Bengali principle that it is something to have a blind maternal uncle rather than no maternal uncle. We therefore feel that we owe Lord Curzon a debt immense of endless gratitude, and with this feeling we have the pleasure to-day to welcome His Excellency in our midst.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

INDIAN PEOPLE, 23rd April, 1903.

Affiliation of the Allahabad Christian College to the Allahabad University.

7. The *Indian People* (Allahabad), of the 3rd April, publishes the following communication :—The ways of the Allahabad University are generally mysterious. Consequently there is no reason to feel surprised if one fails to understand upon what principle that University grants or refuses to grant affiliation to particular institutions. As pointed out in the *Hindustan Review* for February 1903, the Syndicate granted affiliation to the Allahabad Christian College without having any information placed before it regarding the buildings, equipment and instructive staff of that college. For, as admitted in their own resolution of a subsequent date, the Syndics did not then know who were to teach in that college, where they were to teach, and with what books and apparatus the students were to

be taught. The Chancellor of the University had to call the attention of the learned Syndics to the importance of making a preliminary and thorough inquiry regarding these matters before granting affiliation to a college. His Honour the Lieutenant-Governor not being quite familiar with the past history of the doings of the eminent Syndics of the so-called "first University in India," did not evidently see that the resolution was quite in keeping with the traditions of that important body. The Principal of the Allahabad Christian College has, however, come to the rescue with an explanation, and let us hope the self-complacency of the Syndicate will not be disturbed for the present.

The public, however, have yet a right to enquire if the explanation submitted by the Principal of the Allahabad Christian College is adequate. The Jumna Mission School at Allahabad has not recently been so well managed as to lead even the Indian Christian community to expect that much good will come out of the proposed College. This school fared but poorly at the last Maticulation Examination. We want to know whether the teachers (or professors, if you please) in the College will be better than the teachers in the school. We want to know the exact number of students who have been attracted to this College. And we want to know finally, if the Rev. Dr. A. H. Ewing, the Principal, is prepared to devote his whole time and attention to the College, or will prefer to retain charge of the congregation of the Jumna Church? The reverend gentleman seems to have a partiality for a plurality of offices.

(f).—Agriculture and questions affecting the land.

8. The English *Hindosthán* (Kálákankar), of the 30th March, says :— We learn that a Model Farm is about to be started at Faridpur in Bengal. About 75 acres, consisting of both high and low-lying land, will be taken up. The objects of the Farm are the distribution of good seed of all suitable varieties among the cultivators free of charge, and the introduction of important new crops, and improved methods of cultivation. Jute is the most important crop in Faridpur. The soil is suitable for potatoes, but they are not grown. Tobacco is grown to a large extent, but it is of an inferior quality. This might be easily remedied by obtaining some American seed, and manuring highly. Castor, linseed, cotton and rice might also be introduced. Cowdung manure is wasted in Faridpur, though it might with advantage be applied to the crops. Model Farms should be started all over India.

HINDOSTHÁN, 30th March, 1903.

Establishment of a Model Farm at Faridpur in Bengal.

(g).—General.

9. The *Express* (Lucknow), of the 2nd April, says :—The fate of the late Sir Hector MacDonald will be heard by everyone with a shock. The public began to suspect that something was amiss when a few days ago his name was omitted by Lord Roberts in a speech in which the Chief extolled the services of his brigade in the late South African War. Then came the grave news that the General was going to be court-martialled. In the midst of the anxious speculation that the report excited has come the terrible intelligence that Sir Hector put an end to his career with his own hands in a hotel at Paris. There is no Indian who does not feel as deeply his pathetic end as any Briton.

EXPRESS, 2nd April, 1903.

Suicide of Sir Hector MacDonald.

10. The *Satya Dharma Prachárak* (Saháranpur), of the 15th March, greatly regrets the death of Mr. Caine, M.P., who advocated the cause of India.

SATYA DHARMA, PRACHÁRAK, 15th March, 1903.

Mr. Caine's death.

11. The *Prayág Samáchár* (Allahabad), of the 28th March, gratefully referring to the footing which Sir Antony MacDonnell gave to Hindi in the courts and offices of the United Provinces, says that it was feared that on his retirement his Resolution on the subject might become a dead letter. But his successor, Sir James Digges LaTouche, was pleased to remove this apprehension by declaring to adhere to it. There is, however, great laxity now to be seen in enforcing the rules of the Resolution. By one of the rules *all* clerks and officials are required to learn and know Hindi fluently; but there are numbers of them who

PRAYÁG SAMÁCHÁR, 28th March, 1893.

A complaint regarding the non-observance of the Rules of the Hindi Resolution.

do not still know a word of that language, while others have acquired but a smattering of it and can only write badly. There are many professional writers of bonds and other legal papers who, being ignorant of Hindi, tell their Hindi-knowing customers that documents written in Hindi are not acceptable and admissible in courts, and thus induce them to have their documents written out in Urdu. Again, summonses and similar other papers issued from courts are required to be written *both* in Hindi and Urdu; but though the forms are printed in both the characters, yet only the Urdu portion is filled up, to the great inconvenience of those persons who know Hindi only. This is due either to the laziness of court clerks who shirk their duty or to their ignorance of Hindi. The practice is, however, injurious to the cause of Hindi. The editor picked up a summons on the Johnstonganj road at Allahabad the other day, the Urdu portion of which was found to be duly filled up while the Hindi one was left entirely blank. This summons by the way, should have been duly served on the person in whose name it was issued and not thrown away on the road, the person in question being well-known in the town. In conclusion, the editor appeals to Sir James Digges LaTouche to fulfil his promise to carry out the orders issued by his predecessor regarding the introduction of Hindi into courts, and thereby earn the gratitude of the Hindi-knowing population.

AGRA AKHBÁR, 28th March, 1903.

Dishonest touts and money-lenders at Agra.

12. The *Agra Akhbár* (Agra), of the 28th March, complains that there are a number of most cunning touts at Agra who have established some secret clubs or dens to which they decoy erring lads of respectable families and deceitfully make them execute *hundis* or promissory notes for much larger sums than they pay them. These rogues act in collusion with dishonest money-lenders who have made it a practice to cheat reckless youths in this way. In England there is a law for severely punishing such dealers. The Government of India should follow suit and check the evil.

MUFID-I-AM, 1st April, 1903.

Opium gambling at Agra.

13. The *Mufid-i-Ám* (Agra), of the 1st April, complains that opium gambling, which is openly carried on at Agra, has ruined hundreds of persons, and that the authorities would do well to check the evil.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

CITIZEN, 30th March, 1903.

The secret Railway Conference at Delhi.

14. The *Citizen* (Allahabad), of the 30th March, observes :—It appears that while we Indians were assembled at Delhi from all parts of the land to make a demonstration of our loyalty, to eat, drink and make merry, for had we not "passed under the dominion of a new and single sovereign?" A large and powerful section of Anglo-Indians had met in the selfsame town and on the day just following the Durbar to conspire against us and devise the best means of starving us, if possible. The proceedings of the meeting we publish elsewhere from which our readers will learn how very retrograde and sickening were the measures recommended by the representatives of the State Railway and the Public Works Department. What has quite dumfounded us is the further knowledge that Lord Curzon's Government is anxious to support those degrading measures. The secret, however, has oozed out, and two Indian members of the Legislative Council will at its next meeting ask Government whether by ousting the Indians from one of its largest departments it intends to express the new sovereign's love for and interest in the devoted people of this country.

BHÁRAT JIWAN, 30th March, 1903.

***Bhárat Jiwan* on the railway conference held at Delhi for securing a larger employment of Englishmen and Eurasians on the railways.**

15. The *Bhárat Jiwan* (Benares), of the 30th March, referring to the secret railway conference lately held at Delhi and its recommendations for a larger employment of Eurasians and Native Christians on the various railways in India, observes that almost all the high posts in the several branches of the railway service are already filled by Europeans and Eurasians, and that an attempt is

now being made to oust the natives from the lower posts also. Formerly the railways in the Native States were chiefly manned by natives in the higher posts, and yielded good profits, but now there is hardly a single native to be found holding a responsible post in any of the railways, and the result is that most of them show deficit instead of a surplus balance every year. Eurasians are admitted as apprentices into the Locomotive Department of all the railways, and trained and then appointed to high posts ; but natives are not apprenticed and trained in this way. In the Traffic Department, too, where no special qualification is required, natives are invariably excluded from higher posts. Why, even in the Accounts Branch, for which natives are specially fitted, they are not allowed to hold a responsible post. Although natives have already been suffering from all these disadvantages in the railway service in general, the railway conference referred to above has now sought to take away the lower appointments also from natives and confer them on Eurasians and Native Christians. It is a matter of surprise and regret that an attempt should be made to deprive a large number of natives of their means of livelihood in the year of His Majesty's Coronation which they have celebrated with great demonstrations of joy and loyalty. Surely if the recommendations of the conference are carried out, natives will have to associate the memory of the Coronation year with a heavy misfortune to them. It is difficult to understand why natives should be deprived of their "bread" for the sake of providing employment to low-class Englishmen who compare unfavourably with educated and well-bred natives, and who bring discredit on the English community by their misbehaviour and malpractices. The editor appeals to Lord Curzon to consider the subject and prevent an act of great injustice being done to natives.

16. *Al Bashir* (Etáwah), of the 31st March, is glad to notice that the Government of India has recently issued an order to the managers of the railways that not more than the fixed number of passengers should be accommodated in third-class carriages, and that refreshment rooms be provided at the railway stations for this class of passengers. But the overcrowding of carriages generally occurs on the occasions of fairs, and the Government would do well to see that the lines along which fairs are held have sufficient rolling-stock to meet the increased requirements of traffic. Some time ago the Government directed latrines to be provided in all third-class carriages. Has this order been duly carried out on all the lines yet ?

AL BASHIR, 31st March, 1903.

Railway reforms.

VII.—POST OFFICE.

17. The *Urúj* (Bijnor), of the 28th March, complains that the supply of quarter-anna postage stamps at the post office at Bijnor has been exhausted, and that the editors of local vernacular newspapers who largely make use of such stamps are exposed to great inconvenience in consequence.

URÚJ, 28th March, 1903.

Exhaustion of the supply of quarter-anna postage stamps at the post office, Bijnor.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 7th April, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

CONFIDENTIAL.] No. 15 of 1903.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES OF AGRA & OUDH

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Shri Gopal Patrika, April, 1903.

Decline of India under British rule.

1. The *Shri Gopál Patrika* (Lucknow), for April, says that thoughtful natives have always entertained strong hopes that this country will prosper and make progress under the enlightened British rule. They believe that if the great British nation were convinced that the growing impoverishment and decline of the country were due to the defects and shortcomings of the present system of administration, it would make a point of reforming the system. Indeed the existence of such a popular belief is at the root of the loyalty of the people towards the British Government. Some of the principal defects of the present system of administration are as follows :—The higher ranks of the public service are recruited from Europeans. Natives being excluded from posts of trust and responsibility, cannot acquire proficiency in any kind of work. European officials are birds of passage, and when they retire from the public service, they leave the country; and thus all the knowledge, experience and wealth they have acquired are lost to it. Their successors require many years' experience before they can be of any use. If natives were appointed to high offices, the country would be saved such heavy losses. The Anglo-Indian officials live in clover and have little or no true sympathy with the people in their sufferings. The authorities afford every encouragement to foreign traders, and the result is that the indigenous trade and industries have declined owing to foreign competition. The Secretary of State is the chief arbiter of the destinies of Indians, but he is notorious for his lack of sympathy with them. As regards the Indian Viceroys, they are appointed only for five years. By the time they acquire a knowledge of things and the people and are in a position to conduct the administration properly, their term expires and they have to retire without being able to introduce any important reforms. There is no hope for any improvement in the condition of the people who are hard beset with poverty, until sympathetic British politicians come to their rescue.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Awazah-i-Khalq, 8th April, 1903.

Awázah-i-Khalq on the present system of appointment of Deputy Collectors and Assistant Collectors.

2. The *Awázah-i-Khalq* (Benares) of the 8th April, observes that the system of recruiting Munsifs is far more satisfactory than that of appointing Civilians and Deputy Collectors. A vakil must practise two or three years in a Civil Court before he is eligible for nomination as a candidate for a Munsifship by a District Judge, so that he acquires sufficient experience of the procedure of a Civil Court before he becomes a Munsif, and is able to discharge his duties efficiently on appointment. The case with gentlemen who pass the Indian Civil Service examination in England is quite different. They are entirely ignorant of the procedure of Indian courts and of the manners, customs, etc., of the natives over whom they are at once placed as Assistant Collectors and Magistrates to administer the law, without any kind of experience. Similarly men fresh from colleges, and having no knowledge of the workings of courts, are installed as Deputy Collectors. There is no reason why District Magistrates and Deputy Commissioners should not be allowed to nominate candidates for Deputy Collectorships from among the practising pleaders in their courts. The existing system of promoting competent clerks to tasildarships, and of tahsildars to Deputy Collectorships is a good one; but the appointment of men as Deputy Collectors from the Police or Education Department is open to serious objection. A man who has acquired experience in the Revenue

and Criminal Departments is certainly expected to make a much better Deputy Collector than one who has gained his experience in the Police or Education Department. Provision for promoting capable and deserving men in the Police and the Education Departments should be made in their own departments respectively. Steps should also be taken to enable European civilians to acquire some experience of this country before they are empowered to administer the law. According to Mr. A. O. Hume, the founder of the Indian National Congress, a European civilian sent out to India in former times, had first to learn work at a police station and then at a tahsíl, before he was entrusted with the duties of an Assistant Magistrate, and the result was that former civilians acquired better knowledge than do those of the present day.

(b).—Police.

A gambling-house at Agra.

3. The *Nasim-i-Agra*, of the 7th April, says that there is a general rumour that certain *badmashes* (bad characters), have established a gambling-house at Agra on a large scale for the last two years, and made much money by this means, their average daily income being put down at Rs. 200. This house is said to be visited by all sorts of persons from various parts of the country. But it is reported that gambling has been stopped in the house since the 2nd April for some mysterious reason.

NASIM-I-AGRA, 7th April, 1903.

(c).—Finance and Taxation.

Reduction in taxation.

4. The *Yádgár-i-Jashan-i-Tajposhi* (Moradabad), of the 1st April, thanks Lord Curzon for reducing the salt duty and the income tax, and hopes that if the next Budget also shows a sufficient surplus, His Lordship will deem it expedient to make a further reduction in the salt duty or remit some other tax. [The *Oudh Samachar* (Lucknow), of the 7th April, thanks the Viceroy for the relief given by His Excellency to the people, but remarks that they would have been still more thankful if the minimum limit of the taxable income had been raised to Rs. 1,200 a year, and trusts that this will be done next year, if the finances admit of it.]

YÁDGÁR-I-JASHAN-I-TÁJPOSHI, 1st April, 1903.

(d).—Municipal and Cantonment affairs.

The *Advocate* on the Government Resolution on the Reports of the Municipalities of the United Provinces.

5. The *Advocate* (Lucknow), of the 5th April, in commenting upon the Government Resolution on the Reports of the Municipalities of the United Provinces of Agra and Oudh, remarks :—How could the relations between the officials and the Board, say, of the Cawnpore Board, be cordial when the members under official pressure were forced to vote for schemes of taxation for which the town was not prepared. We are sorry to see that Fyzabad is included in the list of those municipalities, the records of which have proved to be less satisfactory. But if the Fyzabad Board is to be found fault with because the refund claims on the octroi duty, aggregating about Rs. 10,000 due in March, were held over for payment in April, we would like to point out that the blame lies not with the non-official Chairman or the members, but with the Joint Magistrate, who, in pursuance of an order of the Government of Sir Antony MacDonnell now in force everywhere, has been placed in charge of the Octroi Department. We have been hearing of these complaints about delay in making refunds at Fyzabad for the past two or three years, that is to say, from the time when the innovation was made, to the effect that the octroi administration of all municipalities should be placed in charge of the senior Joint Magistrate of the district even though a non-official Vice-Chairman may be found ready to supervise the Department.

ADVOCATE, 5th April, 1903.

A suggestion for grant of pensions to municipal employes at Agra.

6. The *Nasim-i-Agra*, of the 7th April, stating that a (public) servant in the Turkish Empire becomes entitled to a pension after ten years' service, and that in case of his dying after such a period, his heirs receive some allowance, observes that the employés of the Municipal Board at Agra are not granted any pension even after thirty years' service. The Local Government should take the case of municipal employés into consideration.

NASIM-I-AGRA, 7th April, 1903.

CITIZEN, 6th April, 1903.

Municipal elections.

7. The *Citizen* (Allahabad), of the 6th April, says:—In continuation of our comments on Municipal elections in our last issue, we are sorry to notice one more characteristic of some voters which disables them from discharging their duty towards their fellow citizens. A clever and unscrupulous Municipal Commissioner several months before the time of his re-election goes round to the would-be voters and asks them whether they would support his candidature at the next election. Indiscreet illiterate voters, and we regret to say, many literate ones too, not foreseeing the candidature of a better man, fall into the trap laid for them, and commit themselves to the man who first comes by promising him their support. When the election draws nigh and a better candidate comes forward, the first man goes round again and reminds the voters of their promise to him. The duped voters now realise the unhappy position in which they are placed when they remember their promise to the first man, but feel it their duty and desire to vote for the better candidate. The result is that the cleverer man carries the day, while the better man is left in the lurch. Now the question is whether the duped voters are morally bound to keep their promise which was wrung out of them at a time when no better candidate had come forward to oppose the first man. The safest course in such a case would be to make only a qualified promise. But the uneducated voters are hardly expected to possess the requisite courage and independence of character. Where then lies the remedy to this evil? We would request the Government to institute such a system of election as might suit the peculiar condition of the people of this country.

(e).—Education.

ADVOCATE, 5th April, 1903.

Preparation of text-books.

8. The *Advocate* (Lucknow), of the 5th April, has an article on the preparation of school text-books, from which the following is an extract:—We are led to make these remarks as we hear that in these Provinces Science Readers like those in use in Bengal are to be prepared and introduced into all vernacular schools, and the vernacular classes of Anglo-Vernacular schools from 1904. We learn that the Bengal method of getting English versions first, and translations afterwards, is to be followed here also. As criticism is seldom minded by the authorities when they have once set their hearts on a pet idea, we consider it useless to point out the obvious defects of this method. We can only hope that we shall have better books here than in Bengal. We may also suggest that as almost all the gentlemen whom the Text-Book Committe have thought of requesting to write the books required are Indians, they may as well be asked to write in the vernaculars.

One of the duties of the Committee is "to make suggestions for the preparation of any new books when existing publications in India or England are not considered suitable, or when no books of the kind required are available." As the Science Readers required are unlike any existing ones, new books must be prepared. Regarding the preparation of such text-books the following rules have been laid down by the Government:—

* * * * * * * *

It is wrong in principle for Government to enter into competition (directly or indirectly) with publishing firms. However, we hope the rules quoted above will be strictly followed. India is a poor country, and these Provinces are not among the richest. It would be a boon, therefore, to the majority of school children and their parents, if the rule regarding the calling for tenders from competent printing firms, should lead to the cheapening of Vernacular school books. Care should, however, be taken beforehand to fix a decent standard of paper, printing and illustration.

SHRI GOPAL PATRIKA, April, 1903.

A suggestion for closing the Schools at Lucknow owing to the prevalence of plague.

9. The *Shri Gopál Patrika* (Lucknow), for April, says that the Headmasters of some schools at Lucknow applied to the Inspector of Schools for permission to close their schools for a time owing to the prevalence of plague. The Inspector referred the matter to the Civil Surgeon, who protested against the proposal on the ground that it would have a bad effect on the people. The Inspector therefore did not accede to the request of the Headmasters, and the Jubilee High

School which had been closed, had to be re-opened. If plague is as contagious as it has been represented to be, the protest of the Civil Surgeon is not very intelligible. The gathering together of a large number of boys at schools, especially in the plague-infected parts of the town, cannot but be dangerous to them. It is to be hoped that the Inspector will reconsider the matter and allow the schools to be closed for two or three weeks.

(f).—Agriculture and questions affecting the land.

10. A corrspondent of the *Tohfah-i-Hind* (Bijnor), of the 4th April, complains that it is very hard on cultivators that they are not only forced to cultivate indigo, but are also severely dealt with in case their indigo crops are damaged by frost, which is certainly not under their control. There was a very heavy fall of hoar frost in Bareilly last winter, so that the crops of a number of fields were seriously injured, and the cultivators of these fields have been fined by a Magistrate; as if the cultivators could prevent the crop from being affected by frost? The cultivating classes are greatly dissatisfied in consequence, and some of them are now ready to adopt the extreme course of relinquishing even their hereditary holdings rather than be compelled to cultivate a crop against their will from year to year. The peasantry obtain a sufficient outturn from the cultivation of sugarcane and spring crops, and they therefore desire to confine themselves to these and resent being coerced into cultivating indigo, and then fined if the latter fails on account of unfavourable weather. The writer therefore requests the authorities to take the matter into consideration and give up the practice of promoting the cultivation of indigo by means of compulsion.

Protest against the coercion of cultivators into cultivating indigo in Bareilly and other places.

TOHFAH-I-HIND, 4th April, 1903.

(g).—General.

11. The *Nasim-i-Agra*, of the 7th April, has heard that a British soldier has lately killed a (native) in the cantonment at Agra.

Rumour regarding the death of a native caused by a British soldier in the cantonment at Agra.

NASIM-I-AGRA, 7th April, 1903.

12. The *Citizen* (Allahabad), of the 6th April, publishes the following article under the heading "Prestige *versus* Justice":—

It is a strange irony of fate that when an aggrieved party appeals for justice the authorities appealed to are very offended if the offending party happens to be a person in authority, for they are too anxious to preserve the official dignity and prestige of one of their own community and never think of redressing the wrong done to the aggrieved party. It is nothing short of a mental aberration which leads them to think that official prestige should be preserved at the sacrifice of justice, and that if prestige is gone, Government will be nowhere. Where the Government is bureaucratic the officials form a clique with a vow never to swerve from this policy, for they have a community of interest in preserving one another's prestige whenever it is in danger of being lost by the administration of justice. As for rules, regulations and orders, they appear to be just and reasonable so far as their letter goes: but when the makers of these rules are themselves their breakers, both reason and justice must stand aloof to do homage to prestige. It is curious that the petition of the aggrieved party meets with the stereotyped reply—"Decline to interfere in the matter"—which seems to be a favourite expression of the red tape. When the higher authorities have once made use of this singular mode of expression it is apt to be mechanically reproduced by the highest. Official prestige is thus preserved intact at the sacrifice of justice.

Prestige *versus* Justice.

CITIZEN, 6th April, 1903.

It is primarily for the direct good of the law-maker and the judge and the jury and for the indirect good of the rulers and the ruled that we urge the necessity of cultivating a love of one's true self, and overcoming the inordinate passion to serve one's own country and countrymen. It is this passion which stands as a great stumbling-block in the way of self-culture and consequently destroys the judging faculty. The belief is gradually gaining ground that if a white man is hanged for murdering a black man, the prestige of the white nation will be gone, and consequently the makers and administrators of the law are secretly combined not to punish a member of their own community even if he is found actually guilty

of the most heinous crime committed on a black man. This belief is supported by the fact that no white man has ever been hanged for murdering a black man, although numerous true cases of this nature have filled the criminal files of the court. The policy that national prestige should be preserved intact at the sacrifice of justice is suicidal, for the stability of Government depends on the administration of even-handed justice without distinction of creed, colour or caste, but never on its sacrifice.

Elsewhere we have referred to the medical evidence given in a case between a white man and a black man. This evidence is of a uniform nature. If the white man causes the black man's death by fracturing his skull, or by lodging a a bullet into his heart, or by kicking him on the belly, the medical evidence invariably shows that death was caused by rupture of the spleen. The evidence of the medical expert cannot of course be called into question by a layman, but from the uniformity of the nature of this evidence in all such cases the public have been led into the belief that the medical expert also is too anxious for protecting a member of his own community. "Don't come near the white man, lest he should rupture your spleen" is a warning given to ridicule the medical officer's report about spleen rupture.

We deem it necessary to represent public sentiment for the interest of the Government as well of the people, but unfortunately the voice of the people represented through their numerous organs is not at all heeded. The truth is that the law-makers being themselves the law-breakers, there is nobody to hear your appeal. The interest of each individual bureau is identical with and involved in that of the entire body of the bureaucracy, and consequently the bureaucratic Government is so very reluctant to hear appeals against its own officials. An officer misbehaved himself by ordering his chaprasi to beat a subordinate clerk of his office, on account of the latter having entered his room with his shoes on. If Government had been strong enough this official would have been severely punished for his gross misconduct : but it is very strange that his conduct was sought to be defended by the Anglo-Indian Press and Government took no notice of it. How ridiculous is the spectacle of a Judge leaving his seat in a fit of anger and pulling down a witness by the ear from the witness-box, simply because the latter could not understand a question asked by the Judge. When the Judge misbehaved himself in this rude manner he should have been either dismissed from the service or degraded to a lower position. No notice whatever was taken of his conduct which is, in the opinion of the public, utterly reprehensible. The principle *ad vitam aut culpam* under which all public as well as private offices are held in every country is not applicable to the Anglo-Indian officials. The truth is that Government is too anxious to preserve the prestige of its officials, lest it should lose its own. We do not know whether we shall see a better state of things. If ever the Parliament or the British public move in the matter and begin to see things in their true light, prestige will no doubt be knocked on the head and justice recalled from banishment to resume its sway. Surely we shall find no more Pennells among Anglo-Indian officials.

ÁWÁZAH-I-KHALQ, 8th April, 1903.

Forged currency notes.

13. The *Áwázah-i-Khalq* (Benares), of the 8th April, referring to a criminal case in which the Sessions Judge of Allahabad lately acquitted one Sanai who was accused of having used a forged currency note, asks who is now to compensate the wrongly accused gentleman for the disgrace, worry, trouble, etc., to which he was unnecessarily put. Counterfeit notes greatly resemble the genuine ones, and it is not an easy thing for a layman to know the one from the other, and hence well-to-do men who deal in large sums of money and currency notes are liable to accept forged notes for true ones, and thereby get into trouble. The authorities would, therefore, do well to devise some means of relieving respectable persons of this liability.

MUSHIR-I-ROZGAR, March, 1903.

Plague and famine in India.

14. The *Mushir-i-Rozgár* (Meerut), for March, publishes a cartoon, in which an Indian female, marked "India" is represented as squatting on the ground, loaded on her head with three earthen pots, labelled Taxes Nos. 1, 2 and 3, while a large snake called "Plague" has coiled round her body and neck and is about to bite her in the face, and a scorpion, marked "Famine," is creeping up to sting her on her hand.

V.—Legislation.

15. The *Mushir-i-Rozgár* (Meerut), for March, referring to the Bundelkhand Encumbered Estates Bill and the Bundelkhand Land Alienation Bill, says that Government would do well to legislate for checking the evils of litigation and extravagance at marriages, in which landholders and other classes of people freely indulge and which are chiefly responsible for their being involved in debt. The rates of interest which moneylenders charge to debtors should be limited. According to the law in force before 1855, no court could allow interest at a rate higher than one rupee per cent. per month.

The Bundelkhand Bills.

Mushir-i-Rozgar, March, 1903.

16. A correspondent of the *Oudh Akhbár* (Lucknow), of the 7th April, observes that though section 110 of the Criminal Procedure Code is often misapplied, aud used as an engine of oppression and extortion by those who are empowered to use it, it is a very necessary provision in itself for the preservation of peace and order among the people. But it is strange that while Government has made this legal provision for restraining private persons from misbehaviour, it has not thought fit to provide a similar section for restraining the police and employés in other public departments in extorting bribes from, and otherwise oppressing the people. It is true that a corrupt official can be criminally prosecuted under the existing law, by any individual who wishes to do so, but the difficulty is that if he is not able to bring the charge home to the accused, he himself is liable to be punished under section 211 of the Indian Penal Code. The writer therefore suggests that a section, on the lines of section 110 of the Criminal Procedure Code, may be added for punishing, with at least dismissal, any Government servant who is found to habitually take bribes or practise oppression on the people, the proof required for instituting a prosecution in such cases being no other than of general reputation as in cases tried under section 110. When private persons, however high in position, are liable to prosecution on the basis of general bad reputation, under section 110 of the Criminal Procedure Code, there is no reason why Government servants should not similarly be liable to prosecution on a general charge of bribery, &c., if information is received of their bearing a general bad reputation.

A suggestion for providing a new section in the Criminal Procedure Code for the prosecution of corrupt officials.

Oudh Akhbar, 7th April, 1903.

VI.—Railway.

Nil.

VII.—Post Office.

17. The *Naiyar-i-Ázam* (Moradabad), of the 5th April, says that there is great press of work in the City Post-office at Moradabad, and suggests that the clerical staff should be increased.

Need for increasing the clerical staff in the City Post-office at Moradabad.

Naiyar-i-Ázam, 5th April, 1903.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

18. The *Cawnpore Gazette*, of the 1st April, under the heading "a wedding party drowned," states that a wedding party of *mochis* (cobblers) lately returning by road from Radauli in the Bara Banki District, halted for the night at the village of Alhrauli (Ahrauli?) on their way home to Fyzabad. This party consisted of about fifty persons, two carts and ten musicians. At about 1 A. M. a severe storm came on attended with heavy rainfall at the encamping-ground of the party and in the morning the entire party, excepting the bride and the bridegroom, were found to have disappeared, to the great astonishment of the (neighbouring) people who came to see what had happened. A search was made, but no trace whatever was found.

Mysterious disappearance of a wedding party of *mochis* in a village in Fyzabad.

Cawnpore Gazette, 1st April, 1903.

Allahabad :
The 14th April 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Received up to 18th April, 1903.

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

1. The *Advocate* (Lucknow), of the 9th April, says:—The Rand, the Bond and the Cape are a curious trinity in South Africa. Mr. Chamberlain went as the motive power to move this *Tin Pahár* (three hills) onward in the path of progress. The three started to go, but took three different ways. Question—(to the mathematical student).—Find the resultant of these three forces. In the meantime the Colonists of the Rand are in anything but an amiable state of mind. Why so? Because the Government has granted licenses to some Asiatics to trade outside locations on the East Rand, contrary to, as the Vigilance Association at a meeting held on February 16th said, the existing law, the terms of the Vereeniging Conference and the wishes of the Association. The members of this blessed Society do not want to see the Transvaal coolies riding about in swell carriages sporting in silk and satin. These things must be done, if they are to be done at all, by the white people alone. Lord Milner is to be called upon to explain how the law is being thus broken. Between Mr. Chamberlain and Lord Milner on the one hand, and the traders and planters of South Africa on the other, the poor Indian sits, not between two stools, as the saying goes, but is literally ground down between two millstones, and in the empire of his own King-Emperor.

ADVOCATE, 9th April, 1903.

Ill-treatment of Indians in South Africa.

2. The *Oudh Review* (Lucknow), for August 1902, received on the 17th April, publishes a long article, extending over more than sixteen pages from a correspondent, in which he criticising an article headed "the Emperor of India," lately published by Mr. D. B. Gribble (?) in the *East and West* Magazine, endeavours to show that the relations between England and India have now become so close and intimate that the latter must form an integral part of the British Imperial Federation, when such a union happens to take place among the various British Colonies, Dependencies and Great Britain. It is true that the British colonies are self-governing countries, whereas India is a mere dependency of England, and is ruled by a Viceroy as a despot, but still the Military and other kinds of services which India has always rendered to the British Government, and the profits which Englishmen make by trading with her, should be borne in mind by British statesmen when they may have to deliberate over the question of including India in the impending federation of the British Empire. As regards the native states in India, no change in their existing relations with the Government of India is possible, so long as the latter remains a despotic Government.

OUDH REVIEW, August, 1902.

A suggestion to include India in the British federation.

3. The *Shahna-i-Hind* (Meerut), of the 8th April, referring to the opposition of the late Sir Saiyid Ahmad Khán to the Indian National Congress, observes that he could not possibly be against the principles on which the Congress was founded. But as the Anglo-Indians were opposed to the Congress, being unwilling to make any political concessions to natives, however deserving they might be, he thought it expedient to assume an attitude of hostility towards the Congress to gain the good will of Anglo-Indians, believing that any concessions which Government would make on the representations of the Congress must apply to all classes of natives, and not to Hindus only, who were the prime movers of the agitation. But his policy was wrong and based on short-sightedness. Government was not likely to grant any privileges unless all classes joined in the demand. The Congress, however, managed to induce not only some Musalmans, but also some English gentlemen, and thereby removed all doubts regarding its loyalty to Government. And the result is that the Congressists have now succeeded in obtaining certain reforms in administration which they have advocated. Sir Saiyid Ahmad Khán being now dead, and a number of educated Musalmans being convinced of the usefulness and importance of political agitation, have sought to establish a separate political association of their own; but the establishment of separate

SHAHNA-I-HIND, 8th April, 1903.

The *Shahna-i-Hind's* advice to Muhammadans to join the Congress camp.

Hindu and Muhammadan associations is unnecessary, inasmuch as any concession which Government is pleased to make must be of a *general* character equally applicable to Hindus and Musalmans. There is no doubt that Hindus and Bengalis have taken the anti-Congress agitation of the late Sir Saiyid very much to heart, and being extremely annoyed with Muhammadans in consequence they may be expected to do all in their power to injure the latter's interests. For instance, but for the opposition of Sir Saiyid to the Congress, the question of the introduction of the Nágri character into the courts and public offices in the United Provinces would not have been raised. Again, as the Hindus greatly exceed the Musalmans in population, the former are sure to obtain far greater success in their political aspirations than the latter. Thus as the late Sir Saiyid sowed the wind, his co-religionists must reap the whirlwind. Under these circumstances the only wise course open to Muhammadans is to eat humble pie and join the Congress camp, co-operating with Hindus for the common good of the country.

ADVOCATE, 16th April, 1903.

Proposal for the establishment of a Provincial Political Association.

4. The *Advocate* (Lucknow), of the 16th April, says :—We are glad to note that certain friends at Allahabad and Lucknow have agreed as to the necessity of organising once more a Provincial Association. The details of the movement have almost been settled and the skeleton scheme will soon be placed before the public. The Association will have its headquarters at Allahabad with members spread over all districts of the United Provinces. The Association will be essentially a political body. It will act as a feeder to the country's greater organisation—the National Congress and its British Committee. Its imperial politics will be the politics of the Congress School. But much of its activity will be confined to provincial matters : education, administration, industrial and such other small and great matters affecting the public weal. It will be conducted on non-sectarian lines and membership will be open to people of all creeds and persuasions. It shall have a representative Executive Committee which will hold its usual meetings at Allahabad, but much interest will be centered round its annual meetings which will be something of the nature of a provincial Conference. These annual meetings will be held at different centres, enabling the members to exchange thought on all questions affecting the weal and woe of these Provinces. The programme will not be very ambitious, but it is hoped that the Association will be a real and living force and become a recognised medium for the expression of the needs and wants of the people. If the promoters succeed, as we have every reason to believe that they will, in bringing together two or three hundred persons under one organised movement, it will, on the one hand, help the State in representing to it the aims and aspirations of the people, and on the other it will impart some sort of political education of which our people stand in great need. It is no use our dilating on the necessity for an organisation on the lines it is proposed to proceed. We had a decade ago local associations at every large centre of these Provinces. At Lucknow we had the Anjuman-i-Rifáh-i-Ám, at Fyzabad Anjuman-i-Tahzib, in Benares Kashi Árya Samáj and Sarvajanak Sabha, in Allahabad the Hindu Samaj, at Meerut the District Association which in their own humble way did splendid service in the past, but somehow or other either these Associations died or are lying in a moribund condition. We would have been glad to see them revived, but perhaps that is not possible, rather it is not of much use to fritter away energy on several badly kept and badly organised bodies. We should have at least one organised central body at a central place to work all the year round. Our thanks are due to our Allahabad friends for showing so much earnestness in the matter, also to our contemporary of the *Indian People* for keeping the matter so prominently before the public. Let us hope that these efforts will be crowned with success and that the public spirit lying dormant in these Provinces will once more be revived and the one necessary condition on which we can make ourselves heard by the rulers to their and our advantage brought about. The failures in the past should, instead of discouraging the handful of people, who have the capability to lead the masses, prepare them for better work in future by warning them against all sorts of pitfalls.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—Native States.

5. The *Indian People* (Allahabad), of the 10th April, says :—His Excellency the Viceroy said in his Budget speech that the Berar agreement was honourable to both the Nizam and the Government of India, and expressed satisfaction that it brought "to a satisfactory termination State affairs that had for half a century been neither satisfactory nor profitable to either." And he proceeded to congratulate the Nizam on this "satisfactory" and "profitable" arrangement. We do not wish to pry into all that lay behind the screen in the long drawn out controversy on this subject. For information as to the methods by which the Nizam was deprived of the most fertile province of his Dominions, we may commend to the reader the incisive articles published in the late Mr. Robert Knight's London *Statesman* of 1880. As for the measure of justice meted out to His Highness by the latest Agreement, by which he has lost Berar for ever, the following from the *Pioneer* tells the truth—"But when we closely examine the real facts there is undoubtedly a considerable amount of irony in the situation. The force for the maintenance of which the Nizam was compelled to cede the Province in 1853 no longer exists as a separate unit, but the Province itself passes away from his possession, and in lieu of a revenue of 115 lakhs which they (*sic*) now produce, he will receive an annual rent of only 25, nor will he receive the whole of this amount until the period of 29 years has elapsed." The *Pioneer* says that "the British Government will be the sole gainers" and that "the Nizam is made to suffer in his future rent because of the excessive expenditure on the part of the British Government in past years." The settlement, our contemporary concludes, is "*certainly* not unfavourable to British India with the *appearance* of liberality, consideration and justice" to the Nizam. The words we italicise are full of meaning.

The Berar Settlement.

Indian People, 10th April, 1903.

IV.—Administration.

(a).—Judicial and Revenue.

6. A correspondent of the *Riyáz-ul-Akhbár*) (Gorakhpur, of the 12th April, bitterly complains that Sir Antony MacDonnell, the late Lieutenant-Governor of the United Provinces, did an act of great injustice to a class of Government servants of long standing by making the Entrance Examination certificate or education in the Cawnpore Agricultural School a *sine quâ non* for nomination to Naib Tahsildarship. Though a man may fully satisfy all other conditions of good parentage, personal appearance, &c., laid down for Naib Tahsildarships, yet if he has not matriculated or received instruction in the Agricultural School his claims are overlooked. What is still more wonderful is that while an experienced kanungo of considerable standing is not eligible for a Naib Tahsildarship because he has not matriculated, non-matriculated Naib Tahsildars and Tahsildars are being freely promoted to Tahsildars and Deputy Collectors, though these posts are higher and more responsible than a Naib Tahsildar's! This is certainly unfair and unjust; and if the present popular Lieutenant-Governor, Sir James Digges LaTouche, does not take into consideration the hard lot of those officials, who have worked hard and with ability and integrity in the lower ranks of the revenue line for ten or twelve years in the hope of being promoted to Naib Tahsildar, but are now permanently debarred from promotion on account of their not holding a matriculated or agricultural school certificate, some of them will probably feel obliged to give up the service in disgust which will leave a stain on His Honor's fair reputation for justice.

Exclusion of Kanungos and others who do not hold the Matriculation certificate from Naib Tahsildarships.

Riyáz-ul-Akhbár, 12th April, 1903.

7. The *Nasim-i-Agra*, of the 15th April, contends that the decisions of the Small Cause Court Judges should be appealable like those of the Munsifs, observing that the judges cannot claim to be absolutely free from error. The editor is of opinion that at least one appeal should be allowed against the judgments of the Small Cause Courts.

A suggestion for the decisions of the Small Cause Courts being rendered appealable.

Nasim-i-Agra, 15th April, 1903.

VASUNDHARÁ, 22nd March, 1903.

Issue of Urdu summonses from Courts at Lucknow.

8. The *Vasundharâ* (Lucknow), of the 22nd March, complains that the summonses which emanate from the courts at Lucknow are written only in Urdu, the Hindi part of the forms being left blank.

(b).—Police.

POLICE NEWS, 8th April, 1903.

Question of the establishment of committees of respectable men in villages to help the police in the detection of crimes.

9. A correspondent of the *Police News* (Meerut), of the 8th April, observes that the establishment of a committee of certain respectable and well-behaved persons in every village for checking police oppression, as recommended by the Police Reform Committee in the United Provinces, is certainly calculated to prove a very useful body, though it will generally not be easy to secure really competent and active men on the committee. All such cases in which the police have failed to detect offenders may be entrusted to this body to find out a clue, and there is every likelihood that it will be able to achieve good results. Complaints made against the police may also be enquired into by them.

(c).—Finance and Taxation.

ADVOCATE, 9th April, 1903.

The Provincial Financial Statement for 1903-1904.

10. The *Advocate* (Lucknow), of the 9th April, says :—The country belongs to the English by right of conquest and the people are subjects of Edward VII., but the money that supports the Administration is purely Indian—mainly earned by the sweat of the Indian's brow and made on Indian soil. The non-official members of the Legislative Councils have every right to use the personal pronoun "I" in the plural number while speaking of the receipts of the Government. They can at best passively identify themselves with the State and speak of the incomings as our revenue. But, alas ! the pronoun in the first person has to be changed into the second when expenditure or remission of taxation comes for discussion. The Indian members can but hint and suggest and pray and request as to the ways of expenditure. To act is the privilege of the Government, and it does act despotically in such a matter. In the Supreme Council the principles of economics and the policy of the rulers may and do form topics for consideration at the Budget discussion; in its Provincial prototype we have to do only with what is ironically termed "local trash." But with the people who have to find the money, "local trash" or imperial hash means the same grinding mill. It may grind slow, exceeding slow, but it reduces to dust and changes into shreds without fail—the slower the process the greater the pain. After all, the Imperial Eagle lives upon the carcas of the provincial sheep that bleat at the sight of, but must submit to the screwing-machine. On Monday we had from Mr. Meston an official account of how much fleecing was effected last year here, and what quantity is expected to be got off our backs this time.

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The Provincial Contract, referred to in the Imperial Budget and in Babu Sri Ram's speech in Calcutta, is postponed again for a year. The general character of the settlement has been fully considered and is now under the consideration of the Secretary of State. In the course of the year the revision will be made. Mr. Meston thinks these Provinces cannot do without a clear income of four crores a year. The settlement of 1896-1897 continues still. The estimate for settlement was then Rs. 3,42,62,000. Our expenditures for the last six years were about 353, 345, 357¼, 362, 372¼, and 387 lakhs respectively, exceeding the allotment figure every year. These excesses were partly met from Imperial grants and partly drawn from the balances. Sir Antony MacDonnell put the normal requirements of the Provinces at 4¼ crores. Sir James LaTouche has brought it down to 4 crores. What is really in store for us has yet to be known.

ADVOCATE, 12th April, 1903.

The Provincial Budget.

11. The *Advocate* (Lucknow), of the 12th April, says :—Education, agriculture and plague exhaust the principal topics referred to at the discussion over the Provincial Budget. Plague now prevails in at least twenty-one districts out of a total of 48 ; the average deaths from the beginning of the calendar year come

to about 4,000 per week. While disinfection has not been able to kill its germs, it gains a firm hold in its old haunting places and spreads far and wide every day. The Government spent four lakhs last year and provides the same amount for the current. Out of this Rs. 70,000 go to Allahabad, and almost an equal amount may be required for Lucknow ; the total for these two districts is about 1½ lakh. Is it not simply absurd to think of fighting the monster in nineteen districts with the paltry sum of two lakhs and a little more ? The hot season may bring about a better state of affairs, but we have to be ready for the worse, if not the worst in autumn, winter and spring of the financial year. Then again there is every probability of the disease making annexations in the course of the year. Under the circumstances one fails to make out the meaning of the readiness of the Government to come to the aid of Municipal and District Boards for combating the plague. We cannot also conceal the impression that is every day being borne upon the public mind that some officers of the Government in immediate charge of plague measures, executive and medical, do not take matters as they are expected to do. This makes people lose heart.

In a province with a total population of 4 crores 77 lakhs, as many as 3 crores and 20 lakhs are either workers at, or dependants on, pasture and agriculture. The poverty of this class of people, the mainstay of the Government in this country, is proverbial. Apart from the necessity of relief in the matter of land revenue assessment, the next best remedy lies in improving the general intelligence of agriculturists and the practical methods of tillage. Even this qualification is powerless to do good if freaks of nature are not provided against. Want of rainfall spells itself into reveune from irrigation canals. In other words, the ryot's adversity is the State's prosperity. The receipts for the last two years were 70 and 86 lakhs respectively, and grants for extension and improvement of canals for the same period were 33 and 32 lakhs respectively ; for the current year the allotment is about 34 lakhs and the receipts are expected to amount to 82 lakhs. The grant is intended to be spent on re-aligning distributaries and extending canals to Muttra, where the wells have dried up, and both people and cattle have the fair prospect of getting their throats parched and lips cracked for want of water. Sir James LaTouche is ready to hear suggestions on this subject.

Education has been the bone of contention between the barking watch-dogs of the public and the growling hounds of the Government. When two higher officers agree to start on two directly opposite ways, the people cannot but shake their heads and put on an air of despair. The Lieutenant-Governor feels bound to spend most of the State grant on primary education and in the preparation of teachers, male and female. He has therefore relieved the Husainabad Trustees of the charges for maintaining the Victoria Park. This year's educational allotment amounts to a total of rupees thirty lakhs and fifty-two thousand, Rs. 10,67,000 from the Provincial and Rs. 19,85,000 from the local receipts. In the year of accounts (1901-1902), the total expenditure on education was 25¾ lakhs from both Provincial and Local revenues ; the expenditure on primary education that year came up to Rs. 8,73,924, less than one-third of the total. If the same proportion holds good for this year, we may at best expect about 10 lakhs to go for the general education of the masses. As Mr. Saiyid Husain Bilgrami pointed out the other day, we have some 37 lakhs of children under instruction in India out of a population of 23 crores and 20 lakhs. These Provinces in the year 1901-1902 had under instruction a little above four lakhs and 52 thousand children out of a total population of four crores 77 lakhs, and of these four lakhs were in the primary and elementary stage. On account of the age limit rule a boy or a girl cannot go up for the Entrance Examination before completing his or her age of 16. On this calculation all children between the ages of 5 and 10 may be considered fit for the several classes in the primary stage. The census gives the total of such children of these Provinces at 61 lakhs in round numbers. Thus the expenditure per head of children from both Provincial and Local Funds comes to 2½ annas. If the total population be taken into consideration as they do in other countries, the cost amounts to the very big sum of four pies per head, while that of England is Rs. 3-12-0, of France Rs. 3-11-0, of Russia Re. 0-8-0, of the United States Rs. 6-14-0, and of Japan 11 annas. Yet we are asked to congratulate the Government on their anxiety to educate us.

The Budget makes no provision for agricultural and industial and technical education. What is more, Sir James LaTouche thinks higher education should be paid for by those who want it. Our expenditure on collegiate education for 1901-1902 amounted to Rs. 7,06,603, the number of scholars then totalling 2,592, both male and female. The total amount spent on higher education came thus to even less than three pies per head of population, while in Great Britain and Ireland it was 11 annas, in France six annas, in Russia two annas and in the United States 11 annas. Lord Curzon took a more sympathetic view of the matter and thought education in all its branches, University, Secondary, Primary, Technical and Commercial, required a revised scheme and better provision.

Mr. Meston's optimism about our economic progress is but an echo of Sir Edward Law's views. And yet during the decade ending March 1901 the percentage of population supported by the important industries has gone down. We shall name a few of them : light, fire and forage by 87 per cent ; building 17 ; vehicles and vessels, 59; textile fabrics and dress, 13; wood, cane and leaves, &c., 11; commerce 24 ; learned and artistic professions, 18 ; earthwork and general labour, 20. Rise in agriculture and its allied industries is taken more as a sign of poverty than that of plenty. A very great rise has, however, taken place in another group, that of indefinite and *disreputable* occupations to the extent of 512 per cent. We are indeed making a tremendous progress, both materially and morally !

AL BASHIR, 7th April, 1903.

The Hon'ble Nawab Saiyid Husain Bilgrami's views on the encouragement of education as expressed at the Budget debate.

12. *Al Bashir* (Etáwah), of the 7th April, referring to the facts and figures which the Hon'ble Nawab Saiyid Husain Bilgrami adduced at the late Budget debate in the Viceroy's Legislative Council, in support of his contention that more money should be spent on education in India, expresses regret that Lord Curzon made no satisfactory reply to the Nawab's remarks, contenting himself with simply observing that the question of education was beset with great difficulties, there being various races, religions and aspirations in the country. But the editor does not see what possible answers His Excellency can give to questions such as :—Why are tuition fees raised; why are teachers not adequately paid , so as to induce competent men to seek admission into the Education Department; why are the various communities not entrusted with the duty of arranging for, and regulating the education of their respective children, so that each of them may bring up their children according to their own social and religious views ?

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

HINDOSTHÁN, 15th April, 1903.

Appointment of a European as a Sanskrit Professor at the Cambridge University.

13. The Hindi *Hindosthán* (Kalakankar), of the 15th April, referring to the appointment of Mr. Cecil Bendall as Sanskrit Professor at the Cambridge University, observes that he was formerly a Professor at the London University. He is a Sanskrit scholar and visited India and Nepal during 1884 and 1885 collecting a number of useful Sanskrit and Pali books. Englishmen are good linguists. However, it would be better if Indians were appointed Professors of Sanskrit, Arabic, Persian and vernacular languages at the Universities in Great Britain on the same ground that Europeans are made Professors of English at the Indian Colleges.

ALIGARH INSTITUTE GAZETTE, 4th April, 1903.

Alleged need for the establishment of Denominational Universities in India.

14. A correspondent of the *Aligarh Institute Gazette*, of the 4th April, in a long article, giving a brief account of the introduction of English education into India, and a short history of the Muhammadan College at Aligarh, quotes passages from the speeches of its founders, supporters, and British rulers to show that it was intended to raise this college to the status of a University from the very outset. But the adverse opinion which the Universities' Commission has expressed on the establishment of any denominational Universities in this country has created great dissatisfaction among the natives, especially the Musalmans. Lord Curzon and some of his predecessors and other high-placed British officers

have expressed the great need for giving religious instruction to native students. But as there are many races and religions in India, such instruction cannot possibly be given in State colleges, but in denominational colleges only. Again, without religious education, Indian students lose touch with their own religions and contract the vices of drinking, &c. They also suffer in health on account of the heavy courses of studies they are at present required to master by the existing non-denominational Universities. If the Hindus, Musalmans, &c., are allowed to have their special Universities where they can instruct students in their respective religions, they will be able to regulate the course of studies suitable to the constitution of the young men of a tropical country.

15. The *Oudh Punch* (Lucknow), of the 2nd April, in its supplement, publishes a communication in which the writer complains that for some time past the authorities have been making education more and more difficult for Indian boys. For instance, formerly a student could enter an engineering or medical college after passing the Entrance Examination, but now the B. A. Examination certificate is necessary. The recommendations of the late Universities' Commission are very drastic, and have caused general dissatisfaction in the country. On the top of all this, the Allahabad University has recently adopted a resolution at the instance of the Director of Public Instruction, and the Oudh Inspector of Schools, to the effect that no student should in future be admitted to the Entrance Examination who is not sent up from one of the recognized schools. This is a very odd resolution indeed, and must handicap poor students a great deal. When the examiners are appointed by the University, there is no reason why it should bother itself as to the nature of a school from which a student applies for permission to appear at the Entrance Examination. If a student answers the questions satisfactorily, he should be passed, it being quite immaterial for the objects of the University to see from what school he comes. The Governor-General and the Lieutenant-Governor of the United Provinces should take the matter into serious consideration, and disallow the resolution in question.

OUDH PUNCH, 2nd April, 1903.

Protest against the recent Resolution of the Allahabad University not to allow students from any but recognized schools to appear at the entrance examination.

16. The *Advocate* (Lucknow), of the 12th April, contains the following article :—The Education Department is forging a good many links to bind down the Indian to his allotted place as a hewer of wood and a drawer of water. You will be hereafter taught science and mathematics and everything else through the medium of your own vernacular—vernaculars we should say ; and of English you are to learn so much as will enable you to read and write figures, compose a commercial letter—wherein grammatical blunders are the proof of business capacity —and sign your name in the language of your rulers. Treat all talk of higher education and of post-graduate studies as hocus-pocus to shut your eyes against the real issue. The *Pioneer* in his article on " Language and Education," gives you an inkling into the attitude of the advisers of the Government when he sheds tears, crocodile tears we should say, on the imperfect command of the Indian over his mother-tongue and picks a hole into the coats of men like Charles Grant, Lord Macaulay, Sir William Bentinck and Sir Charles Wood. The idea seems to have found lodgment into the Anglo-Indian brain that Indians would have been better householders, more calculating traders, and what is more necessary, more warm loyalists, if education had been given them from the very beginning in their own vernaculars. Some officers have thought it fit even now to set back the hand of progress. A child in these Provinces has now to begin with both Hindi and Urdu and get instruction in them up to the V Class. If he then makes up his mind to go in for the Entrance Examination, his Hindi and Urdu must be let alone and Sanskrit, Arabic, Persian-Arabic, French, or Latin substituted in their place. He will begin English from the VI Class and in five years' time must become such a fluent speaker and a good writer in English that in the University Professors may not have to waste their time in teaching him English composition. So four languages a boy must learn before he shall have completed his sixteenth year of age. We have thus a very fair prospect of having in the country a plethora of fluent talkers in as many as four languages. The attempt made, happily unsuccesfully, at a meeting of

ADVOCATE, 12th April, 1903.

Government accused of a desire for encouraging the study of Vernacular at the expense of English.

the Allahabad University, to substitute history for the literature course in English even in the B. A. curriculum shows that fluent speaking, and not scholarship, the proposers think the proper goal for graduates. We are glad Mr. Cameron very properly pointed out that a fluent speaker in any language is not necessarily an educated man. We may illustrate the assertion by citing the case of Madrasi *ayas* and Goanese butlers who simply fire away in English. The people ask for educated men in the real sense of the expression, and they are to be given babblers in many tongues.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

CITIZEN. 13th April, 1903.

The *Citizen* on the question of the extension of Lord Curzon's term of office.

17. The *Citizen* (Allahabad), of the 13th April, says :—When at the very beginning of his Viceregal career, Lord Curzon set to himself the rather formidable task of solving a dozen important Indian problems which he thought demanded the immediate and earnest attention of the responsible and dutiful ruler of the Indian continent, His Excellency must have felt doubts as to the fixed short term of his office being sufficient for the work. We have an impression that Lord Curzon, a passionate lover as he is of the pomp and splendour of the Indian Viceroyalty, has all along cherished a desire to have his term lengthened beyond the five years to which it is limited, and that actuated partly by this ambition His Lordship sketched a big programme, bigger than what could be carried out within five years. It is unusual for a Viceroy to pledge himself at the outset to any definite large quantity of work, and if he does so he must be supposed to harbour the intention of prolonging his stay in his office for any period over and above his fixed term, ostensibly for the accomplishment of the work. Lord Curzon loves his Indian position, in spite of his indifferent health, and he has not caused the recent rumours about the extension of his term by two years to be contradicted. We may inform our readers that we have reasonable grounds to believe that at the special request of His Excellency, the Government in England has sanctioned the increase of his term from five to seven years. He may go home on a short visit after the termination of his usual term of service, but it is settled that he will return and rule over us for an additional period of two years. It is prudent on His Excellency's part not to announce the decision in this respect beforehand, for he is far from being sure that it will command the unanimous support of all classes of people in India. The extension of the usual term of the Viceroy's office is no insignificant question. We look at it from the point of view of the Indian people, when we say so. The practice of changing the Viceroy every fifth year has hitherto worked fairly well. Its chief advantage has been that it has not unduly prolonged the evils of the crotchets and prejudices of each ruler, and when we remember that almost all the Indian Viceroys had their serious failings, we get an idea of the character of the benefit for which we are indebted to the above practice. There was only one exception to this rule, and it was that afforded by the viceroyalty of Lord Ripon. Lord Ripon was such a well-intentioned and justice-loving ruler that the extension of his term to even ten years would have been hailed by the people; and must have proved beneficial to their interests.

A Viceroy after joining office usually takes a year or more to study and understand Indian questions. This, we think, is a positive good, for the country enjoys respite during the period from many a vexatious, unnecessary and harmful legislation. This desirable rest the country would have less often, if the Viceroy occupied his throne for more than five years. Then again, Indian problems enjoy a greater chance of satisfactory solution when new minds are applied to them in rapid succession after every five years.

We have said that the people of India were losers, because the Viceregal term of Lord Ripon could not be extended. But can we say that we shall be losers if Lord Curzon does not enjoy an extension of his service? We wish we could, but truth proclaims that Lord Curzon is not even the shadow of Lord Ripon.

We had in the latter our ideal Viceroy, a ruler who was strongly conscious of the grand truth that, if India was ever to be the pivot of the British Empire, her peoples should be ruled with absolute justice, the pledges made to them on various occasions by the British Sovereign and the British Parliament should be scrupulously respected, and the best efforts of the Viceroy should be directed to the task of literally fulfilling those pledges. Lord Curzon, we do not hesitate to say, has been almost the very reverse of Lord Ripon in this respect. Lord Ripon regarded the Royal Proclamation of 1858 as his sole guide, but Lord Curzon has set it at naught in the most explicit manner. Even in word, not to say in action, he would not show himself as setting a high value upon it, for His Lordship's Coronation Darbar speech was innocent of any allusion to that Magna Charta of the Indian people under British rule. Lord Ripon gave us Local Self-Government, but Lord Curzon has done his best to crush it by his most passionate support of the Calcutta Municipal Bill. Lord Ripon was a friend of liberty and freedom, but Lord Curzon is an all-round, though diplomatic, promoter of repression and coercion. We admit that Lord Curzon deserves our gratitude for what he has done to check the killing of natives by British soldiers with impunity: but there are clear signs that he has been cowed down by the Anglo-Indian opposition and English indifference to this act of attempted reform, and we have little hope that during the rest of his Indian career he will do anything to put down that evil. We say that it is only a Viceroy of the type of Lord Ripon who would deserve our support to any extension of his term of office. We regret that some representatives of the people in the press have been misled to expressing their assent to the proposal of the extension of Lord Curzon's rule from five to seven or more years. It is wrong to stoop to any compromise of our ideals in such important political matters. We may be quite sure that our views on such questions will be absolutely disregarded, yet we must be true to our ideals. In the long run, such fidelity to our political ideals is sure to bear the desired fruit. Faith and hope, and not self-interest or even expediency, ought to be our guide on such occasions and under such circumstances.

Lord Curzon's work during his four years' viceroyalty.

18. The *Indian People* (Allahabad), of the 10th April, observes :—Of the twelve problems to the solution of which Lord Curzon essayed himself at the outset of his Viceroyalty, he claims to have solved six. These relate to currency reform, the frontier policy, agricultural indebtedness, the industrial legislation, the Army reforms and the curtailment of official records. How the currency reform begun by Lord Lansdowne's Government has affected Indian producers we were told only the other day by Sir Edward Sassoon, Mr. J. M. Maclean and Mr. J. D. Rees at a meeting of the Indian Section of the Society of Arts. The partial modification of the "forward" frontier policy is about the wisest thing Lord Curzon has done since his accession to the Viceroyalty, but the policy underlying the creation of the Frontier province has not received the same wide approbation of all competent critics. The passing of the Punjab, Bombay and Bundelkhand Land Alienation Acts is all that has been done to diminish agricultural indebtedness: but this species of legislation has been unmistakably condemned by Indian public opinion and is strangely reactionary. The industrial legislation the Viceroy refers to is the passing of the Assam Labour Act and the Indian Mining Act. His Excellency threw overboard Sir Henry Cotton in favour of the planters in the case of the former, and it is only the amendments introduced in the Committee stage that saved the latter from remaining virtuallay an anti-industrial measure. Neither the Army reforms nor the curtailment of official reports has raised the moral or material condition of the people, and may be passed over. This then is all the four years' political record of a particularly brilliant and energetic administrator. Who can say it is not disappointing?

INDIAN PEOPLE, 10th April, 1903.

His Excellency enjoyed immensely at the expense of his critics who had not much that was complimentary to say of his Commissions of inquiry. "I have even learned in this country," Lord Curzon said, "a new and captivating doctrine, *viz.*, that it is considered a mistake in some quarters to enquire at all." Some of his critics might have been rather unguarded in their expressions in their adverse remarks on his various Commissions: but with a little consideration His Excellency could have easily seen that what was objected to was not the fact of enquiry, but the scope and the manner of the enquiry, the results of the enquiry, the

personnel that conducted the enquiries, and so forth. Not one single Commission of Lord Curzon's has been happily constituted, the terms of reference to many of them left much to be desired and were in several cases suspicious, the method of taking evidence and the selection of witnesses were particularly defective, the results were in more cases than one either imperceptible or of very doubtful value. At least in one case they were not far removed from dangerous, and we perceive from Lord Curzon's speech that the danger is not yet passed. Take the Police Commission, for instance. Has the huge mass of evidence collected by Sir Andrew Fraser and his colleagues brought out much that is new and that was not repeated *ad nauseum* in public prints and from public platforms for a number of years? Take the Famine Commission. What was the pressing necessity for a third Commission to report on famine *relief* only? We shall have something to say of the Viceroy's minatory remarks on University reform in our next number. His Excellency should have noted a further fact. The people expected a mighty deal from him, and as the date of his departure in the usual course was approaching, and yet no visible progress was made in the field of domestic reform, their impatience increased. But his Government either did not pass the stage of Inquiry by Commissions, or the inquiry ended as in the case of the Universities' Commission.

If the Indian critics of His Excellency thought as above and wrote accordingly against some of his Commissions, they urged him with one voice (and they were supported in their demand by at least some Anglo-Inhian papers) to institute the inquiry into the economic condition of typical villages pressed on him and the Secretary of State by the Famine Union. Yet His Excellency has uncompromisingly declined to consider the suggestion. But consistency if nothing else, requires that he must change his attitude in this matter. His Excellency himself said that there is "enough and far more than enough" of poverty in India. Indeed he admits that "there is a great deal more than any one of us can contemplate with equanimity or satisfaction." It is his avowed duty to reduce this poverty. And it is to help in this being done that the Famine Union asked for the village inquiry. Of the need of inquiry generally in Indian administration, Lord Curzon has not the most distant doubt. He said in the course of his Budget speech: "I came here with the idea that no sphere of administrative work in the world admits less of hasty generalisation or abrupt action than India, that the features of race, religion and locality are so divergent, the needs of the different provinces so opposite, the general lack of uniformity so striking, that before any organic changes could be introduced, profound and careful investigation was required and consultation of the local authority and opinion, however bewildering the differences might be, was essential. If I held these views four years ago, still more do I hold them now. They are commonplaces of Oriental administration. They seem to me the A. B. C. of Indian politics. I cannot conscientiously recede from them in any respect." Can he now *conscientiously* decline to grant the village inquiry?

HINDOSTHÁN, 15th April, 1903.

Plague.

19. The English *Hindosthán* (Kalakankar), of the 15th April, makes the following remarks regarding the spread of plague and the means of checking the disease:—Plague is increasing terribly in India, although the hot weather is now on. For the week ending the 4th instant the unprecedented number of 34,110 deaths were recorded. Altogether over a million and a half of people have died of the disease since it first appeared in Bombay in 1895, eight years ago. Plague operations must have cost the Government and the Municipilities fully a crore of rupees! In Calcutta a special Plague Department was started, but it has not reduced the plague, and as it is expensive and useless it is to be abolished. The epidemic is now attacking people of high social position, and even a few Europeans have died of it.

The press should now take the matter up, and strongly urge the Government to initiate a vigorous crusade against plague. Good sanitation and inoculation are the best preventives. In Kalakankar some rats have died, but sanitation and inoculation are being resorted to, and no cases of plague have as yet occurred, and it is hoped that the disease will be effectively kept at bay.

Sanitation should be taught in every school, and made a compulsory subject at public examinations. Leaflets in the various vernaculars treating of the subject should be widely circulated among the masses, and they should be taught how to construct water-filters.

Government must not be afraid of riots breaking out; they can easily be suppressed by the troops. It is highly important, nay absolutely indispensable, that plague regulations should be rigidly enforced, otherwise the microbe will get into the soil, and the disease will become endemic and will never leave India. On the 12th and 13th instant 34 persons were inoculated at Kalakankar by Dr. Ranjit Singh who was brought out from Allahabad by the Raja especially for the purpose. This good example should be followed by all other Rajas throughout India, which would do much to check the spread of the epidemic.

20. The *Rohilkhand Gazette* (Bareilly), of the 8th April, states that evil-minded persons at Bareilly have set afloat a disquieting "rumour to the effect that plague is soon going to be let loose" (by the authorities) in that town also. Some interested medical practitioners have attributed to plague some deaths brought about by other diseases; and it would not be a matter of surprise if these very men were responsible for the spread of the rumour. The local authorities would do well to contradict the false rumour by means of a public notice or beat of drum.

ROHILKHAND GAZETTE, 8th April, 1903.

A rumour regarding the outbreak of plague at Bareilly.

21. The *Advocate* (Lucknow), of the 12th April, says:—We are glad to note that there is a proposal before the Local Government to grant a pension to the widow of Mr. Saldana, late Health Officer of the Benares Municipality, who died the other day while on plague service. We approve of this proposal and hope a similar benevolence will be extended to the widow of Dr. Ohdedar of Basti, who also died under similar painful circumstances.

ADVOCATE, 12th April, 1903.

A suggestion for the grant of pensions to the wives of the Health Officers of Benares and Basti who have died on plague duty.

22. The *Citizen* (Allahabad), of the 13th April, observes:—The change of the old title of the North-Western Provinces and Oudh has not conduced to convenience or even to intelligent brevity. The new title of the United Provinces of Agra and Oudh is felt to be too long for ordinary use, and the Secretariat has accordingly adopted in the Civil Lists and *Gazettes* the abbreviated form of "U. P. of Agra and Oudh." The United Provinces are accordingly lost in two letters of the alphabet, while Agra and Oudh remain conspicuous with undiminished splendour. This is evidently a case of the tail wagging the dog, as the *Pioneer* suggests, since Agra and Oudh are more non-essential appendages added to gratify the cherished sentiment of their respective inhabitants. Perhaps it is too soon to expect another change in the title.

CITIZEN, 13th April, 1903.

The *Citizen* on the new designation of the United Provinces.

23. The *Citizen* (Allahabad) of the 13th April, says:—It is understood that there are to be increases of the establishments of certain of the Indian Secretariats. If public business is to be efficiently performed, it is necessary that the Secretariat staff should be adequate, and this is not the case at present in respect of all the Government offices.

CITIZEN, 13th April, 1903.

Need for increasing the establishment of certain Secretariats in India.

24. The English *Hindosthán* (Kalakankar), of the 10th April, says:—It is really a matter of great satisfaction that an American Company has been started to analyse and manufacture Indian drugs and medicines which are known to the people and are used by them extensively. It is reported that factories will be established for these purposes. We sincerely welcome this laudable attempt of enterprising Americans who seem so much interested in reviving the ancient Hindu practice of medicine and the science of Indian botany which are perfect and extensive. There are millions of plants, leaves and roots in different parts of Indian forests and hills having wonderful curative powers. It is a great pity that the highest science of sphygmica, pathology and therapeutics of the sage Kanad and other distinguished *rishis* has gradually declined. Americans will do a great service to India and to her medical science, if they be successful in acquiring full information about the old Indian medical drugs and plants, &c.

HINDOSTHÁN, 10th April, 1903.

Establishment of an American Company to analyse and manufacture Indian drugs and medicines.

HINDOSTHÁN, 12th April, 1903.

25. The Hindi *Hindosthán* (Kalakankar), of the 12th April, says that it would appear from the *Panjab Mission News* that human sacrifices are still made in the Kulu Valley, the Garhwal Tarai and Nepal to propitiate the goddess Kali. A correspondent of that paper states that about ten or twelve years ago he went to Garhwal on a shooting excursion and found the inhabitants of a village near Kauriya in a very excited and enthusiastic state of mind, having abandoned their work and were dancing in honour of a festival. On inquiry the writer came to know that lately a stranger fell into the hands of the villagers whom they forced to walk on a rope the ends of which were tied at the top of two hills. When the unfortunate man reached midway, he fell on the ground below and was at once cut up into pieces by the enthusiastic crowd. It would seem that the people in Garhwal entertain the belief that the goddess Kali delights in drinking the blood and eating the flesh of men. The editor urges that Government should put a stop to the performance of cruel human sacrifices in Garhwal with a strong hand.

Performance of a human sacrifice in Grahwal some years ago.

PRAYÁG SAMÁCHÁR, 4th April, 1903.

26. The *Prayág Samáchár* (Allahabad), of the 4th April, says that whenever the British soldiers garrisoning the Fort at Allahabad intend to have target practice, they always warn the people beforehand by beat of drum. Lately they had target practice at the fort, making a previous announcement as usual. But a sacred bull found its way to the place, and terrified by the continual firing, took refuge near a cow and a calf at a latrine close by. However, it so happened that all these three animals were shot and killed outright. As soon as the practice was over, some soldiers took out large knives and cutting off as much flesh as they chose from the body of the dead bull, carried it to the fort, burying what was left over. This objectionable conduct on the part of the British soldiers raises a serious question as to whether the soldiers did not deliberately shoot the sacred animal to secure good flesh for their food. Bulls are let loose for promoting cattle-breeding so essential in an agricultural country like India, and are held sacred by the people. Will the authorities take notice of this affair ?

A sacred bull killed by a shot during a recent target practice held at the fort in Allahabad.

V.—LEGISLATION.

ADVOCATE, 12th April, 1903.

27. The *Advocate* (Lucknow), of the 12th April, in speaking of the relief to Bundelkhand zamindars, observes :—What a pity that such good intentions and righteous endeavours have been in effect but spreading pearl before the swine. While the Government has, in its anxiety to do good, denied itself the pleasure of filling its coffers from the tardy yield of that land of bare rocks and deep ravines, the owners simply went on with their mad career of a luxurious life by the issue of I. O. U.'s to village *sowcars*. In a place where even mother earth gives you a piece of stone when you ask for a loaf of bread, it is indeed the acme of folly to mortgage such land for bright coins And when the time of reckoning comes, you are sold off and turned out bag and baggage from your hereditary holding. The Government wants to keep you there, buy your property and make you a tenant, a hereditary tenant to boot ! In return you are to pay the usual land revenue, the cesses and a little more as a price for the benevolence extended to you—a benevolence that unlike the Pope's benevolences before and during Luther's time, means to advance the zamindar's material prosperity.

Relief to Bundelkhand zamindars.

VI.—RAILWAY.

AL BASHIR, 7th April, 1903.

28. *Al Bashir* (Etáwah), of the 7th April, observing, that the *Hindustani* is very indignant at the proposal lately made at Delhi for a larger employment of Eurasians on the railways and in the public offices, and appeals to Musalmans to co-operate with Hindus in agitating against this proposal, says it does not see why Musalmans should respond to the call. When a recommendation is made on behalf of Musalmans, that their number in the public service should be increased in proportion to their population, the *Hindustani* playing the *rôle* of a patriot, poohpoohs the idea, declaring that the advancement of the country does not depend on the natives securing the loaves and fishes of the

***Al Bashir* on the question of a larger employment of Eurasians on the railways.**

public service, but on the improvement of indigenous industries, arts and trade. If such be the case, why should the *Hindustaní* oppose a larger employment of Eurasians, who too are but natives of the soil. The Musalmans have no reasan to oppose the measure, as they already hold a few appointments in the departments in which Eurasians are to be more largely employed. Moreover Musalmans will probably gain rather than lose from the increase of the Eurasian element inasmuch as in that case they will receive at least the lower posts even from which they are excluded at present by Hindus. *Al Bashir* can join the *Hindustani* in the agitation against Eurasians only on condition of the *Hindustáni* advocating the principle that the numbers of Hindu, Musalman and Eurasian employés in the public offices should be fixed in proportion to their respective populations.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 21st April, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces of Agra and Oudh.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

1. The English *Hindosthán* (Kalakankar), of the 22nd April, observes:— We learn from the home journals that Scotchmen in general are highly indignant that a public funeral was not accorded to the late Sir Hector MacDonald, one of the bravest soldiers that Scotland has ever produced. Arrangements were being made for the purpose, but Lady MacDonald raised an objection. It was highly injudicious, to say the least, of Sir West Ridgeway, the Governor of Ceylon, to publicly notify the fact that very serious charges were being brought against the deceased officer. This gave rise to unfavourable newspaper comments which led to the suicide of the gallant General. Money is fast pouring in for a national memorial, and a committee is being formed to investigate and disprove the charges which were being made against him.

HINDOSTHÁN, 22nd April, 1903.

Late Sir Hector MacDonald.

Scotchmen should never rest till the memory of their Crofter General is completely vindicated. It is doubtful if Scotland can show another instance of a private soldier rising to the rank of Major-General and K. C. B. The charges against him, though said to be very serious, must have evidently been of a purely military nature, as they were not amenable to the criminal law of Ceylon. The friends of the deceased officer are thoroughly convinced that these charges are absolutely without the slightest foundation, and intend to leave no stone unturned to disprove them.

2. The *Bhárat Jiwan* (Benares), of the 13th April, says that the British Government is no doubt anxious to gain the goodwill of the people and to place them on the same footing with Englishmen. But it has a strange weakness. It is naturally very miserly, and the result is that though it freely acknowledges its debts, it does not voluntarily pay them. It will go on making one excuse after another, but it will make no payment until it is forced to do so. The writer compares the conduct of Government with that of a Raja at Benares who derived an income of several lakhs of rupees a year from his lands and who always had several lakhs cash in his treasury, but who never paid his creditors until they obtained civil court decrees and had him arrested in execution of the decrees! Irishmen are now recovering their debts after seven hundred years. The secret of their success is perseverance. Government raised a number of difficulties, but they continued to agitate and agitate and at last their efforts have become successful. Natives have been given most solemn pledges of employment in all branches of the public service, but so far these pledges have been observed more in the breach than in the observance. The public should maintain the agitation and insist upon the redemption of the pledges till the Government is obliged to yield. The Postal Department and the railways were specially intended for recruitment from among natives; but Government has been unable to fulfil its promise with reference to the Postal Department, and has recently resolved to exclude them even from Railways.

BHÁRAT JIWAN, 13th April, 1903.

How to make Government redeem its pledges.

II.—Afghanistan and Trans-Frontier.

3. A correspondent of the *Oudh Akhbár* (Lucknow), of the 18th April, referring to the recent arrest of Lieutenant-Colonel Yate, Commandant of the 19th Beluch Regiment stationed at Chaman, by Afghan local officials, on the ground of his having trespassed into the Afghan frontier, observes that whether he broke the existing rule in the heat of a chase, or owing to any other cause, it is to be hoped that the Amir of Kabul will soon issue orders for his release. Should there be any great delay in his release or any misunderstanding occur, matters may take a serious turn.

OUDH AKHBAR, 18th April, 1903.

Colonel Yate's arrest in Afghanistan.

BHARAT JIWAN, 20th April, 1903.

The Colonel Yate incident at Chaman.

4. The *Bhárat Jiwan* (Benares), of the 20th April, referring to the Colonel Yate incident at Chaman, and observing that it is not easy to see whether he trespassed across the Afghan boundary deliberately or by mistake, says that though he is still in the custody of the Afghans, the delay in his release is probably due to the absence of any speedy means of communication between the Amir of Kabul and the Government of India. It is to be hoped that the incident will be amicably settled. But small matters sometimes assume formidable dimensions owing to trivial causes. A little want of prudence on the part of the Amir might lead to a war between Afghanistan and India. But the editor hopes that no such thing will, occur and that the Amir will warn his officers in the Islamabad Fort to exercise greater discretion in dealing with British Officers in future.

OUDH SAMÁCHÁR, 21st April, 1903.

The Colonel Yate incident at Chaman.

5. The *Oudh Samáchár* (Lucknow), of the 21st April, giving a summary of the circumstances attending the capture of Lieutenant-Colonel Yate by Afghans at Chaman, observes that the conduct of the Afghans in capturing the Colonel under the circumstances was highly objectionable, especially in view of the close friendly relations existing between the Amir and the British Government. It is, however, satisfactory to note that the treatment of the Colonel by the Afghan officials has been good so far.

HINDOSTHÁN, 17th April, 1903.

The capture of Lieutenant-Colonel Yate by Afghan Officers at Chaman.

6. The Hindi *Hindosthán*, (Kalakankar), of the 17th April, referring to the capture of Lieutenant-Colonel Yate on the Afghan frontier at Chaman, and to the Waziris shooting at two British military officers near Miranshah a few days ago, observes that though Government has done much for the maintenance of peace among Afghans and the tribesmen, yet hardly a year passes without the occurrence of affrays and disturbances. It is to be hoped that Lord Kitchener, the present Commander-in-Chief of the Indian Army, who has just visited Chaman, will adopt some effective measures to exercise a permanent check on the tribesmen in question and their neighbours, and be able to preserve peace and order among them undisturbed.

III.—NATIVE STATES.

ADVOCATE, 19th April, 1903.

Position of Indian Chiefs.

7. The *Advocate* (Lucknow), of the 19th April, says:—The rulers of Native States hold they are allies, and not subjects, of the King-Emperor of India. In practice this right is denied them by the Paramount Power, and they, now almost at the mercy of the Foreign Department, cannot but accept their subordinate place. In the *Calcutta Review* an anonymous Indian statesman asks for the exercise of aggressive philanthropy on the part of the Indian Government in Native States in order, as he puts it, to lift the people there from the slough of political despondency. He feels that the English rulers' duty to promote contentment, peace and progress in civilisation is the same in Native India as it is in British territories. But what creates the difference between Native States and British India? The writer ascribes it to constitutionalism in the latter and absolutism in the former. He, on behalf of the subjects in the States of our ruling Chiefs and Princes, seems to chafe because the general principle laid down for governing Native States is carried out. It was formulated in the case of Baroda after the deposition of Mulhar Rao in these words: "The annexation of a Native State in consequence of the misgovernment of its ruler, or even the temporary assumption of management by British officials for a limited term, would not be justifiable on the part of the Paramount Power while any other remedy was practicable which, while preserving the integrity of the State, would give it a fair chance of reforming itself and putting a termination to the evils and abuses which have necessitated external interference. And the natural and just remedy for the existing state of things appears to me (the Hon'ble Mr. Tucker of Lord Northbrook's Council) to be to force the Maharaja to give his subjects a written constitution, to which, after it has been once settled, he will be bound to conform under pain of being set aside in favour of the next heir in case of any violation on his part of the compact to be made." The Indian statesman would like to see it rigorously enforced in the case of all Native States

where the people are at present shut out from all avenues of power, ambition or distinction in the British Indian Empire. We are further told an inglorious existence, a life without hope, is all that is theirs.

But why so? Not so much because the Rulers are averse to giving a lift to their qualified subjects, as because the posts of power and privileges are wrested from the people and filled in by English adventurers, the sons-in-law and brothers-in-law of high English officials in British India and under the Foreign Department. The writer, if he be not of Southern India, has forgotten the plea for the existence of Native States given out by Lord Curzon at Madras. Native States are the proper sphere for, said His Excellency, the display and development of Indian statemanship. The assertion meant practically that native genius to get full play should go out of British India, even if the owner thereof be a British Indian subject. Be it also said to the credit of Native Rulers that they are truly friendly, in spite of residents and political agents and their hosts of nondescript flatterers, towards indigenous talent. As to the constitutions laid down, the present Gaekwar has even gone beyond it like the late Maharaja of Mysore. They have both done for their respective subjects what we have yet to see adopted in British India.

8. The *Liberal* (Azamgarh), of the 16th April, referring to the charge of kidnapping a (Muhammadan) girl that has been brought against Maharaja Kishan Prasad, the Prime Minister of Hyderabad, observes that it is probably due to the Hyderabad climate that very serious and notorious scandals crop up in this State every five or six years. The case of the wife of Nawab Mehdi Hasan which convulsed the entire State and led to the change of the Ministry some years ago, is not forgotten by the public. Similarly the abortion case of a European lady, which obliged Agha Mirza, *alias* Sarwar Jang, to leave Hyderabad within twelve hours must equally be fresh in our memories. But hitherto only junior Ministers or Private Secretaries of the Nizam were involved in such scandals; whereas the present case implicates the very Premier himself. Unless this case is settled out of court, it bids fair to bring many high-placed persons into very hot water.

LIBERAL, 16th April, 1903.

The charge of kidnapping a girl brought against the Prime Minister of Hyderabad.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

9. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th April, states that a young European Joint Magistrate, who has lately been posted to Allahabad, passes such perverse orders in cases that the accused have become hopeless of obtaining justice in his court. In a recent ordinary riot case he directed the accused to give securities, for their personal appearance in court, from among their neighbours, refusing to accept any others. This was a very strange order indeed, being unwarranted by the Criminal Procedure Code. Now unless the accused can afford to go to the High Court for redress in such cases, there is no remedy for them against such wilful orders. The local Government and the Government of India should take note of the vagary on the part of the new Joint Magistrate at Allahabad.

ROZNÁMCHA-I-QAISARI, 15th April, 1903.

A complaint against the proceedings of a new European Joint Magistrate at Allahabad.

10. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th April, complains that although Sir Antony MacDonnell issued a circular order fixing the hours during which officers should hold revenue and criminal courts during the day, this order has now practically become a dead letter. The High Court strictly requires all its subordinate civil officers to keep up a register showing the time of their arrival in, and departure from, court every day, though some of their officers occasionally make false entries. Such being the case, there is no reason why Revenue and Criminal Officers should not also be required to attend and hold court regularly during the fixed time. According to the present practice a suitor is summoned to attend a court at 10 A.M., but the officer puts in an appearance at 4 P.M., and holds court till 8 P.M., with the aid of a lamp! This is certainly very objectionable. Tahsildars are also guilty in this respect and should be required

ROZNÁMCHA-I-QAISARI, 15th April, 1903.

Need for re-enforcing the late Lieutenant-Governor's order requiring Revenue and Criminal Officers to hold court during fixed hours.

to hold court during the time fixed. It is to be hoped that Sir James Digges LaTouche, the present able and experienced Lieutenant-Governor, will see the necessity of re-enforcing the order of his predecessor on the subject.

ROZNÁMCHA-I-QAISARI, 15th April, 1903.

Complaint against the Copying Department of Revenue Courts in the United Provinces.

11. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th April, complains that though the editor has repeatedly pointed out that applicants for copies of papers are put to unnecessary inconvenience and expense in obtaining them from the Copying Department of Revenue Courts in the districts, yet the authorities do not seem to have taken any action to remedy the evil. It is almost impossible to obtain a copy without greasing the palms of the clerk in charge. The Copying Department of the Revenue Courts should be reorganized and put under the control of an officer who can spare time from his proper duties to exercise a strict supervision over the copying clerks, as is the case in the civil courts.

ROZNÁMCHA-I-QAISARI, 15th April, 1903.

Abuse of section 35 of the new Revenue Act by Tahsildars.

12. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th April, says that under section 35 of the new Revenue Act of the United Provinces, the Tahsíldar, on receiving intimation of a transfer of land, should make the mutation of names, if there is no contest, or otherwise refer the matter to the Collector, who after making a summary inquiry regarding possession will pass such orders as he deems fit. But corrupt officials (tahsíldars) keep cases pending before them for months, under the pretence of making enquiries, and themselves decide them, in their capacity of Assistant Collectors of the 2nd class, in favour of the parties who pay them the largest bribe. A tahsíldar is not empowered, so far as the writer understands the present law, to decide such cases unless they have been transferred to his court for disposal. This irregularity in procedure has given rise to a general misconception among the people to the effect that under the new law, a tahsildar can put a party in possession of land in mutation cases, though the law does not empower the tahsíldar to do anything of the sort. He can give a person *cultivatory* possession only, but not a proprietary one. The higher authorities would do well to take steps to stop this irregularity of procedure and the consequent misconception of the law by the public.

ROZNÁMCHA-I-QAISARI, 15th April, 1903.

A suggestion regarding the location of the Pargana Officers in the proper parganas.

13. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th April, complains that under the present system the Pargana Officers, when engaged in the discharge of some special duty entrusted to them or when out in camp, during the cold weather, hold their courts far away from their headquarters, and that consequently suitors, especially of the cultivating classes, are greatly inconvenienced and have to neglect their fields for four or five days together. This system should certainly be modified. If a Sub-Divisional Officer has to attend to some special work in addition to his own duties, he should be posted to the very pargana where his special duty requires his presence. The adoption of some such plan would save rural litigants much unnecessary trouble and expense.

(b).—Police.

RAHBAR, 21st April, 1903.

Alleged entire absence of police at certain fairs lately held on the banks of the Ram Ganga in Moradabad.

14. The *Rahbar* (Moradabad), of the 21st April, complains that at the two bathing fairs held on the 12th and the 13th idem, respectively, on the banks of the Ram Ganga in Moradabad, when Hindus, both men and women, gathered together in large numbers, there was not a single policeman to be seen to keep order among the male and female bathers, or prevent thieves from robbing children of their ornaments. Surely the local authorities should see that proper police arrangements are made to keep order, and afford protection to the people on the occasion of such crowded fairs in future.

(c).—Finance and Taxation.

INDIAN PEOPLE, 17th April, 1903.

The *Indian People* on the Provincial Budget debate.

15. The *Indian People* (Allahabad), of the 17th April, says :—We cannot congratulate the non-official members of the local Legislative Council on their contribution to the "debate" on the Provincial Financial Statement The Hon'ble Munshi Madho Lal contented himself with pronouncing a benedictio

on the "very readable," "very lucid" and "very satisfactory" statement of Mr. Meston. We wonder if Munshi Madho Lal was so supremely satisfied with the condition of these Provinces, financially, economically and educationally, as to have found it superfluous to point out to Government the need of reform and progress in any direction. A little more vigilance and energy on his part should not surely weaken his position as an elected member. The Hon'ble Rai Nihal Chand believed for the nonce that silence was golden, and did not accordingly trouble himself with making a speech. The Hon'ble Pandit Madan Mohan Malaviya, whose first Budget speech had been looked forward to with considerable interest, unfortunately reached Lucknow too late to take part in the discussion. The only elected non-official member that was left was the Hon'ble Rai Sri Ram, and he made some useful suggestions on the subjects of Education, Provincial Contract, Agriculture and District Boards. By the way, why are the non-official members of the local Council so economical in their use of the right of interpellation? We are sorry to say it, but there is no use ignoring the fact that the non-official element in the local Council is very weak and badly needs strengthening.

This being so, it was inevitable that the Hon'ble Financial Secretary should have found it "a pleasant and a very easy task to reply to the speeches we have just heard." We must confess our inability to follow Mr. Meston's arguments on the material prosperity of the people. For whatever purpose it might be that the State collects its taxes, does not matter much. The only true test of the material condition of the people, as we understand it, is whether the people have enough left for healthful existence after meeting the State dues. We do not go so far as to demand for the masses all the requisites of a civilised existence. Lord Curzon said that for the vast bulk of the community the Government could not do more than provide for the satisfaction of hunger. Accepting this low test for the purposes of our argument, we ask if the millions in the keeping of His Honour Sir James LaTouche are able to fully satisfy their hunger. Have their wages risen proportionately with the prices of food grains? In 1861 (a famine year for the N.-W. P.) jowar was selling in the North-Western Provinces at 52lbs. per rupee and in Oudh at 74lbs., but in 1901 it rose to 34lbs. and 44 lbs. respectively. Bajra rose from 49 lbs. and 59 lbs. to 36 lbs. and 40 lbs., while ragi rose from 51 lbs. in the former in 1886 to 44lbs. and from 54 lbs. in Oudh in 1871 to 52 lbs. in 1901. On the other hand, the wages of an able-bodied agricultural labourer in the North-Western Provinces rose from Rs. 3·87 per mensem in 1873 to only Rs. 3·94 to Rs. 4·43 in 1901, and in Oudh the movement was from Rs. 3·5 to Rs. 2·57 to Rs. 3·58. Is it not a cruel mockery, then, to play with figures and speak of material prosperity? But this is the pleasant occupation of Mr. Meston and the other Anglo-Indian officials.

It is rather surprising that Sir James LaTouche should have referred to the expenditure of four lakhs on plague as "large." The dimensions of the epidemic are appalling and growing more so day after day. Both in the intensity of its virulence and in the area of its invasion the fell epidemic is becoming increasingly uncontrollable. The only remedies that experience has proved to be comparatively effective are costly in their nature, and if sanitary reform is to be vigorously pushed through four lakhs is as nothing proportionately to the needs of the situation. Local and Municipal Boards have grim poverty staring them in the face always, and help from the Provincial funds cannot be overdone. We should have preferred, therefore, an allotment of a larger sum to this head of oppressive present importance. The Lieutenant-Governor briefly referred to his educational policy, on which we have something to say elsewhere. The other subjects he alluded to are irrigation, civil works, water supply, and an increase in the pay of the civil and revenue establishments. A certain want of clear-sighted, energetic activity would seem to be the chief feature of the present administration.

The Hon'ble Mr. Meston's speech on the Provincial Budget.

16. The *Indian People* (Lucknow), of the 17th April, says —Like Sir Edward Law, the Hon'ble Mr. Meston, the Financial Secretary to the local Government, found himself unable to make his estimates of revenue and expenditure accurate or nearly accurate. But unlike Sir Edward Law, he had an excuse for his inability to do so. "The forecasts should have been closer than this," he

INDIAN PEOPLE, 17th April, 1903.

says in his Financial Statement, "but the local Government has no immediate control over the revised estimates, and the Council may remember that I expressed our inability last year to locate a saving of two lakhs which the Government of India had assumed in our accounts." We believe the excuse is a legitimate one and do not think the local Financial Secretary should be blamed for his inaccurate estimates. The year that closed with the 31st March last was, Mr. Meston holds, a favourable one for our finances. "The harvests were good, trade was active, prices eased off to some degree and the dry winter of 1901-1902 led to a much larger demand for irrigation than had been looked for when the budget was framed." Among the heads of revenue that showed an increase was excise. On this point Mr. Meston says: "The continued agricultural prosperity has raised the excise revenue to the highest figure yet reached, 83 lakhs, against the original estimate of 74 lakhs." In estimating a still larger revenue from this source in the current year the Hon'ble Financial Secretary says: "The great advance in excise is a justifiable assumption from the steady growth of the revenue from this source in the recent years of prosperity. The actual receipts were 69 lakhs in 1900-1901 and 74 lakhs in 1901-1902; we expect that last year yielded about 83 lakhs, and we consequently continue the progression and budget for 87 lakhs this year. "The increase in receipts," Mr. Meston adds, "does not mean a corresponding increase in consumption: there has been a steady enhancement of duties, which is still going on, and the great demand for liquor on the special occasions of the *Holi* and the brief marriage season can hardly be taken as indicative of any general decline in the people's standard of temperance." We must say that we are not at all satisfied with Mr. Meston's explanation. Although, as he says, the increase in revenue does not necessarily mean a corresponding increase in consumption, still it does indicate an undoubted increase in drunkenness, which is a most regrettable thing. It is wrong to assume an advance in the material condition of the people from increased excise receipts, for this indicates that the people are drinking more but not that they are becoming richer. It is wrong to conclude that their capacity to spend on liquors is now greater than before, for the excise policy of Government unhappily places too many temptations in their way, and despite their poverty they would spend away what little they might have on liquor. We have nothing to show that, after satisfying the demands of the legitimate drinker, Government has placed reasonable restrictions on the drinking propensities of the people. The memorandum published in a recent number of the *United Provinces Gazette* on the food supply of these Provinces shows that if the people fully satisfy their hunger, only half a day's surplus food is left in the Provinces every year after export. The latest tables of prices current and wages for these Provinces prove that the able-bodied argicultural labourer has not the wherewithal to get two full meals a day. It is idle in these circumstances to talk of agricultural prosperity, as Mr. Meston does at some length; and to force drink on a semi-starved race for purposes of Government revenue constitutes a double wrong. There is further, as the Hon'ble Rai Sri Ram reminded the Government in his speech on the Budget debate, not merely a material, but a moral side to the question, and it is at least as much the duty of the State to safeguard the moral tone of the community as to protect its own revenues.

Of the 13 lakhs of special grants made by the Government of India, we are told that the five lakhs for education was almost fully utilised, the latest distribution list showing Rs. 3,23,000, as made over to District Boards for primary education and inspection; Rs. 48,000 as spent on hostels and extra grants-in-aid; Rs. 29,000 on female education; and Rs. 1,00,000 on Normal Schools (buildings and establishments). There is a small decrease, which Mr. Meston says, is only "illusory" in the expenditure on education this year. Indeed, Mr. Meston thinks that "the true change in the educational allotments is a slight increase of expenditure." The Director of Public Instruction is given a Personal Assistant, the Muir Central and Thomason Engineering Colleges receive small extra grants, and there is a rise in the grant-in-aid budget. The United Provinces are the most backward tract of the whole country in education, and a large and progressive growth of the charges on education in all its grades is absolutely essential for their moral and material advancement. We have no hesitation in saying that the sums provided for expenditure on education are a mere fleabite compared with what ought to be spent

thereon, and it must be owned that we are considerably disappointed at the apparent absence of an active desire on the part of Government to promote education with energy and promptitude. The attitude of Sir James LaTouche towards higher education is not a little disquieting. We however trust that no departure will be made or permitted from the policy enunciated by Lord Curzon that the State should and will by no means withdraw from that field. Sir James LaTouche may be reminded of the wise observation of Mr. Chamberlain, that the progress of a country depends more on the spread of higher education than on mere elementary instruction.

On the subject of the Provincial Contract, the Financial Secretary says:—"The revision of our contract has again been postponed; we are again meeting our necessities by drawing upon our balances; and we have again been compelled to calculate with minute care the minimum revenue which is essential for the due administration of the Provinces. The result confirms the claim which has been made both here, and in our behalf in the Imperial Council, that the United Provinces are entitled to a clear income of four crores a year." These Provinces have fared the hardest of all the Provinces under the existing contract, and without the annual additional grants given by the Supreme Government, it would simply be impossible to carry on the administration. Even these additional grants, while we are of course thankful for small mercies, must be said to be not sufficiently large, and much needed domestic reforms in different directions have all to be put off for want of funds. Sir Antony MacDonnell said several years ago that "the claims of education are substantial and cannot be overlooked" and that "there is no department of the public service which calls for the expenditure of public funds more than" the Police Department. "Briefly put," Sir Antony said in substance, "the result of our financial experience is that we cannot administer this Province for 320 lakhs. The bargain made on the last occasion was no doubt fair and equitable under the circumstances of that time, but the province has advanced since then with rapid strides; it requires a better judicial establishment, a better-paid police, a more liberal expenditure on the educational programme, and a fuller measure of Local Government. There is no department of our Government at the present time which does not suffer from want of money and which would not be improved by an improvement in the finances." Since these words were uttered, the needs of these Provinces have become more clamant. The effects of the terrible famine of 1896-7 are still felt; the ravages of the plague year after year necessitate the carrying out of large and expensive schemes of sanitary reform without a day's avoidable delay; the recommendations of the Police Commission will, as Mr. Meston said, entail increased expenditure on the Police; the claims of education,—education higher, secondary, primary, technical and female,—are more urgent than ever and will grow in urgency; the financial position of District Boards and Municipalities needs to be strengthened. Occasional doles from the Supreme Government will not do, and an equitable and generous Provincial contract is imperative. We await the terms of the forthcoming contract with anxious interest and at the same time with hopeful confidence.

(d).—Municipal and Cantonment Affairs.

Government Resolution on the reports of Municipalities in the United Provinces.

17. The *Express* (Lucknow), of the 16th April, says:—The attitude of the present Lieutenant-Governor of these Provinces towards municipal institutions is most sympathetic. Sir James Digges LaTouche fully appreciates the manifold difficulties in the path of municipal reform and progress, and is prepared to make due allowances for them. In the Government resolution reviewing the annual administration reports of the municipalities in these Provinces it is recorded that "the Government has observed with much pleasure a general advance in the efficiency of municipal work. The Boards are showing more interest in their business, more initiative and more foresight. The administration is moving on to broader and less selfish lines and the more educated classes in the towns are showing a truer appreciation of civic responsibility." These appreciative and encouraging remarks of Government will, we believe, infuse additional zeal into those who are bearing the heat and brunt of civic work, often at considerable sacrifice. When a man finds his labour appreciated, he is encouraged to continue the work with renewed vigour. The Government resolution will, therefore, furnish the

EXPRESS, 16th April, 1908.

strongest incentive to exertion to those who are already engaged in municipal work in the cities of the United Provinces, and will also induce others to come forward to take their proper share of such work.

BHÁRAT JIWAN, 20th April, 1903.

Unsatisfactory condition of a certain road at Benares.

18. The *Bhárat Jiwan* (Benares), of the 20th April, complains that the road leading from the *Rájghát* railway station to the city of Benares is in a most unsatisfactory condition, having become quite out of repair.

(e).—Education.

ADVOCATE, 23rd April, 1903.

Encouragement of primary education at Lucknow.

19. The *Advocate* (Lucknow), of the 23rd April, observes :—Sir James LaTouche's Government has earned the thanks of the local community by very generously coming forward to relieve the Husainabad Endowment from the charges of the maintenance of the Victoria Park. The burden has been transferred to the Nazúl Department, whose savings were hitherto unjustly credited to the Provincial funds. This has been done to enable the Husainabad Trustees to devote their savings to the educational needs of the poorer classes of Lucknow. The trustees have already opened two more branch schools and are about to take up the construction of a commodious school building close to the Wasika and Nazul offices. We wish Sir James had prevailed upon the Trustees to give up the idea of erecting the building of the school on Trust land, and consult the convenience of students of tender age that would, in large numbers, flock to the proposed free school from all quarters of the city, by putting up the building close to the site where the new Kotwali is being constructed, or, if more open ground is required, to have it on the land opposite to the Lady Kinnaird's Hospital on the Shahmina ground. Let what might be the site of the school, an expenditure of Rs. 12,000 a year on primary education of poor boys in Lucknow will be valuable indeed. But Sir James has established still greater claims upon our gratefulness by adding another sum of Rs. 12,000 towards the same object from another Trust, which has been the subject of much litigation since the death of its Trustee.

(f).—Agriculture and questions affecting the land.

INDIAN PEOPLE, 17th April, 1903.

Lord Curzon's opinion regarding the prevention of famine.

20. The *Indian People* (Allahabad), of the 17th April, says:—Lord Curzon's statement that to try to prevent the occurrence of famine in India is to try "to wrest the keys of the Universe from the hands of the Almighty," is inconsistent with his declaration of faith in his Durbar speech that there is no problem of labour or subsistence which it is not in the power of statesmanship to solve. We prefer to rest our faith on the latter. If Lord Curzon has after four years of Indian experience not learnt to distinguish famine from drought—but we need not argue on this hypothesis as it is impossible for a statesman of his intellectual caliber to commit this absurdity—then it follows that what Indian reformers demand of the Government of India is to adopt measures to prevent drought from deepening into famine. Is there never failure of the seasonal rains in Western countries? Yet we do not hear of famines there. Is there no failure of rain in Bengal? Yet that fortunate province is not devastated by recurring famines unlike other parts of the country. The cry of despair may fittingly be uttered by an imbecile ruler, but is utterly unworthy of Lord Curzon, the Viceroy endowed with courage and sympathy. At all events, His Excellency may without impropriety concede the benefit of the doubt to those who believe otherwise and order the economic inquiry demanded by the Famine Union to satisfy himself and his critics that famine prevention is or is not possible, as the results of the inquiry may point.

INDIAN PEOPLE, 17th April, 1903.

Lord Curzon's remarks on Agricultural Banks.

21. The *Indian People* (Allahabad), of the 17th April, says :—Lord Curzon's remarks on the subject of Agricultural Banks we must own to be deeply disappointing. As if absolutely untaught by experience, His Excellency talks of proposals and counter-proposals and difficulties, and says that these last must be met before the banks can be started. This is like saying that one must not go to the water before one knows swimming. It has been repeatedly shown

by knowing men that practical exeprience is the only solvent of the difficulties that crop up at every turn. The conditions and needs of different localities and different parts of the country demand separate treatment, and to hope to perfect in theory a code of operations that would be of universal application is futile. It is not thus that the successful working of these banks has been achieved in other countries. Even the method of work adopted in these Provinces by the late Lieutenant-Governor was opposed to the policy of delay pursued by Lord Curzon. The banks established in different centres at the instance of the Right Hon'ble Sir Antony MacDonnell, have worked remarkably well and those for whom they are intended, have availed themselves of them to as full an extent as was practicable in the circumstances. The unnecessary delay in pushing forward this project is the more to be deprecated in that a species of land legislation is being enacted in province after province which makes agricultural banks necessary for the very existence of the ryot. The immobility of Government does not accordingly admit of justification.

(g).—General.

22. The English *Hindosthán* (Kalakankar), of the 22nd April, says :— We regret that occasion has arisen for the following notice in General Orders :—" A case having recently occurred of a soldier, when out shooting, mistaking the head of a native working in the fields for an animal, and thereupon shooting him dead, the Commander-in-Chief directs that the occurrence be made generally known, and that all Commanding Officers warn their men never to shoot when in doubt as to what the object is."

HINDOSTHÁN, 22nd April, 1903.

Issue of a General Order warning soldiers not to shoot at an object unless they know what the object is.

23. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th April, states, in its supplement, that there is a certain Eurasian officer in the Office of the Board of Revenue, United Provinces, at Allahabad, who is very uncivil and freely abuses his subordinates to the great annoyance and disgust of the latter. It is a great pity that in any of the four head office buildings at Allahabad there should be found officers so wanting in good manners that they should call their assistants names and also ill-treat them in other ways.

ROZNÁMCHA-I-QAISARI, 15th April, 1903.

A Eurasian officer in the Office of the Board of Revenue, Allahabad, accused of abusing clerks in that Office.

24. The *Bhárat Jiwan* (Benares), of the 20th April, publishes a copy of a circular letter, dated 20th March, 1903, which the Director-General of Telegraphs has addressed to the Divisional Superintendents of his Department, requesting them to take early steps with a view to obtaining candidates fit to be trained as signallers, Europeans or Eurasians being taken in for the present, the proportion of natives to non-natives at present employed in the signalling establishment being much in excess of the percentage approved by Government. Before natives have had time to recover from the most painful shock they received from the news that the Railway Conference, lately held at Delhi, had recommended a larger employment of Europeans and Eurasians in the various branches of the Railway Department, they are greeted with more disquieting news, seriously affecting their means of livelihood in another direction. Is it just and fair that natives should be sought to be turned out of all public departments one by one ? India, which was once reputed to be a rich and brave country, has lost all her fame, and her children are now dependent on foreigners for their very subsistence. The rulers of India should therefore be moved to pity her fallen and helpless children whose destinies Providence has placed in their hands, and refrain from adopting any measures calculated to injure them.

BHÁRAT JIWAN, 20th April, 1903.

Protest against a circular letter of the Director-General of Telegraphs ordering his subordinate officers to train only Europeans and Eurasians as telegraph signallers in future.

25. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th April, complains that a Sub-Inspector and a Head Constable of Police recently came to the editor's office with an order from the District Superintendent of Police to enquire into his character and social position. The law relating to newspapers does not empower the authorities to make such enquiries which are calculated to cast a slur on the character of the editor. Have such enquiries been made regarding the editors of other native and Anglo-Indian newspapers also ? Was this proceeding adopted

ROZNÁMCHA-I-QAISARI, 15th April, 1903.

The *Roznámcha-i-Qaisari* resenting an enquiry recently made into his character and social position by the police.

in respect of the editor of the *Roznámcha* with a view to intimidating and preventing him from exposing local Government officials? This practice will necessarily tend to deter editors from publishing complaints and to prevent Government from receiving information regarding the true state of things in the country, and the Viceroy would do well to take a note of this.

BHARAT JIWAN, 20th April, 1903.

A suggestion to grant a pension to the widow of a certain Plague Doctor in Basti.

26. The *Bhárat Jiwan* (Benares), of the 20th April, is glad to learn that a recommendation is made to the Local Government for granting a pension to the widow of Dr. Saldanha, the Municipal Health Officer at Benares, who has fallen a victim to plague, and expresses a hope that a similar concession will be made in favour of the widow of Dr. Ohdedar also, who has died on plague duty at Basti.

HINDOSTHAN, 17th April, 1903.

Formation of a Joint Stock Company in America to develope agriculture, industries and technical education in India.

27. The English *Hindosthán* (Kalakankar), of the 17th April, says:—The *Patrika* states that a company is being formed in America with a capital of four crores of rupees to develope agriculture, industries, and technical education in India. Improved methods will be adopted and American agricultural machinery introduced. It is expected the Company will prove a financial success, and it is said that Lord Curzon approves of it. It is to be hoped that the Company will start some irrigation schemes.

AWÁZAH-I-KHALQ, 16th April, 1903.

A suggestion for fixing uniform weights and measures for India.

28. The *Awázah-i-Khalq* (Benares), of the 16th April, complains that different weights and measures are used in different parts of India to the great inconvenience, and even loss of the people. Uniform weights and measures should be used throughout the country, and any traders who use other than the standard weights and measures as fixed by Government should be liable to punishment. Lord Curzon will do well to inaugurate this needed reform.

HINDOSTHAN, 20th April, 1903.

Practice of throwing dead bodies into rivers.

29. The English *Hindosthán* (Kalakankar), of the 20th April, says:—The most pernicious practice of throwing dead bodies into rivers and rivulets has created another evil which is not less injurious than the former one. No sooner a dead body is thrown in than domes or sweepers hunt it for miles in order to rifle clothes and ornaments from the corpse. They sell all what they thus get at various *Gudari Bazars* held in towns. The poor people gladly buy and use them for their own purposes. The evil does not confine itself to the Hindus only. There are Faqirs who get *chaders* and other clothes when a Mahomedan dies. They use those clothes as well as sell them to the public. The *Gudari Bazars*, which are daily held in large cities and towns, are the centres of the sale of such cheap articles which belong to the dead bodies or to such poor persons who die without any guardian, and so are sold by auction to the petty dealers. This most objectionable practice of selling the clothes and other articles of funeral ceremonies very likely causes the spread of contagious or infectious diseases among the public, and therefore it is necessary to burn all the articles instead of allowing Domes and faqirs to get hold of them.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

BHARAT JIWAN, 20th April, 1903.

Grievances of railway native passengers.

30. The *Bhárát Jiwan* (Benares), of the 20th April, referring to the large extensions which Lord Curzon has made in the railway in India during his four years, observes that, had His Lordship devoted only a fraction of his zeal for railway extensions to promoting the comforts of native passengers, he would have filled the hearts of the people with infinite joy and gratitude. However, it is to be hoped that when the report of the Railway Commission comes to be considered by the Government of India, due attention will be paid to the grievances of native passengers.

VII.—Post Office.

31. The *Awázah-i-Khalq* (Benares), of the 16th April, complains that the majority of the village post offices are manned by very incompetent men, who perform their duties most unsatisfactorily. This is certainly due to no other cause than the low salaries paid to village Postmasters. A new post-office has recently been opened at Aunrihar, tahsil Saidpur, district Gházipur, and put in charge of a young lad who even does not know what to do with a letter wrongly sent to his post-office. He cannot decipher many of the addresses on letters, &c., correctly, and the result is that several letters are never delivered to addressees.

Awázah-i-Khalq, 16th April, 1903.

A complaint regarding the incompetency of the Post Master at Aunrihar in the Ghazipur district.

VIII.—Native Societies and Religious and Social Matters.

32. *Al Bashir* (Etáwah), of the 14th April, states that Kaimganj in the Farrukhabad district is mainly inhabited by Pathan Musalmans, the Hindu residents being few and far between, and that the *Ramlila* was never celebrated there. One Baba Gharib Das, a *sadhu* (mendicant or saint) has been trying since last year to start a Ramlila celebration at Kaimganj, but the District Magistrate, fearing lest the Pathans should take offence at the innovation, rejected the application of the Hindus to hold the celebration. Certain Hindu newspapers have therefore expressed dissatisfaction at this order of the District Magistrate; but they are prejudiced, otherwise, remembering that cow-killing is not permitted at Hathras and some other towns on the occasion of the *Bakrid*, on the ground of there being no precedent for it, they should have kept quiet over the Kaimganj affair. The local authorities wisely go by custom, and newspapers are not justified in resenting their action in the matter.

Al Bashir, 14th April, 1903.

Rejection of the application of Hindus to hold the Ramlila at Kaimganj in the Farrukhabad district.

IX.—Miscellaneous.

Nil.

Allahabad:
The 28th April 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces of Agra and Oudh.

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I.—Politics.

(a).—Foreign.

Aligarh Institute Gazette, 25th April, 1903.

Opposition of the British Government to the Baghdad Railway Scheme.

1. The *Aligarh Institute Gazette*, of the 25th April, says that it appears from recent London telegrams that the Hon'ble Mr. Balfour announced in Parliament that the British Government had no intention of taking a part in the Baghdad Railway Scheme, and that the British Press approves of this attitude. Then it is clear that the Sultan will receive no help from England in this matter. Great difficulty will be experienced in the execution of the scheme inasmuch as the railway will have to pass through, or rather should have a terminus in, Kroweit which is under British influence. Apart from politicial considerations, it is highly disagreeable to the Government and the public in England that the affairs of the projected railway are under the control of Germany to such a large extent. The readers of the *Aligarh Institute Gazette* will learn with regret that the British Government has taken such a long time to express its opinion and that the opinion is hostile to the railway scheme.

(b).—Home.

Prayág Samáchár, 25th April, 1903.

Asiatics in South Africa.

2. The *Prayág Samáchár* (Allahabad), of the 25th April, says that the Transvaal Government has decided to enforce the law relating to Asiatics. That is, Asiatics will be allowed to carry on trade in some fixed quarters of each town, but not to visit other quarters. In that case the law will not be applicable to civilised and educated Asiatics. The editor has always been opposed to such invidious distinctions. It is due to the ill-luck of black Asiatics that even the change of Government in South Africa has not led to the redress of their grievances. Hundreds of requests have been made, but they have been as mere cries in the wilderness.

Indian People, 24th April, 1903.

A Political Association for the United Provinces.

3. The *Indian People* (Allahabad), of the 24th April, says :—We are glad that there is every prospect of the proposed political association for these Provinces being a *fait accompli* at an early date. It has been agreed among the leading Indian citizens of Allahabad and Lucknow that the want of such an association is keenly felt at every step by our public workers, and that the sooner the want is supplied the better. As our esteemed contemporary of the *Advocate* pointed out, it is advisable that what scanty resources are available, should be devoted to making one association an active living body, and that for sometime to come at all events we should not dissipate our little energies in trying to have subordinate organisations in the mofussil centres. The lines on which the association should be worked have been very nearly settled too. In more directions than one are there signs of a reawakening in these backward Provinces, and this in itself is decidedly encouraging. Never was there greater need of ceaseless patriotic activity on the part of educated Indians.

II.—Afghanistan and Trans-Frontier.

Oudh Punch, 23rd April, 1903.

A humorous description of the Colonel Yate incident.

4. The *Oudh Punch* (Lucknow), of the 23rd April, in an article, headed "a cowed cat," says that there was once a quarrel between dogs and cats. An amicable settlement was ultimately arrived at between the parties to the effect that no member of either party should, on any account, enter the other's hunting-ground or jurisdiction without obtaining previous permission. This arrangement worked satisfactorily and without disturbance for a long time till it came about that one of the cats happened, in the course of his ramblings, to trespass into the jurisdiction of the dogs, who at once took him a prisoner refusing to release him until they were ordered to do so by their king. The cat was highly indignant and said that he belonged to the race of the lion, but all to no purpose. The dogs expressed their inability to release him without the order of their king.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

5. The *Bhárat Jiwan* (Benares), of the 27th April, observes that the Tsar of Russia has introduced several reforms for the benefit of his subjects, one of the reforms being the abolition of the chaukidara tax. It is beyond the shadow of a doubt that the chaukidara tax presses hard on the rural population. Would the Police Commission follow suit and recommend the abolition of the tax in question ?

Bhárat Jiwan, 27th April, 1903.

A suggestion for the abolition of the chaukidara tax.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

6. The *Advocate* (Lucknow), of the 26th April, says :—The revision of the schedule of the octori duty levied by the municipalities of these provinces has, we think, been unfair to the poorer classes. The bulk of the tax used to come from the poorer classes, every conceivable article consumed by them being taxed; but the better classes too were not spared. Now in the revision, while the duty on necessaries has been increased, that on luxuries reduced. The Oilman's stores which yielded a good income, as also many other imported articles, escape with little taxation, with the result that, speaking of Lucknow, we find that the duty on all firms dealing in English and imported articles has to be revised and reduced. The burden of taxation on the poor man is very heavy compared to his income, and it is he whose wants are least attended to. As if this was not enough, the military authorities have succeeded in inducing the Local Government to insist on the municipalities that they should in future give a greater share of the octroi duties to the Cantonment funds, and must count the soldier population to be so many tax-paying units. It has been contended that the soldier consumes more dutiable articles than an average citizen and he spends all his pocket-money on tobacco and edibles. We are no judge of the manner how a soldier spends his pocket-money, but we know that the greater portion of his pocket-money goes for drinks or for purchase of articles which pay less duty compared to what is paid for articles used by the average citizen. Both in Meerut and Lucknow, which possess large Cantonments, the duties have been revised with the result that a big slice will be taken away from the income of these municipalities. Lucknow used to give Rs. 6,000 to the Cantonment Committee, which was suddenly raised to Rs. 9,000, and now under the new rules laid down by the Government it will rise to Rs. 33,000! Thus a big slice will be taken away from the income of the city, with the result that either sanitation will suffer or some new tax will be imposed. We do not grudge the special solicitude shown by the Government for the soldier, but we do object to the arbitrary manner in which the fact is established that on an average the soldier pays greater duty than the citizen, in spite of the fact that his provisions, being supplied at the cost of the Government, are free from Municipal taxation. Already the poor classes in the city pay much more than what they get in return; let them not be further made to supply funds for the upkeep and better sanitation of Cantonments. The Imperial Government should look to the sanitation of the Cantonments. The neighbourhood of big cantonments to the large cities should not be made a source of loss of funds to them. In the matter of Water-Works, the Municipalities made the investment, and the Cantonment Committees enjoy the blessings of filtered water on payment of a fixed amount. The Cantonments want to have the luxury of

Advocate, 26th April, 1903.

***Advocate* on the cantonment share of the octroi duty.**

electric fans and light; they cannot have these on their own account. The city shall take the initiative and thus enable them to have the use of electric power at a cheap cost: the Municipality has to make the collection of duty and put itself to trouble in making heavy refunds to Government contractors; but the Cantonment authorities are to enjoy the benefits and that without making any sacrifice. We beg to suggest that if the Government has been pleased to instruct the Municipalities to pay a larger share of their octroi incomes to the Cantonments, it should in all fairness authorize the municipal Boards to tax all articles supplied to the military authorities by the contractors. The Imperial Exchequer ought not to mind a little increase in the contractors' bills on account of the duty levied on their supplies. This is in the interest of better sanitation of municipalities, upon the proper upkeep of which depends the safety of Cantonments from the inroads of epidemic diseases.

PRAYÁG SAMÁCHÁR, 18th April, 1903.

Protest against the imposition of a house-tax by the Municipal Board at Allahabad.

7. The *Prayág Samáchár* (Allahabad), of the 18th April, states that a public meeting was recently held in the Bengali School at Allahabad to protest against the house-tax which the local Municipal Board has resolved to impose at the rate of 4½ per cent. (on the annual rental value of houses). Allahabad is not a centre of trade, and its residents mostly live by service, so that they are not able to put up with this continual taxation. The residents already pay octroi, horse-tax, carriage-tax and water-tax to the Municipal Board, which press hard on them, so that any fresh burden imposed on them will simply be unbearable, especially at this time of the year after the people have suffered so much from famine and plague. Moreover, it is very strange that while the Government of India has sought to afford relief to the people by reducing the salt duty and the income tax, the Local Municipal Board should consider it expedient to levy a fresh impost on the already heavily taxed residents of Allahabad, and thereby break their backs! It is to be hoped that the Board will give favourable consideration to the memorial which the meeting referred to above has sent to it, protesting against the imposition of the proposed house-tax.

NASIM-I-AGRA, 30th April, 1903.

A complaint regarding the supply of water at Agra.

8. The *Nasim-i-Agra*, of the 30th April, complains that lately the arrangements for the supply of water at Agra have not been very satisfactory. People resort to the pumps for water in vain. At Allahabad the water-rate is smaller and water is always available during the day and night. It is to be hoped that the Commissioner will interest himself in the subject and arrange for a constant supply of water at least during the hot weather.

(e).—Education.

ADVOCATE, 26th April, 1903.

The threatened abolition of the Bareilly College.

9. The *Advocate* (Lucknow), of the 26th April, observes:—We learn from Bareilly that the Director of Public Instruction has, through the Principal of the College, informed the Trustees that after the long vacation the institution for want of funds will cease to exist, and that the funds collected from the public and placed in the hands of the Trustees will be devoted to the construction of a hostel to be attached to the Muir Central College. A Committee of the Trustees was held to consider the ways and means in order to avert the abolition of the college, and it was resolved that the Education Department should be asked to allow two years more to enable the leading citizens to make one more attempt to collect funds. The abolition of the Bareilly College which has been doing so much useful work will be discreditable both to the public spirit of the people of Rohilkhand and to the Government. It is true that the influential people in Bareilly and neighbouring districts promised to share in the maintenance charges of the college, and that they, let it be said to their discredit, have failed to carry out their promise. But have not the people of Rohilkhand a right to expect from the State a fair share of the expenditure on their higher education? The Finances of the Local Government have improved. The Provincial balance cannot be better utilised than in saving this useful institution from extinction. We hope the Director of Public Instruction will grant more time to the leading citizens of Bareilly to make an honest effort to retrieve their plighted word.

10. The *Asr-i-Jadid* (Meerut), for April, thanking Lord Curzon for the reduction he has been pleased to make in the salt and the income taxes, observes that the relief given in the matter of the salt tax is too small. The salt duty should have been reduced at least by 30 per cent. The tuition fee levied in the primary classes in schools, while bringing only a small sum into the public coffers, presses very hard on the poorer classes, and often handicaps them in giving education to their children. The writer therefore hopes that Lord Curzon will take the opportunity in future to abolish the tuition fees for the primary classes.

ASR-I-JADID, April, 1903.

A suggestion for the abolition of tuition fees for the primary classes in schools.

(f).—Agriculture and questions affecting the land.

11. The English *Hindosthán* (Kalakankar), of the 29th April, says :—We see from the *Pioneer* that the Bengal Agricultural Department under Mr. Lyon has started village Banks, about forty in number, on the lines of the Banks established in these Provinces, and we agree with the *Pioneer* that the zamíndárs and other landed proprietors should finance these Banks and thus benefit themselves along with their tenants. The *Pioneer* is quite right in saying that the official quarter of the English Government, like Mr. T. A. H. Way, which is in the confidence of the opulent people hoarding their money underground, should be encouraged to launch their money-lending propensities in this direction, so as to save their poor tenants from the clutches of the blood-sucking money-lenders desirous of a pound of flesh, the Shylocks of India. Nevertheless, our contemporary is wrong to ask the missionaries, and especially the Italian ones in whose country the practice exists, to encourage the Indian people to support this movement, because the majority of the wealthy people of India who hoard their wealth and bury their riches underground are chiefly the ignorant Hindus and Muhammadans, but not the Christians. But before all this is done, our Government ought to step in with its helping hand and exempt the poor tenants and village banks from paying the penalty of the stamp-paper. Why, if the second lord of the land is asked to help the children of the soil by advancing them money, then is there any justification for the first lord of the country, the Government, to keep aloof from this movement and sacrifice nothing? It is very fine to say that –yes, so and so do establish village banks in your estates, do help your tenants and Government will be very much pleased with you ; but we want Government to put its shoulders to the wheel like us, *viz.*, exempt all the transactions of the village banks from the stamp duty, debar all the fee-takers, barristers, vakíls and mukhtars, &c., &c., from having anything to do with the cases occurring between the banks and the tenants ; encourage the decision of the *punchayat* in such cases, and exempt the bonds and receipts from stamp duties : then the village bank system will prosper.

HINDOSTHÁN 29th April, 1903.

The *Hindosthán* on Agricultural Banks.

12. The *Nasim-i-Agra*, of the 30th April, contends that scarcity of grain in this country is chiefly due to the wholesale slaughter of cattle which are so very necessary for carrying on agriculture. Government has been providing canals, tanks and wells for irrigation purposes, but the scarcity of cattle neutralizes the advantages derived from them. Clarified butter sold at Rs. 2-10-0 a maund in the time of Akbar, and at Rs. 10 a maund in 1857, but now a rupee fetches only a seer or a seer and a quarter. Under these circumstances Government should prohibit the slaughter of cattle.

NASIM I-AGRA, 30th April, 1903.

A suggestion for the prohibition of slaughter of cattle.

(g).—General.

13. The *Prayág Samáchár* (Allahabad), of the 18th April, says that Lord Curzon lately asserted that India had made progress under British rule in the past, and expressed strong hopes that she would continue to make advancement in the directions of education, indigenous industries, &c., in future. But the editor sees no indications bearing out His Lordship's utterance. Why, during the last 150 years of British rule, India has, instead of making progress, declined. The various Commissions which His Lordship himself appointed for making enquiries into certain administrative affairs during the last four years, have borne no useful

PRAYÁG SAMÁCHÁR, 18th April, 1903.

Lord Curzon's views regarding the condition of India.

results yet. The Viceroy has also remarked that he has found that the people of India do not, as a rule, like any enquiries to be made. But His Excellency should understand that the Indians can only approve of a thing that is conducive to their good. The Indian Famine Union lately recommended that a famine enquiry should be made on certain lines, (which was likely to be useful), but His Excellency vetoed it on various grounds. Let His Excellency adopt any measures to relieve "our" distress, and then see if "we" do not approve of them, and are not grateful to him.

PRAYÁG SAMÁCHÁR, 18th April, 1903.

Growing impoverishment of the people and increase of the land revenue.

14. The *Prayág Samáchár* of the 18th April, observes that the natives of India expected an improvement in their condition under British rule, but that nothing of the sort has taken place. On the other hand, the wealth of the country is constantly being drained off to England; the incomes of the people are falling off, and they are getting more and more involved in debt, a large number of people are starving or putting up with insufficient quantities of food, daily; the necessaries of life are becoming dearer and dearer; on the failure of a single harvest myriads of men die for want of food; and so forth. But despite this state of things, the Government revenue continues to swell! What is the cause of this? Nothing but that the natives are utterly regardless of their circumstances, and continue to pay Government dues from fear of the authorities, even when they are starving, by selling off their dwelling-houses, &c.

ROHILKHAND GAZETTE, 16th and 24th April, 1903.

John Bull, and his attitude towards the natives of India in the matter of their employment in the various branches of the public service.

15. The *Rohilkhand Gazette* (Bareilly), in its joint issue of the 16th and 24th April, observes that though John Bull would seem to be upright and candid, there is a serious flaw in his character. He is close-fisted; and does not grant anybody's due without much wrangling. He, owing to his uprightness, would readily admit one's rights, and even considers it a sin not to pay his debts; but he makes all sorts of excuses when the time for payment arrives; and would maintain this attitude till he sees prospects of coming to blows. This habit of John Bull reminds the writer of a certain (unnamed) Raja who had several lakhs of rupees deposited in a Bank, but would not pay a debt. A warrant for arrest was ultimately issued against him, and he engag d a boat to escape to Chandernagore; but the vigilant creditor was at once on the spot and seized him by the leg, and he was paid down the money then and there. Similarly another man refused to deliver the money which a husband had given him for payment to his wife at home, until her neighbours assembled and forced him to do the same by throttling him. John Bull never denied the claims of the Irish people, but always deferred granting them. The Irishmen have, however, continued to urge their claims, and now holding John Bull by the neck make him satisfy them after the lapse of seven hundred years. The Indians hold a royal charter, and were given other promises for being (freely) employed on posts in the various Departments; but John Bull, as is his nature, has been putting off fulfilling them. If the Indians are wise, they should continue to clamour and dun John Bull. But they need not be unmannerly towards John Bull like the Irish who throttled him. The Irish were small in numbers, whereas the Indians are numerous; and hence if the latter simply take hold of John Bull's leg, it will do, and they will readily obtain redress. When John Bull excluded Indians from all responsible posts in the public service, his conscience pricked him, and he promised that all subordinate posts would be given to them. But when this rule too could not be observed, John Bull issued orders that Indians should be exclusively employed in the Postal Department. John Bull, however, coveted Postal appointments also, and Lord Lytton made the Railway Department an exclusive preserve for Indians. Endeavours are, it is alleged, now being made to turn Indians out of the Railway Department also!

PRAYÁG SAMÁCHÁR, 25th April, 1903.

Acquittal of Mr. Martin, Manager of the Sangramgarh Coal Mine, charged with killing a native.

16. The *Prayág Samáchár* (Allahabad), of the 25th April, says that Europeans who cause the death of natives are invariably let off or receive only nominal punishment. It is therefore no use commenting on such unfortunate cases. Lately Mr. Martin, the manager of the coal mine at Sangramgarh, was put on his trial for shooting a native dead; but he was honourably acquitted by the

Sessions Judge of Burdwan. The case is now engaging the attention of the Native press in Bengal.

17. The *Tafrih* (Lucknow), of the 28th April, referring to the outbreak of plague at Lucknow, says that if ten persons die of that fell disease, twenty give up the ghost from mere fright. This dread of plague has been created among the people by timid doctors who themselves are so afraid of the disease that they dare not approach the patient, much less touch him; and the result is that the patient's relatives and friends too shrink from tending him, he is therefore neither cared for nor given proper medicine. All praise and honour are, however, due to *hakims* (medical practitioners on the Muhammadan system) who have most readily and promptly volunteered their services in treating any plague patient without the least hesitation; and there is not the least doubt that if the patients were as well looked after by their friends as they were served by physicians, several hundreds of them would have been saved their lives. But how many persons are there who can afford to pay medical fees, &c.? If the authorities order the doctors attached to the various dispensaries and hospitals to treat the patients of their respective *muhallas* and give them medicine free, they will lay the public under a deep debt of gratitude; a special remuneration being of course given them for this additional duty. Should the present staff of medical men be found insufficient for the purpose, it may be temporarily increased. The muhalls of Hazratganj and Narhi, which are adjacent to the civil lines, are mostly inhabited by labouring classes among whom the plague has been found to rage fearfully. But the majority of the patients have died for want of proper treatment and care. The authorities will do well to direct Dr. Dwarka Das, who is in charge of the Hazratganj Civil Dispensary, to attend and treat poor patients in the two muhallas in question without taking any fee, and thereby drive out the disease and place the civil lines out of danger.

TAVRIH, 28th April, 1903.

Attitude of medical practitioners towards plague patients at Lucknow.

18. The *Urúj*, (Bijnor), of the 21st April, complains that the drivers of the hackney stage-coaches plying between Bijnor and Nagina treat their horses most cruelly. Last week the editor had occasion to travel in a coach At starting from Bijnor the coach had only six passengers, but the number increased to as many as 15 or 16 on the way, and the coachman continually whipped the horses throughout the journey who now dragged the vehicle with the greatest difficulty. On nearing Nagina the animals were quite exhausted and done up, and the coachman had *nolens volens* to remove some of the passengers. Lallu Mal, the Government licensee of the stage coach service, should certainly be called upon to warn his coachmen against taking in more passengers than the number fixed by the authorities. What is worse still is that the same horses which take the coach from Bijnor to Nagina have to take it back to Bijnor.

URÚJ, 21st April, 1903.

A complaint regarding the stage-coaches plying between Bijnor and Nagina.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

19. One Munshi Bakhtawar Singh, writing to the *Hindustáni* (Lucknow, of the 29th April, says that on the 7th idem he went to the Sháhjahánpur railway station to see the Hon'ble Rai Nihal Chand Bahadur off by the Panjab Mail at 9 P. M., and saw that while there were as many as 12 passengers already hustled together in a compartment of a third-class carriage, a ticket collector came, and, opening the door of the compartment in question, put in a few more passengers, though the inmates protested strongly that there was hardly standing room even for themselves. It is a great pity that while the Government of India has issued a circular strictly enjoining that not more than the fixed number of passengers should be seated in any compartment, under any circumstances, Railway ticket collectors and other officials should ignore it so egregiously! What is the use of issuing such circulars, when the Government is powerless to enforce them? Surely the Government should frame formal rules on the subject, appoint inspectors and empower the police to enforce these rules and see that they are not treated as a dead letter.

HINDUSTÁNI, 29th April, 1903.

Over-crowding of third class railway carriages.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Bhárat Jiwan, 27th April, 1903.

Ram Naumi festival at Kheri.

20. The *Bhárat Jiwan* (Benares), of the 27th April, says that the Hindus at Kheri are dissatisfied with a Deputy Collector and a Sub-Inspector of Police, and have filed a complaint before the Deputy Commissioner to the effect that the officials in question did not allow them to celebrate the *Ram Naumi* festival in utter disregard of his orders. To say nothing of European officials, even native officials are now to be found hurting the religious feelings of their countrymen. *O tempora! O mores!*

IX.—Miscellaneous.

Advocate, 30th April, 1903.

A reference book of every day use, *What's What*, on the tone of the Indian Press.

21. The *Advocate* (Lucknow), of the 30th April, says :—More keenness of apprehension and shrewd power of observation is shown in noticing the policy of papers owned and conducted by Indians. They are thus described : "The Indo-English and Vernacular papers are :—(*a*) absorbingly national : 'There is no land but one land, and that land is India' ; (*b*) loyally acceptive of British overrule, with a tendency, lately shown, to conclude that the backward condition of the people must be remedied by the British authorities, as they are held, owing to the economic system of rule, to be responsible for that backwardness ; (*c*) strongly non-Christian, believing that Hinduism and Moslemism have in them the regenerative qualities needed by the people (a small section of missionary-conducted papers excepted) ; (*d*) ready to accept the civilisation of the age, to (slowly) modify caste rules, but always with the view that the present day civilisation shall be manifested in India according to Indian channels. No question of its kind is of more interest than the attitude of the Indo-English and Vernacular Press in its desire to retain England as supreme ruler in India, and yet maintain Indian modes of thought, action and religious faith and observance." Nothing is more faithful than this characterisation of purely Indian journalism in a nutshell.

Allahabad :

The 5th May, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

1. The *Prayág Samáchár* (Allahabad), of the 2nd May, says that it would appear from a communication received from Delagoa Bay that the condition of Indians in the Transvaal is now somewhat better than before, and that Mr. Gandhi is visiting the different parts of that country with a view to moving Government to grant the same privileges to Indians which Englishmen enjoy there. All praise is due to Mr. Gandhi who has espoused the cause of Indian settlers in South Africa. If the British Government, which prides itself on its impartiality, and on making no invidious distinctions among its subjects, redresses the grievances of the Indians who have emigrated to the Dark Continent simply to escape the pangs of hunger, it will win their love and gratitude. At least Government should see that they are not unnecessarily harassed and interfered with.

Indians in the Transvaal.

Prayág Samáchár, 2nd May, 1903.

2. The *Aligarh Institute Gazette*, of the 2nd May, observes that the treatment accorded to Indians in the British Colonies is a source of grief to the people in this country. Though the Transvaal is under the rule of the same sovereign whose subjects Indians are, yet the latter receive worse treatment in that country than that which the savage tribes in Africa and Asia accord to Europeans. Sir Manchurji Bhavanagari lately interrogated Mr. Chamberlain in Parliament as to whether certain Indians had been thrown into prison on account of their refusing to leave the Transvaal, and he was simply told in reply that no communication had been received on the subject, but that a report had been called for!

Treatment of Indians in the Transvaal and other British Colonies.

Aligarh Institute Gazette, 2nd May, 1903.

3. The *Hindustani* (Lucknow), of the 6th May, states that the *Panjáb Observer*, referring to the proposed establishment of a Political Association in the United Provinces, remarks "that the first question which this association takes up will probably be that of the Urdu-Hindi controversy, and that it will do its best to prove that Urdu is a foreign tongue, and that until it is driven out the prosperity of the Vedic times cannot be expected to return to India". But the *Observer* is not in the confidence of the promoters of the scheme: then why does it, indulging in bare conjectures, utter such things as are necessarily calculated to create misapprehension in the minds of Musalmans regarding the proposed association? This association will be a *political* one, and will take up only questions of general interest affecting all classes of people. The Urdu-Hindi question is not a political one, and hence it cannot find a place in the programme of the association, which will be open to all—Hindus, Musalmans, and Christians, both European and Native, and whose object will be to duly represent the wishes of the inhabitants of these Provinces to Government.

The *Panjab Observer* on the proposed establishment of a Provincial Political Association in the United Provinces.

Hindustani, 6th May, 1903.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

4. The *Roz Afzun* (Bareilly), of the 1st May, on the authority of a correspondent, states that a person stole a packet containing *nux vomica*, *sendúr* (vermillion), alum, &c., from the shop of a certain old shopkeeper at Besari in Nepal, in March last, but that subsequently, owing to some cause or the other he threw the packet into a well near the court. When water was drawn from the well the following morning, it was found to be red, the packet was perceived, and *nux vomica* was observed floating in the well. The local authorities were shocked at the sight, and at once declared that somebody from British

A false alarm of introduction of plague into Nepal by men from British territory.

Roz Afzun, 1st May, 1903.

territory must have come over and thrown "plague" into the well. Strict orders were therefore issued that if any persons from British territory were found in future in Nepal they should be put into the stocks. The real truth was, however, discovered in the evening. The news of this affair created great sensation among the people.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

Rájput, 30th April, 1903.

Working of the Bundelkhand Acts.

5. The *Rájput* (Agra), of the 30th April, referring to the two Acts which have lately been passed by the Provincial Legislative Council for the benefit of landholders in Bundelkhand, observes that the editor considers it unnecessary to make any comments on the Acts. But when a cultivator takes a *takávi* advance from Government, he does not receive the full amount, a part of it being appropriated by the patwári and the Tahsíl officials. It is to be hoped that the authorities will make better arrangements in connection with the grant of loans to landholders under the Bundelkhand Encumbered Estates Act, so that the landholders may get the whole amount.

Rohilkhand Gazette, 1st May, 1903.

Complaint against an unnamed Tahsildar in the Muzaffarnagar district.

6. The *Rohilkhand Gazette* (Bareilly), of the 1st May, states that a correspondent has contributed a series of articles to a newspaper, entitled the *Ittifáq* (*Union*) complaining of the conduct of a certain Tahsildar in the district of Muzaffarnagar. The correspondent complains that the Tahsildar has got a so-called gentleman appointed as (Municipal) member whose name figures in the registers of the police and who is therefore not eligible for a membership under the law. The object of the correspondent in writing these articles was to move the District Magistrate to warn the Tahsildar to see that nothing is done in future which is calculated to create ill-feeling between the Hindus and Musalmans, but the Magistrate has paid no attention to his complaints or advice. The *Rohilkhand Gazette* thinks the advice was good, and cannot see why the Magistrate has turned a deaf ear to it. If the Tahsildar is a mischievous character he should be brought to book, otherwise the writer should be prosecuted for libel.

(*b*).—*Police.*

Roznámcha-i-Qaisari, 1st May, 1903.

Complaints against the police in the Allahabad district.

7. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st May, has heard that lately a gang of dakaits entered the house of a well-to-do *Kori* or *Bania*, in the disguise of policemen, on the pretence of searching for stolen property, at a village in the Phulpur tahsil, district Allahabad. Arresting both the male and female inmates as receivers of stolen property, the dakaits shut them up in a room, and freely ransacked the house. The village where this dakaiti was committed is situated at a distance of about two *kos* from the police-station, but no policeman or even the village chaukídar turned up while the dakaits carried on their depredations at their ease. The chaukídar was either in collusion with the dakaits, or was busy in the cultivation of his field at the time. As regards the people of the village, they did not perhaps dare interfere with the dakaits whom they took for real policemen—whose uniform they had put on—engaged in an authorised search of the house of a suspected person. It is reported that most active enquiries are being made into the affair. There is another instance of police malpractice which recently occurred on the Allahabad-Fyzabad Railway. A certain police constable seized a coolie and his wife employed on the said railway who had attended the call of nature at some place (not intended for the purpose) and beat them so severely that both of them died from the effects of the injuries received. If these reports are true, there can be nothing more shameful for the police than that they should be guilty of such unlawful, egregious deeds and misbehaviour. The people can, in a way, put up with the dishonesty and corruption of the police, but they can hardly be expected to receive death-blows at their hands with equanimity. Such enormities on the part of the police must arouse great dissatisfaction among the people, and affix a stain on the fair reputation of the enlightened, civilized, and glorious British Government.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

8. The *Nátya Patra* (Allahabad), of the 1st May, says that in the preceding number attention was drawn to the present unsatisfactory arrangements for the supply of water at Allahabad, but that matters have not yet been set right. At the present day water is to be had in the pumps from 6 A.M. to 10 A.M. in the morning and from 2-30 P.M. to 10 P.M. in the evening. But many persons require water at 4 A.M., when they get up. If any houses happen to catch fire at midday or late at night no water is available to put out the fire. Surely the Municipal Board means to make no reduction in the water-rate owing to the reduced supply of water. Under these circumstances there should be a constant supply of water as before.

NÁTYA PATRA, 1st May, 1903.

Water supply at Allahabad.

9. The *Prayág Samáchár* (Allahabad), of the 2nd May, complains that the present arrangements regarding the supply of water at Allahabad are a source of great inconvenience to the people, especially as the hot weather has set in. During His Excellency the Viceroy's visit to Allahabad, water was available in the standposts at all hours of the day and night for three days, and the people supposed that their troubles in connection with the supply of water were over. But as soon as His Excellency left Allahabad, all their hopes were dashed to the ground. Hence it may be inferred that the arrangement was only intended to throw dust in the eyes of the Viceroy. The decrease in the water supply has not been followed by a reduction of the water rate. At present water is supplied from after sunrise to 9 in the morning and from 3 to 5 in the afternoon. This arrangement is very unsatisfactory, inasmuch as persons who are engaged in any public offices and have no servants cannot get water in the afternoon. If the Municipal Board cannot supply water day and night, at all events it should try and arrange a supply from 5 to 10 in the morning and from 3 to 9 in the evening.

PRAYAG SAMÁCHÁR, 2nd May, 1903.

Water supply at Allahabad.

10. The *Prayág Samáchár* (Allahabad), of the 2nd May, complains that conservancy carts carrying filth are to be found passing along the streets of the Allahabad city at all hours of the day, and are consequently a great nuisance. The Municipal Board should fix a proper time for the plying of such carts.

PRAYÁG SAMÁCHÁR, 2nd May, 1903.

Plying of conservancy carts at Allahabad.

11. The *Shri Gopál Patrika* (Lucknow), of the 1st May, says that Government is desirous that the Municipal Boards should work independently and manage their own affairs, but the members as a rule being sycophants are not prepared to undertake any responsibility. No doubt the Municipal Boards in Bengal and Bombay are in a very advanced state, but those in the United Provinces are as backward as ever. Only three or four Municipal Boards in these provinces have non-official Presidents. The fact is that the large majority of members are rich people who have received little or no education and who consider it a sin to differ from the Magistrate-Chairman in any matter. They have no energy and public spirit and devote little time to Municipal affairs. As they exercise much influence, they are returned repeatedly. Young educated men, who would make useful men, find it very difficult to secure election, inasmuch as they have no money and influence. If any of them are returned, they are thwarted by the old members in everything. As the infusion of new blood into the Boards is highly desirable, Government should modify the rules regarding the election of members. No member should be eligible for re-election on the expiration of his term, so that other persons may also have a chance.

SHRI GOPÁL PATRIKA, 1st May, 1903.

Incompetent members of Municipal Boards.

12. The *Rohilkhand Gazette* (Bareilly), of the 1st May, says that the police told off for duty in the streets of the Bareilly city should be directed to see that no *ekkas* are driven rashly to the inconvenience or danger of pedestrians. *Ekka*-drivers had better be warned.

ROHILKHAND GAZETTE, 1st May, 1903.

Rash *ekka* driving in the streets of the Bareilly City.

BHÁRAT JIWAN, 4th May, 1903.

Bad condition of *ghâts* at Benares.

13. The *Bhârat Jiwan*, (Benares), of the 4th May, in its column of local news, states that owing to the extension of canals the Ganges has fallen to a very low level this year. The lower parts of almost all the *ghâts* at Benares, which are generally in a dilapidated state, have been exposed in consequence. The Municipal Board should fill up the holes in front of the *ghâts* with sand or put up a bamboo fence. Lately a man was nearly drowned at Dasháshwamedh *ghât*.

(e).—Education.

INDIAN PEOPLE, 1st May, 1903.

Threatened abolition of the Bareilly College.

14. The *Indian People* (Allahabad), of the 1st May, says :—We learn with regret of the threatened abolition of the Bareilly College. The Director of Public Instruction is reported to have informed the Trustees of the College that the College will be closed after the long vacation for want of funds, and that the sums collected from the public and placed in the hands of the Trustees will be devoted to the construction of a hostel to be attached to the Muir Central College. The Trustees met to consider the Director's letter and resolved to request him to keep the College for two years more to enable them to make one more attempt to collect funds. The immediate cause of the Director's letter would seem to be that the promised public subscriptions in aid of the College were not forthcoming. Now no one seeks to justify this lethargy of our countrymen, to rouse whom into an adequate sense of their public duties, is one of the most difficult and thankless of tasks. But then, how would the Government be justified in diverting whatever funds have so far been collected expressly for the maintenance of the Bareilly College to the construction of a hostel at Allahabad ? Then, is not the maintenance of a College in Rohilkhand more important than the addition of one more hostel to the Muir College? The finances of the local Government are just now in a flourishing condition, and there is also the special education grant from the Government of India, a portion at least of which is now simply frittered away. In carrying out the threat held out to the Trustees of the Bareilly College by the Director, the Government ought not to ignore the above considerations, as also the two facts that these Provinces are now the most educationally backward in all India and cannot afford the abolition of any of the few existing institutions, and that the parts of the Provinces served by the Bareilly College are entitled to as much expenditure on education from the public funds as any other part. In any case, the request of the Trustees for the continuance of the institution for two years more to allow them time to collect funds, is eminently reasonable, and ought not to be lightly rejected.

ADVOCATE, 3rd May, 1903.

Introduction of both forms of the vernacular into secondary education.

15. The *Advocate* (Lucknow), of the 3rd May, says :—If the Director of Public Instruction had means to know, he would have been simply appalled at the amount of indignation and resentment he has caused by the course of studies introduced by him into the secondary classes. There must exist an amount of discontent in the country even in the best of times, but its volume increases when the officers of any department are allowed to carry on things in their own way, as if there was nobody to control their actions and no public opinion to criticise. Mr. Lewis is doing things high-handedly and has succeeded in creating an amount of discontent verging on resentment in the students and their guardians. In introducing the new scheme of vernacular education in the Middle sections, Lower and Upper, he might have consulted his own Indian subordinates, but these cannot and do not represent the public opinion, and things are done in a manner which become highly prejudicial to the interests of the province. The great body of the non-official public as it can be consulted through the aided and recognised schools throughout these provinces is never consulted before the promulgation of new schemes and orders are issued which are likely to prove disastrous to the cause of education. With high education in danger, and secondary education made difficult to obtain by the average school-going boy, it is natural for people in anger to ascribe motives to the Government and to think that the officers no more want that the people should receive any education, secondary or University ; and the Government has simply to thank its

over-zealous officers who never consult the public in their desire to make radical changes in the course of studies. The scheme of educational edifice erected in these provinces is being broken piece-meal. Take, for instance the language question. An ukase has been issued that henceforth every student, after passing the Primary examination without passing which he shall not be allowed to read English, shall be compelled to qualify himself both in Urdu and Hindi, and later on when he passes the Scholarship examination, he shall have to pass an examination in Sanskrit or Arabic. Now, why should young boys be forced to master two vernaculars? Knowledge of both vernaculars is necessary only for those who desire to enter the Judicial or Executive branch of the Government service. Every boy who enters the public school does not enter with a set purpose of entering either of these branches of the public service. We ask why a Hindu boy, who is anxious to take Hindi and to whom a knowledge of Urdu is useless, should be forced to go through not the easy process of learning Urdu, or why a Mahomedan boy who does not care to have any knowledge of Hindi be forced to master the Hindi language. Both Hindus and Mahomedans are dissatisfied with the curriculum introduced by Mr. Lewis. There may be difference of opinion as to the merits of the two vernaculars, there may be men holding strong views on each side who would like to see only one vernacular introduced, but there is no difference as to one point, *viz.*, that the strain of learning both forms of the vernacular, in addition to English, on boys of 10 or 11 will prove highly prejudicial to their health. To force, for instance, a Bengali or a hill boy to read Urdu, and, in case, he has not taken Hindi as his second language, Arabic before he can be allowed to pass his Matriculation examination, is really to close the doors of education against him. Hundreds of Hindu boys who had Urdu as their second language in their lower classes, have been forced to read Arabic, a smattering knowledge of which will be of no earthly use to them. To force boys to read a classical language from which they cannot draw any advantage in their present or future career is an arrangement the absurdity of which is apparent on the very face of it. The stiffness of the mathematical, literary, and historical courses prescribed, over and above the double-edged sword in the form of more than two languages, has created a feeling of unrest and deep-seated discontent throughout these provinces in a class of people who have little to think of their political disabilities and have no opportunity to hold strong opinions on other doings of the Government.

(f).—Agriculture and questions affecting the land.

Agriculture and primary education.

16. The *Indian People* (Allahabad), of the 1st May, observes:—It is gratifying that the view that a rapid and extensive spread of primary education is essential before the ryot can be adequately benefited by the efforts of Government for the improvement of Indian agriculture, has received the emphatic support of the *Pioneer*. In a very able article on the subject, our contemporary says: "The general education of agriculturists is the best and only practical form of agricultural education. This view has been repeated again and again, and indeed may claim to have met with general acceptance. Even those who have faith in agricultural text-books are the first to admit that primary education is essential as a preliminary *vade mecum*." We have nothing but praise for the genuine endeavours being made by Lord Curzon's Government for the improvement of Indian agriculture. But, what will these avail if those for whom they are intended are too ignorant to understand or appreciate them? The largest expenditure on education compatible with the general economic situation, is one of the most crying needs of the country.

INDIAN PEOPLE, 1st May, 1903.

A suggestion to afford relief to agricultural classes by modifying the present system of assessment and collection of land revenue.

17. The *Zamindár-wa-Kashtkar* (Bijnor), in its joint number for March and April, while thanking Lord Curzon for the reduction His Excellency has made in the income and the salt tax, regrets that he has given no relief to the agricultural classes, from whom the Government of India derives the greater portion of its revenue. The trivial relief in the salt tax will hardly be appreciated by the people. It would be better if some relief were afforded to cultivators and landholders by modifying the present system of assessment and collection of land revenue.

ZAMINDAR-WA-KASHTKAR, March and April, 1903.

(g).—General.

IZHÁR-UL-HAQ, 1st May, 1903.

18. One Ghulám Rasul Khan at Sitápur, writing to the *Izhár-ul-Haq*, (Etáwah), of the 1st May, observes that as India is unfortunately not as rich in men as in wealth she has always been a play-ground for foreign invaders. But these foreign invaders were able to enjoy the riches and resources of India only so long as they lived as aliens in the land. As soon as they became acclimatized to the country, they grew luxurious and lost their strength and sovereignty. Thus one race of invaders was followed by another, and now Englishmen are the arbiters of the destiny of India. They have hitherto maintained their alien character intact, and that is the secret of their undiminished prestige and success so far. But if their attitude of aloofness does not amount to contempt, it does to arrogance and egotism to a certain extent. The writer then, quoting a British Colonel according to whom Englishmen do not treat natives civilly, and referring to the case of a Raja who, travelling in the same 2nd class railway carriage with a young British Military officer, was cordially but somewhat authoritatively asked by him to shampoo his legs, remarks that Englishmen should certainly mend their ways. It is, however, an admitted fact that when an Englishman is travelling, whether by land or water, he is generally morose, and then his uncivility is not confined to native fellow-travellers alone. Englishmen and natives are also so very unacquainted with one another's private and domestic mode of life that they are very apt to misunderstand one another. There is no hope of the growth of friendly relations between the two classes until they have learnt to tolerate each other's customs and manners and respect each other's feelings.

The attitude of Englishmen towards Indians.

CITIZEN, 4th May, 1903.

19. The *Citizen* (Allahabad), of the 4th May, observes :—The case in which a Bhutia woman was attacked by a European soldier at Darjeeling has terminated, and the decision of the Calcutta High Court has surprised the public. The Deputy Magistrate, as expected, let off the culprit with nominal punishment, *viz.*, a fine of Rs. 25. From the records of the case the punishment appeared inadequate to the Deputy Commissioner who again called the woman and the police and took down their evidence and forwarded the records to the High Court recommending the infliction of severe punishment on the soldier. The High Court instead of upholding the majesty of law and justice, has upheld the decision of the Deputy Magistrate and characterised the attempt to commit rape as a drunken brawl. *Anent* this miscarriage of justice before the highest tribunal our contemporary of the *Power and Guardian*" pertinently says :—

Case of the British soldier charged with attempting to outrage a Bhutia woman at Darjeeling.

"The opinion is gradually changing and the people are losing confidence in the standard of decision. We understand that of late three-fourths of motions have been rejected by the Criminal Bench, and there is a regular sacrifice of parties to the tender mercy of Mufassil *huzoors*. Where are the people to go to now that they are losing confidence in the High Court ?"

We say a moral law governs the universe. The present state of affairs was visible immediately before the downfall of the Mogal Empire. When things reach their climax, it is nature's law that the fabric of the empire should totter and fall, and no warning is heeded.

CITIZEN, 4th May, 1903.

20. The *Citizen* (Allahabad), of 4th May, says :—While the Native Press cry themselves hoarse over the perfunctory manner in which justice is administered in this country in cases where Europeans are concerned resulting in total demoralisation of the latter as the inevitable moral effect, instances are more frequent of late than formerly of Europeans committing daring offences against individuals and the State, bringing down shame and disgrace upon the national character. Two Europeans, by name E. D. Hill and G. Andrews, stand charged before the High Court, Madras, for attempting to commit robbery with dangerous weapons on the 15th February last at Bangalore. Another set of two European soldiers, by name Watson and Long, stood charged before the Assistant Commissioner, Delhi, for forgery, false personation and other offences. Watson has been discharged. Long made a clean breast of the whole matter and he has been committed to the Punjab Chief Court to stand his trial.

Some British soldiers charged with criminal offences.

21. The *Citizen* (Allahabad), of the 4th May, says:—The Eurasian Railway Guard who was charged with accidentally shooting a boy on the other side of the river has been sentenced to six weeks' simple imprisonment. Guess what the punishment would have been had the culprit been a native? From precedents one would conclude that for a murder of a nigger, total immunity for a European, six weeks for a Eurasian, and transportation for life for a native, are punishments prescribed in the code of the 20th century.

CITIZEN, 4th May, 1903.

Case of the Eurasian Railway Guard charged with accidentally shooting a boy.

22. The *Citizen* (Allahabad), of the 4th May, after giving the substance of the Trichinopoly shooting case in which Private Lane was charged with causing the death of a forest watcher and acquitted, observes—*Apropos* to the above we quote the following that appears as a General Order:—"A case having recently occurred of a soldier, when out shooting, mistaking the head of a native working in the fields for an animal and thereupon shooting him dead, the Commander-in-Chief directs that the occurrence be made generally known and that all Commanding Officers warn their men never to shoot when in doubt as to what the object is." As a matter of fact is not a "native" an "animal," when the British soldier is concerned? Then why waste paper and ink by the issue of such orders?

CITIZEN, 4th May, 1903.

Issue of a General Order warning soldiers not to shoot at an object unless they know what the object is.

23. The *Citizen* (Allahabad), of the 4th May, remarks:—Another glaring instance of miscarriage of justice has been reported from Sangramgarh in Raniganj. Some time ago there was a dispute between the Hazara Babus and Messrs. Martin (owner of a colliery) and Roberts (Mr. Martin's friend) over a way which virtually is a private property of the Hazara Babus, but called a public road by the latter. The road was decided as belonging to the Hazara Babus by the Sub-Divisional Officer. Evidently to provoke a quarrel, Mr. Martin sent over a cart over the disputed road. When further progress of the cart was prevented, Mr. Martin came to the spot armed with a revolver and accompanied by Mr. Roberts and three or four of his servants. An altercation ensued and harsh words passed, when Mr. Martin pulled the tigger of his revolver and shot one Bistu through the heart. The Head Constable brought out a revolver from the trouser pocket of Mr. Roberts, who lied at first. The accused declared that he had been severely assaulted by the men of the Hazara Babus, and that, while in that state, his revolver went off. Upon this manufactured story at the Sessions the murderer was acquitted by a jury consisting of all Europeans and one Bengali. The facts of the case speak for themselves and require no comment.

CITIZEN, 4th May, 1903.

Sangramgarh shooting case.

24. The *Prayág Samáchár* (Allahabad), of the 2nd May, says that another nigger has fallen a victim to the bullet of a European in Lucknow, who fired at him mistaking him for a wild animal. The accused has been tried, convicted and relegated to jail for six weeks! The reader should not be surprised if a European, charged with causing the death of a native, escapes with only a few weeks' imprisonment.

PRAYÁG SAMÁCHÁR, 2nd May, 1903.

Case of a European charged with causing the death of a native in Lucknow.

25. The *Bhárat Jiwan* (Benares), of the 4th May, says that Parliament will shortly pass new rules under which only those persons who are well acquainted with poisons and are considered qualified to manipulate them properly will be allowed to sell and purchase them. The Indian Government may or may not frame any rules for the regulation of the sale of poisonous drugs. But at all events it should take steps to check the practice of medicines by charlatans who often prescribe medicines, through ignorance, which do more harm than poisons.

BHÁRAT JIWAN, 4th May, 1903.

A suggestion for charlatans being prohibited from practising medicine.

V.—LEGISLATION.

26. The *Tohfa-i-Hind* (Bijnor), of the 4th May, is glad to learn that a Bill is shortly to be introduced into Parliament to provide for the trial, by jury, of any Native Chiefs, Rajas, Maharajas and other great personages in India against whom any serious charge may be brought, the present system of trying such persons by a commission being considered deragatory to them.

TOHFA-I-HIND, 4th May, 1903.

A Bill alleged to have been introduced into Parliament to provide for the trial of Natives Chiefs and other great men in India charged with any offences, by means of a jury.

The writer then, giving a summary of the provisions of the Bill, remarks that the number of jurors by whom a native personage is to be tried should be raised from 12 to at least 20, so that the matter may be well threshed out, and justice done to the accused, ordinary men such as British soldiers and others being triable by 12 jurors. Again, it is not necessary that the Grand Jury selected for the purpose should be taken from among titled gentlemen only. Other respectable men who are distinguished for their independence and broad views may also be held eligible for the office. It is to be hoped that the members of Parliament will support this much needed Bill, and thereby earn the gratitude of the Native Chiefs, &c. It is very odd that while both the ordinary Indian and Englishman have open to them so many means one after another for obtaining justice, the Native Chief who is regarded as a pillar of the State and has repeatedly given practical proof of his willingness to sacrifice his life for the British Government, should be denied similar privileges and concessions.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad :
The 12th May 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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(a).—Foreign.

Nil.

(b).—Home.

Aligarh Monthly, May 1903.

The *Aligarh Monthly* on the Muhammadan political position.

1. The *Aligarh Monthly*, for May, says :—The political position, the political aims and the political future of the Muhammadans of India are topics which have attracted a considerable amount of attention of late. Critics and observers, interested and disinterested, have been offering views on these subjects at great length in the various public journals, and we hear of political associations and rumours of political associations in various parts of the country. So that if Muhammadans have not as yet formed any clear ideas or shaped any definite policy for themselves in these matters, it is certainly not for want of advice and discussion.

We have the National Congress party who continually urge Muhammadans, as they have always done in the past, to throw in their lot with them, accept a ready-made programme and unite in the form of agitation with which the Congress has identified itself. There seems at first sight a great deal to be said for the Congress view of the matter. The people of India, it is argued, are all subject to the same alien conquerors, the interests of the rulers and the ruled are naturally at variance in a great number of matters, and it is only by uniting our forces that we can hope to obtain from Government the rights and privileges we claim. The children of the soil bound together by community of birth have every reason for being united ; self-interest and natural affinity would alike urge them to sink whatever differences may exist in view of the material and moral advantages of united action. The demands of Indians backed by the voice and sentiment of a united Indian people would be a power that no Government, however strong, could or would for long desire to resist. There is a fascination about their arguments which compels our attention and lays strong claims to our assent. India for the Indians, India governed by Indian, India governed entirely in the interest of Indians, India relieved of the burden of taxation, India rich, India prosperous ; all these ideas form part of the millenium-like state of affairs that the Congress arguments conjure up before the eager imagination.

Asr-i-Jadid, May, 1903.

A suggestion for the establishment of a Muhammadan political association.

2. The *Asr-i-Jadid* (Meerut), for May, says that thoughtful and intelligent Musalmans will readily admit the necessity for the establishment of a Muhammadan political association. Owing to the want of such an association the interests of the Muhammadan community have already suffered in a variety of ways and are still being trampled under foot ; some of the instances being the Hindi-Urdu controversy, the exclusion of Persian from the Allahabad University and the paucity of Musalman members in the Municipal and Local Boards. Government is not to blame for this state of things by any means. As regards the Municipal elections, the Hindus take a keen interest in public matters, and, as a large number of voters in each town are Hindus, they easily succeed in electing Hindu candidates. The nomination of the members of the Local Boards rests almost entirely with the tahsildars. But even Muhammadan tahsildars are to be found making nominations from among Hindus. The fact is that the agitation of the National Congress has excited public spirit among Hindus and led to the establishment of Hindu public associations in every city and town ; while Muhammadans are indifferent in the matter. Some Muhammadan sycophants are labouring under the impression that Musalmans would incur the displeasure of Government by indulging in political agitation. But nothing could be a greater mistake than such a supposition, as is evident from the attitude of the authorities towards the National Congressists. The relation between the people and Government is that between children and their father. A son is at liberty to make requests to his father, but the latter only grants those which are fair and reasonable and rejects the others. The writer contends that Musalmans cannot be justified in casting in their lot with the National Congress, inasmuch as the Congress aims at restoring native rule in this country and consequently

is a seditious movement in a way, while the object of Musalmans is simply to safeguard their interests from the encroachments of Congressists. The Congress leaders were responsible for the strong and widespread movement which was set on foot for the protection of kine. The agitation for the substitution of Hindi for Urdu in courts has also emanated from them, and being calculated to exclude Musalmans from the clerical establishment of courts, has been very annoying to the Muhammadan community. The Congress is a bitter enemy to Musalmans and loses no opportunity for injuring them.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Raja of Nagod.

RAHBAR, 14th May, 1903.

3. The *Rahbar* (Moradabad), of the 14th May, echoes the sentiments of the *Bengali* regarding the deposition of the Raja of Nagod in Central India. The editor points out that, in recognition of the loyalty of the State during the mutiny of 1857, the Government of India granted a jagir, a salute of guns, and the right of adoption, and exempted the State from the payment of a tribute. Some years ago when the late Rani became seriously ill at Benares, the Raja went there to arrange for her proper treatment. But as soon as he left the State, he was deprived of all power by the Agent. On the Rani's death, he asked for ten thousand rupees to meet the expenses connected with it, but he was only offered two thousand rupees. The Agent wishes the Raja to come and live in Nagod and offers him an allowance of two thousand rupees a month if he does. But the Raja, proud of his Kshatri race, does not like to live under the control of a Muhammadan Diwan. The Raja has been exposed to great hardships and sufferings, and has repeatedly complained about his case, but in vain. He is still residing at Benares, and does not like to return to Nagod deprived of all power, but he can get no allowance until he goes back to the State! The editor appeals to kind-hearted Lord Curzon to show mercy to the Raja.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Water supply at Benares.

BHARAT JIWAN, 11th May, 1903.

4. The *Bhárat Jiwan* (Benares), of the 11th May, says that the editor has received complaints from many householders at Benares regarding the supply of water from the pumps in their houses. He drew the attention of the Secretary to the Municipal Board to the complaints. It would seem that the Chairman referred the matter to the Superintendent of the Water Works, who in return sent in his report. The editor publishes the Superintendent's report, and commenting thereon, observes that the standposts on the second-floor of houses in the higher levels do not yield a drop of water, and that the supply is not sufficient even at the first-floor at some high levels. This is a source of great inconvenience to many persons. The pressure should be increased 5 feet in the engine-room gauge by all means as suggested by the Superintendent. The editor appeals to the Chairman to make a point of removing this grievance of scarcity of water during the hot weather. The Superintendent raises the question of the wastage of water: but the supply of water to thirsty people does not mean wastage of water. The pressure may again be reduced 5 feet when the hot weather is over.

PRAYÁG SAMÁCHÁR, 9th May, 1903.

Water supply at Allahabad.

5. The *Prayág Samáchár* (Allahabad), of the 9th May, observes that the break-down of the water-works at Allahabad is very exasperating in the present hot weather. A stranger in the town cannot easily get water at midday when the sun is so hot. God bless the few benevolent native gentlemen who have established some *pausalas* (stalls for the free supply of water to thirsty persons) here and there along the roads.

PRAYÁG SAMÁCHÁR, 9th May, 1903.

A complaint against the conservancy arrangements at Allahabad.

6. The *Prayág Samáchár* (Allahabad), of the 9th May, complains that the conservancy arrangements at Allahabad are very unsatisfactory, the dust-bins festering with sweepings and rubbish, and the drains blocked with mud. Plague has almost entirely disappeared on account of the hot weather.

JÁDU, 5th May, 1903.

Comments on certain draft rules framed by the Municipal Board at Jaunpur.

7. The *Jádu* (Jaunpur), of the 5th May, makes the following comments upon the draft rules, which the Jaunpur Municipal Board proposes to make under certain sections of Act I of 1900, and objections to which were to be filed by the 25th April last:—Rules 3 and 4, under section 36, clause (*b*), permit a notice to be issued to Municipal members under the signature of the head clerk, in the absence of the Secretary; this is unnecessary. The Secretary's work is of so responsible and important a nature, that he must attend his office every day, and in case of his unavoidable absence, there must be some one to act for him and take up his duties, and the notices in question should issue under his signature. The word *támil* (service) used in rule 4 in question (with reference to the service of notice of meetings on members) is derogatory to the members. Under rule 9, paragraph (*b*), no question is to be moved at a muncipal meeting by any members without the permission of the Chairman. This provision deals a serious blow to Local Self-Government and reduces the members to mere puppets. Rule 18 is still more drastic: it allows the Chairman to summarily silence a member who desires any question to be put to the vote. Rule 40 invests the Chairman, the Vice-Chairman and the Secretary with too great and absolute powers which is incompatible with the principle of Local Self-Government: the appointment, dismissal, &c. of a municipal servant should be made by the sub-committee concerned, subject to the sanction of the Board, the Secretary being empowered to make temporary arrangements. Rule 2, under section 128, clause *(a)*, should be so modified that public notices, posters, &c., may be permitted to be put up at public places, with the permission of the Chairman, Vice-Chairman or Secretary, lest a person's interests may suffer on account of the delay which may occur in obtaining permission from the Municipal Board. In rule 2 under section 128, clause *(c)*, bicycles should be exempted from having two lanterns. In rule 1, under section 128, clause (*d*), non-hackney vehicles should not be required to obtain a license. Similarly such vehicles should be exempted from the operation of rule 10 (1) under the same section. In clause 5 of rule 10 of the same section, the powers which are given to the Secretary for deciding all disputes regarding the hire of carts, are an unjust interference with the rights of carriage drivers and travellers, and calculated to curtail the powers of law courts. Rule 1, under section 128, clause *(f)*, requires the head of a family to report the occurrence of a birth or death to the Municipal Office. This is placing rather too heavy and inconvenient a responsibility on the head of a family, overwhelmed with grief in case of a death, especially if the head happens to be a *parda-nashin* lady: the chaukidars of the wards who are paid servants of the Board, should be entrusted with this duty. Rule 1, under section 128, clause *(i)* will not do for Jaunpur, the people being generally too poor to be able to appoint an agent to carry out Municipal rules in respect of their houses or land which lie within the Municipal limits.

As regards the rules framed for regulating the sale of poisons, rule 1 recognizes only such medical practitioners, who have obtained a medical diploma from a Government School or College. This rule will press very hard on those persons who either cannot afford or do not like to place themselves under the European system of medical treatment and have recourse to native *vaids* or *hakims*. This rule will tend to practically compel natives to submit themselves to the European system of medical treatment, quite against their will.

8. The *Urúj (Bijnor)*, of the 7th May, complains that meat is openly sold in the public streets at Nagina in the Bijnor district to the great annoyance of some classes of people, and asks the Municipal Board to establish a meat market at a proper place.

URÚJ (BIJNOR), 7th May, 1903.

A suggestion for the establishment of a meat market at Nagina in the Bijnor district.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

9. The *Arya Mitra* (Moradabad), of the 8th May, says that the Railway Conference at Delhi has resolved that no native should be appointed to a post on any railway carrying over Rs. 30 a month as emoluments. The Telegraph Department, too, is inclined to exclude natives from the Department. The exclusion of "educated beggars" from the public service in this way affords no special reason for regret, inasmuch as in that case they will *nolens volens* commence pursuing trades and industries. But it is to be regretted that Europeans and Eurasians are now frequently to be found oppressing the people. The Calcutta High Court has lately sentenced Lawson to one and-a-half years' imprisonment for outraging the modesty of a woman in the female carriage in a railway train. Collins escaped, but has been arrested. Two Europeans, employed in the Telegraph Department, are pending their trial on the charge of embezzlement.

ARYA MITRA, 8th May, 1903.

Misbehaviour of some European and Eurasian officials.

10. The *Naiyar-i-Azam* (Moradabad), of the 12th May, says that the police officials convicted of criminal offences and relegated to the Jail are much annoyed and harassed by other convicts for obvious reasons. The Jail officials who happen to get convicted, are treated in different ways. Those among them who were popular with their brother officials and with convicts, while in service, are very leniently dealt with by them and are as much at ease as they would be at their own houses; while Heaven protect the unpopular ones. In view of these things the writer suggests that Government servants who are convicted should be accommodated separately from other convicts, a part of the Jail being reserved for the former.

NAIYAR-I-AZAM, 12th May, 1903.

Treatment of police and jail officials convicted of criminal offences, in jails.

11. The *Advocate* (Lucknow), of the 10th May, says:—In the course of the next few weeks the plague staff employed in these provinces will be free, having practically to do very little or almost nothing. The plague germs, as has been humourously put, will be on privilege leave: they thus give breathing time to the officers engaged in suppressing them. How will this breathing time be spent? Some officers will be drafted on the district staff, others will be placed on special or reserve duty, while many will go on holiday-making. We have no objection to their utilising the time in the best way which suggests itself to them. But when after holiday-making they are to resume work we will invite their attention to a few proposals. We think no time should be lost in the appointing of a small committee at all big centres to make an enquiry about the late operations. We want the plague staff to make a searching enquiry, and to see if any general conclusions can be drawn from the experience gathered in the last outbreak. We want an enquiry into the condition of the people affected. It should be ascertained, if there was anything wrong in their mode of living, or if the food usually consumed by them makes them susceptible to infection. It should be seen if there is anything to explain a mystery. While in badly infected quarters in a single family all the female members have died of plague, none of the male members of the same house were infected; was there anything in the general condition of the people to prevent their neighbours from catching the infection? We know of families where one member of the family died and those who attended him were neither affected nor suffered in any way. A great deal of mystery hangs about the epidemic and will remain unsolved until science succeeds in explaining it, and the way for success in tackling the disease lies

ADVOCATE, 10th May, 1903.

Plague operations in the United Provinces.

in constant enquiries. The people have been sufficiently educated: they will take precautions, if they are told in a reasonable way to do so by pointing to them the concrete instances in which precautionary measures succeeded. The best way to do this is to approach them with an account of the outbreak in their very midst, the truth of which, if they so choose, they can testify without the least difficulty.

V.—Legislation.

Nil.

VI.—Railway.

Hindosthan, 13th May, 1903.

The Railway conference which the Manager of the Oudh and Rohilkhand Railway desires to hold to promote the comfort of third class passengers.

12. The Hindi *Hindosthan* (Kalakankar), of the 13th May, referring to the letter which the Manager of the Oudh and Rohilkhand Railway has addressed to the Collectors of the various districts, through which that line passes, requesting them to nominate three persons each to attend the conference, which he desires to hold at Lucknow on the 25th May, with a view to promoting the ease and comfort of third class passengers, remarks that the measure is undoubtedly a good one and will lead to the redress of the grievances of the native passengers. The other Indian railways should follow suit and hold similar conferences.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Advocate, 10th May, 1903.

Death of Mr. Saiyid Mahmud.

13. The *Advocate* (Lucknow), of the 10th May, observes:—Just as we were going to press we received the sad news of the death, on Friday at 12 A. M., of Mr. Saiyid Mahmud, Barrister-at-Law, who had been staying since sometime past at Sitapur. The deceased leaves behind him a widow and a son to mourn his loss with a large circle of friends. In Mr. Mahmud we have lost a great man who would have attained to greater eminence than what had fallen to the lot of his great father, Sir Saiyid Ahmad Khan, had he not contracted certain habits which led him to the grave at a premature age. His learning, vast information, wonderful memory, strong sense of independence—all had fitted him to be a fit leader of people: but such is the misfortune of these provinces that all these qualifications of head and heart could not be made use of for the country to a great extent.

Allahabad: *The 19th May*, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Indian People, 15th May, 1903.

The New Imperialism.

1. The *Indian People* (Allahabad), of the 15th May, observes :—Let the fact be borne in mind that the increasing tendency to worst the coloured races in every conceivable way, even when they are subjects of a common Empire, is synchronous with the development of that Imperialistic spirit which feeds on national vanity, which is eager to annex every waterless desert on the planet, and which has been conquered to a perilous extent by the doctrine of the paramount supremacy of physical force. Justice to the weak and generosity to the oppressed, peace, economy and reform, are all the shibboleths of a worn-out creed, in the thoughtful eye of the Neo-Imperialist. The alarming ascendancy which the followers of this creed, the worshippers in the shrine of Mr. Rhodes and Mr. Chamberlain, have obtained over the national mind, is the very worst symptom of English public life that has been witnessed for many a long year. It is encouraging that no longer need reasonable doubt be entertained of a healthy reaction against Jingoism, and that the strongest Government of modern times in numerical majority is just now the weakest in moral force. Mr. Balfour and his colleagues have lost the confidence of the nation, and notice after notice is being served on them to quit. When the time comes for the formation of an alternative Government, as it must sooner or later (and sooner than later we are disposed to believe), it is only necessary that that Government will not be dominated by the Liberal "Imps."

Citizen, 18th May, 1903.

Appointment of a Court-martial to try eight British officers who ill-treated a Civilian at Cape Town, mistaking him to be a pro-Boer.

2. The *Citizen* (Allahabad), of the 18th May, says :—A court-matrial has been appointed by Lord Roberts to try eight British officers who grossly ill-treated a Civilian wrongly supposed to be a pro-Boer at a hotel in Cape Town, in December 1901. This intelligence clearly demonstrates the difference between the sense of justice under the atmosphere of free England and that of enslaved India. A mistaken supposition does not exculpate the offender in England even in cases of slight offence : but in India murders and man-slaughters are not considered sufficient crimes to bring the culprits to punishment, when the aggrieved and the offenders are of different colours, if there be any semblance of mistake. "Self-defence," "mistake," "accident," "irregular procedure," "insufficient evidence" and a dozen other set expressions intervene to deprive the poor natives of adequate justice. Invidious race distinction is what creates discontent and lowers the administration of justice in the estimation of the subject race. The discontent loses much of its severity if adequate compensation is awarded. In many instances of man-slaughter, murder, grievous hurt and the like, the bereaved and the aggrieved are left destitute without the least sympathy. The people of India are poor, and they would thank their stars and the laws of the land if they were allowed even a fraction of the damages decreed in England for a simple hurt in a Railway accident in exchange for the life or limb of the only earning member of the family consisting of a dozen dependants.

Advocate, 17th May, 1903.

Indians in South Africa.

3. The *Advocate* (Lucknow), of the 17th May, says :—Times without number the subject has been discussed in Indian papers. And the reason is not far to seek. While on the one hand, we are being assured that India is governed for the Indians, that the British governing class does not only rule this great Dependency justly, but also sympathetically, that the critics of the Government are either fools or knaves, the South Africa Colonials are making short work of Indian traders and labourers. Lord Curzon in one of his recent orations taunted the Indians by saying that capital was cosmopolitan, and if they refused to bring out their own hordes for the industrial regeneration of the country, they had no right to complain if British capital was used for exploiting the land. One may respectfully ask his Lordship whether labour was not cosmopolitan like capital, and whether the South African

had more right to tyrannize than the Indian to grumble. We take the following extract from *India* :—"Our correspondent describes the fate that has overtaken two Indian traders in the Transvaal, whose case is typical and who are threatened with ruin. One of these unfortunate men, a merchant of ten years' standing at Wakkerstroom, has had his store forcibly closed and his trading license refused. The other has had his license refused this year although it was granted to him last year. No excuses are offered for these acts of confiscation." Here are concrete instances to convince even the most hard-headed. The South African says that South Africa must be preserved for the Whites. So say the Australians and the Canadians. Race feeling lies at the root of the whole question, and the feeling, though not excusable, is natural. But there are two considerations which make the situation extremely exasperating. The first is the black ingratitude of the people of Natal who were saved by British Indian troops in the beginning of the Boer war, and whose reluctant admiration the Indian ambulance corps exacted. Much was said of the Indian's bravery and his loyalty to Empire. Hopes were entertained at that time that this gratitude would not evaporate in talk and that the lot of the Indian will be ameliorated after the war. That hope has proved vain. The second factor in the situation which exasperates the people even more is the conduct of responsible British statesmen. Mr. Chamberlain is tired of talking about Imperialism. Lord Lansdowne shed crocodile tears before the war and said that one of the main causes of the war was the cruel treatment of Her Majesty's Indian subjects by the Boers; Lord Curzon asked us to be puffed up with pride at the idea of Imperial. And what have these three gentlemen done for the lot of the Indian in South Africa? Absolutely nothing. The stereotyped reply is always ready to hand. England cannot interfere with the powers of self-governing colonies. And mark the irony of the situation. England could go to war against a foreign State in order to ameliorate the lot of the Indian, but it can do nothing to better his position in the self-governing colonies. Mysterious, indeed, are the ways of our rulers!

4. The *Indian People* (Allahabad), of the 15th May, says :—Nothing could be better than the vigorous plea set up by the *Times of India* for more civilised treatment of our hapless countrymen in South Africa. Mr. Chamberlain urges that neither in Crown colonies nor in self-governing colonies it is open to the Imperial Government to insist on better treatment of the Indian subjects of His Majesty. If this be so, what is to be said of the sincerity of his own and Lord Lansdowne's authoritative declarations that one of the causes of the late war was the ill-treatment of Indians by Mr. Kruger's Government? But is that really so? The Imperial Government fears a repetition of the circumstances that led to the American War of Independence, if it even so much as whispers into the ear of the colonial Imperialist that the Indian is also a British subject like himself. If this were so, why was India called upon to assist England in the operations in South Africa? Why did not the Imperial Government, with its abundance of soft words for India, care a little for India's self-respect and desist from using the Indian forces for the annihilation of the two Boer Republics? And suppose India could retaliate upon the colonies and impose on colonial visitors similar restrictions as the colonies do on India. Say, for instance, that the colonists were sought to be excluded in terms from competing for the Indian Civil Service examination. Will the Imperial Government support India then!

INDIAN PEOPLE, 15th May, 1903.

Treatment of Indians in South Africa.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

5. The *Dabdaba-i-Sikandari* (Rampur) of the 18th May, pooh-poohs the expediency of introducing into Parliament a Bill to provide for the trial of native Indian chiefs by jury on the ground that in the case of the award going against an accused chief, the latter will surely express dissatisfaction at it and pray for the review of his case by a commission of Englishmen appointed for the purpose. The Viceroy should therefore have native chiefs tried in the manner as the

DABDABA-I-SIKANDARI, 18th May, 1903.

Question of the expediency for providing for the trial of native chiefs by jury.

circumstances of each case demand as has hitherto been the case. The late Maharaja Mulhar Rao, the Maharaja of Bhurtpur, and the Maharaja of Pannah have been dealt with in different ways.

IV.—Administration.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Rohilkhand Gazette, 16th May, 1903.

European Assistant District Superintendent of Police.

6. The *Rohilkhand Gazette* (Bareilly), of the 16th May, says that a European who is appointed an Assistant District Superintendent of Police for India is, as a contemporary observes, as innocent and simple at his departure from England as a rustic girl, but that he begins to draw Rs. 250 a month as soon as he has been posted to a district. He practically has no work to do but is placed in charge of an experienced native Inspector to pick up something of the Police Manual, &c. He is given half a dozen police constables as his orderlies, and he passes most of his time in the pursuit of games and sports such as shooting, cricket, riding, &c. He has no doubt to pass the annual departmental examination which is irksome to him to some extent; but after passing this examination and receiving training for a year more he is again quite free to enjoy his life as he pleases. And this is the reason why Government is called just, namely, that it pays Rs. 250 a month to a European for doing nothing; while on the other hand a native Inspector of Police with all his ability and experience and the dangers he has confronted in the discharge of his duties is never promoted to a higher grade.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Prayág Samáchár, 16th May, 1903.

The over-loading of carts at Allahabad.

7. The *Prayág Samáchár* (Allahabad), of the 16th May, complains that bullock-carts are to be found fearfully over-loaded by drivers in the streets of the Allahabad City. The writer has come across carts carrying sixty or seventy bags of grain, each bag containing two maunds or so of grain. Though some of these carts are drawn by three bullocks, the loads are too heavy and involve cruelty to animals.

(e).—*Education.*

Prayág Samáchár, 16th May, 1903.

System of English education.

8. The *Prayág Samáchár* (Allahabad), of the 16th May, says that formerly the authorities liberally distributed prizes and scholarships to native students and readily admitted into Government service educated natives with a view of encouraging the spread of English education. Ere long the higher and the lower classes of people zealously pursued English education, and the result was that schools and colleges turned out more boys every year than Government could provide employment for. The supply exceeding the demand, the native press was called into existence. The native press taking their cue from the Anglo-Indian newspapers have commenced criticising freely the proceedings and measures of Government. The Indian National Congress has been established and a number of natives have passed the Civil Service examination in London and risen to the posts of Collectors and Judges, claiming equality with Englishmen. There are immense crowds of educated persons who have no means of earning a livelihood and are making constant appeals to Government for the provision of employment. Government is at its wits' end and does not know how to dispose of them. It cannot possibly provide for them, nor can it silence them by throwing water over them. At last the authorities have resolved to check the spread of education. The writer then refers to the various expedients which he thinks Government has adopted or is contemplating for the purpose, *viz.*, the proposal for the abolition of second grade colleges, the raising of the standard of education, the increase of the cost of education, the

exclusion of school teachers from pension, the appointing of only Europeans and Eurasians as Head Masters of zila schools as far as possible, the fixing of a minimum limit of age for candidates for the Matriculation examination, &c. The writer points out that a person who gets Rs. 40 or Rs. 50 a month as pay will find it difficult to give even school education to two or three children, and complains that boys are taught many subjects in schools, such as Geography, History, Euclid, Drawing, &c., which prevent them from acquiring proficiency in English and are of no earthly use to them in after-life.

The Bareilly College.

9. A correspondent of the *Sahifa* (Bijnor), of the 19th May, referring to the threatened abolition of the Bareilly College for want of funds, observes that it is mere waste of labour and money to maintain this college which is not properly equipped so that education in science, and even in mensuration cannot duly be given to students for want of appliances, &c. It would therefore be far better to abolish the Bareilly, and also the Meerut College, and establish a new one at Garhmuktesar with the available funds of the two Colleges, than endeavour to keep up these poorly manned and poorly equipped institutions, by small funds raised by subscription with difficulty. There are, however, enough of Arts Colleges in these Provinces, and the people would be well advised if they sought to start technical and Industrial Schools at Bareilly and Meerut instead of straining every nerve to prop up the tottering existing institutions in question.

SAHIFA, 19th May, 1903.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Deaths of two natives caused by white men in Lucknow.

10. The *Rohilkhand Gazette* (Bareilly), of the 16th May, says that according to a Lucknow correspondent of the *Englishman*, a native was recently shot by a Eurasian, and that the accident is the second of its kind due to careless shooting. In other words white men have killed two natives in a district in the course of a few weeks only. It is a pity that such unfortunate accidents have of late become so common that they no longer produce that effect on "our" feelings which they used to do before. The writer does not consider it necessary to discuss the question as to whether this is a good or bad sign; but there can no doubt that the more the number of such incidents increases, the more will the rulers be lowered in public esteem.

ROHILKHAND GAZETTE, 16th May, 1903.

The inoculation tragedy.

11. The *Advocate* (Lucknow), of the 21st May, says:—It is now pretty long since the report on the death of a number of people from tetanus after inoculation was submitted to the Government of India. We learn that a despatch on it has gone to the Secretary of State, but that the report is likely to be treated as confidential in India. Why so? This is anything but fair, both to the officers concerned and to the public anxious to see the responsibility fastened on the proper party. One cannot be found fault with, if one were to conclude that an attempt is here made to shield the guilty, and that guilty person is probably a very high official. We cannot make out why there should be so much delicacy in giving out the name of the offender and calling upon him to render an account of his blunder and leave the matter to be judged by the public. The inquiry was not, we may be sure, made in a hole-and-corner fashion, but the disposal of the report seems to have been so done. And it is this sort of lurking desire in the Government to shield its officers from the consequences of their faults that induces people to misread the professions of the Government. And the very frequency of reference by the *Indian Daily Telegraph* possible to a mistake by a Babu in restoring the stopper to the phial ground full of tetanus microbes shows either that our contemporary has got an inkling into the matter and is trying to hoodwink the public or that he means only to renew the common faith of our rulers that Anglo-Indians never commit any mistake, and it was a Baboo who did it. Mr. or Babu, we have nothing to do with the nationality of the offender: we simply want him to be fittingly punished for his unpardonable sin and crime.

ADVOCATE, 21st May, 1903.

HINDOSTHÁN, 20th May, 1903.

A suggestion for the enlistment of natives who are exempt from the operation of the Arms Act, as volunteers.

12. The English *Hindosthán* (Kalakankar), of the 20th May, says :—The current number of the *United Service Magazine* contains an interesting article on 'Volunteering in India' by a Volunteer officer. Its object, like the object of most such articles, is to stimulate able-bodied Europeans to be volunteers, and to make the force more efficient and popular by securing more intelligent treatment from Government.

To us the question of Indian Volunteers is more interesting than that of able-bodied European Volunteers. This question was raised in India long, long ago, and our Raja Rampal Singh had an interview, as a member of the fourth estate, with Lord Dufferin, who told him that the Government would not sanction an entire Indian Volunteer corps, but that if any of the Indian Volunteer corps admitted an Indian as a Volunteer, the Government would not interfere. So ever since we have been trying, but we have not yet succeeded. It is indeed very funny that if a Muhammadan or a Hindu becomes a Christian he will be entitled to serve as an Indian Volunteer, but that as long as we are Hindus and Muhammadans, we are considered unfit to serve as Volunteers. It seems that Volunteering has been dedicated to Native Christians and Eurasians. While we are admitted into the Indian Cadet corps, and we have received the same arms that are given to English soldiers, we are not considered fit to serve as Volunteers. On the other hand Native Christians and Eurasians, though considered fit to serve as Volunteers, are not allowed to serve in the standing army. We mean they are neither admitted into the English regiments nor into the Native Army, and they are considered totally unfit to form regiments of their own, as on some former occasions their regiments proved to be incompetent for active service. Under these circumstances we propose one solution of the problem, and we fervently hope that Lord Curzon will kindly consider it, and that is this, that the gentlemen and noblemen of India who are exempt from the operation of the Arms Act, should be allowed to form one Volunteer Corps in the whole of India, and if this measure proves efficacious, then the Government may consider the question later on. Surely, it would be impolitic for any politician to propose to introduce the Volunteering system into India at random; but what objection could there be to allow the exempted people to form such a single corps? We feel sure that our Raja Rampal Singh, though gray and 53 years old, will be glad to join it as a private, and there is no doubt but that many other Taluqdars, Rajas and Raises will follow his example. Let Maharaja Pratab Singh of Idar be the Colonel and some other Feudatory Chiefs be its subordinate officers. This regiment should meet once or twice a year in various parts of India, and the head officials of the Provinces and Presidencies should be invited to be present to see their manœuvres. This is a new idea indeed, but it would be very satisfactory to the whole country. The appointments of the Cadet Corps are few and far between, and have not pleased the whole country: but if a regiment be formed of the distinguished people of India, it will afford an opportunity to about one thousand Indians to enlist themselves as such.

INDIAN PEOPLE, 15th May, 1903.

Collector's Intercourse with Indian gentlemen.

13. The *Indian People* (Allahabad), of the 15th May, says:—We are not inclined to attach much importance to the alleged cause of the absence of sufficient social intercourse between the Collector and the leading Indian gentlemen of the district. Want of time is a convenient excuse, and may even be partially correct. But for the principal cause of the aloofness of the Collector from Indian life we have to seek in his want of sympathy with Indian ideas and aspirations, the notion of his superiority in every way to the Indians, race pride, the unreality of his interest in what he considers to be a land of exile, and the constant eye on Home life. A French writer, quoted by the *Times of India*, has something important to say on this point. "Everywhere," says he, "the young members of the Civil Service to whom we were introduced, were scandalised at finding that we wished to meet natives, and advised us to have nothing to do with them if we wished to be received by English people. An icy coldness succeeded the most friendly reception as soon as it was known that we kept such bad company." We may add that this passage occurs in M. Albert Metin's *L' Inde d' Aujourd'hui*, very appreciatively reviewed by the *Pioneer* itself but a few days back.

14. The *Advocate* (Lucknow), of the 21st May, says :—A memorial is going the round of the vernacular and purely Indian section of the English press for signatures, addressed to the Private Secretary to His Excellency the Viceroy. The editors ask the Government to make two concessions. First, that for one pice postage stamp, they should be allowed to post papers up to the weight of eight tolas. The reasonableness of this demand cannot be questioned. When for a half-anna postage stamp registered newspapers up to the weight of twenty tolas are allowed to be posted, there is no reason why for one pice only papers four tolas in weight should be allowed. The one result of the concession will be to increase the circulation of papers and enable the proprietors to use better stationery. The second prayer is that they should be supplied with official communique and useful information in the same manner as the Anglo-Indian papers are. There is no reason why the distinction should be kept up. Such of our contemporaries as have not received the memorial can obtain a copy from the *Bombay Samáchár* Office.

ADVOCATE, 21st May, 1903.

Memorial prepared by the Native Press for submission to the Viceroy.

15. The *Awazah-i-Khalq* (Benares), of the 16th May, referring to the jobbery and corruption which largely prevail in the various Government offices and law courts in all parts of India in connection with the appointment, promotion, dismissal, &c. of clerks, says that as these evils prevail to a larger extent in law courts than in other branches of the public service, clerks on their part freely indulge in the extortion of illegal gratifications, because they know well how precarious their position is, being liable to be turned out at any time by their immediate superiors anxious to provide employment for their relations, friends, &c. It is but natural that they seek to "make hay while the sun shines." The Covenanted Civil Service during the earlier days of British rule in India was very corrupt, but such reforms were introduced into it that it is now considered the best and most model service on the face of the earth. There is no reason why the reforms which have succeeded in improving the Covenanted Civil Service should fail in the case of clerical establishments. Government had better extend the competitive examination system which has proved a panacea for the evils of the Covenanted Civil Service to the *amla* classes, and the results will not fail to be most satisfactory ones, merit taking the place of recommendation. Under the system obtaining at present, the ablest clerk in a courts who holds best certificates from officers under whom he has served and has always done his work efficently, is, on the occurrence of a vacancy in the higher grade, liable to be superseded by an outsider who is backed by the recommendation of a friend, a relative or a European missionary. Lord Curzon has done much for ameliorating the condition of clerks in the public offices, and has shown much sympathy with them in all matters relating to them. Badruddin Bogra's reinstatement in his post under the Bengal Government is due to His Excellency's interference on his behalf. When a clerk is dismissed or otherwise punished by his immediate superior, and makes an appeal to a higher authority, the latter, far from considering the merits of the case, is, as a rule, solely influenced in his decision by the idea that if he cancelled the order of the subordinate officer, the latter would lose his prestige. Lord Curzon would earn the everlasting gratitude of the whole amladom in India if he devised some means of redressing their grievances.

AWAZAH-I-KHALQ, 16th May, 1903.

Unsatisfactory condition of clerical establishment in public offices and courts.

16. The Hindi *Hindosthán* (Kalakankar), of the 15th May, says that the Indian trade is not in a flourishing condition, partly because natives do not know how to carry on trade in a systematic manner, and partly because they are not fully alive to the advantages of having joint stock companies. Another principal cause which interferes with the development of Indian trade is the free trade policy pursued by the Government of India which enables Ralli Brothers and other foreign traders to have everything their own way. They should be prohibited from making wholesale purchases of grain in this country; while the agricultural classes should be encouraged by Government to establish joint stock companies and take the grain trade into their own hands. Again, the Commissariat Department should make all purchases of grain from the cultivators themselves and not from Ralli Brothers. Rich landholders should receive rent in kind and forward it to England and other foreign countries for sale.

HINDOSTHÁN, 15th May, 1903.

Indian grain trade.

NIZAM-UL-MULK, 16th May, 1903.

17. The *Nizám-ul-Mulk* (Moradabad), of the 16th May, says that a Royal Commission has been appointed to consider the question of the food supply of England in case she should be engaged in a sanguinary and prolonged war with any European Powers. The British Government has been well advised in finding out what arrangements could be made for the supply of food to 41 millions of people in the event of an outbreak of a severe European war. But His Majesty the King-Emperor should also appoint a commission to inquire what will be the fate of 300 millions of Indian people if India happens to be jointly invaded by some Powers. The writer is afraid that the condition of the people has become so unsatisfactory that they are not in a position to offer *much* resistance to an invading army. Fifty lakhs of persons died of starvation during the decade 1881 to 1890. The Rajputs, Sikhs and Muhammadans, who were formerly famous for their bravery, are not now animated by the same strong feeling of bravery and courage. Not even two per cent. of the people will be found capable of using arms. It is high time that steps were taken to restore the martial instincts of the people.

Destruction of martial instincts in natives.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

RÁJPUT, 15th May, 1903.

18. The *Rájpút* (Agra), of the 15th May, praises Bengalis for greatly enriching their literature by writing and printing a large number of poems, dramas, novels, &c. Many of these books are no doubt very good ones. But some of the novels and dramas, which profess to be based on the history of Rajput chiefs, are hateful and libellous. The Bengali authors, having never come into contact with the great Rajputs, and not having visited Rajputana, are led into making misrepresentations. Some of these objectionable books have been translated into Hindi and printed at the *Bhárat Jiwan* Press at Benares. The authors have freely indulged in defaming Maharana Prataáp Singh, Maharana Ráj Singh, Rana Lakshman Singh and Maharaja Jaya Singh. Thanks are due to the *Hindi Bangvási* and the *Bhárat Mitra* which condemned the *Ashrumati* drama, and the result is that its publication was stopped, and Maharana Prataáp Singh saved from being brought into public disrepute. But the Manager of the *Bhárat Jiwan* Press has not yet abandoned the publication of other such books. One of them is called the *Chittor Chátiki*, in which the author has spared no pains in libelling Maharaja Jaya Singh, who was one of the most famous rulers of the Jaipur State. He was a very shrewd and brave man and feared even by Aurangzeb, who had him poisoned in the Deccan. But in the *Chittor Chátiki* the Maharaja is represented as playing the *rôle* of a pimp to Aurangzeb. Nothing could be more reprehensible than to vilify a great prince who was an ancestor of the present Maharaja and Jagirdars of Jaipur. The *Rájpút* quotes some passages from the book reflecting on the character of Maharaja Jaya Singh, and points out that another famous ruling chief, *viz.*, Maharana Ráj Singh of Udaipur, has been misrepresented in the book as a sensual and lustful man. The author of the *Chittor Chátiki* in Bengali and the Proprietor of the *Bhárat Jiwan* Press, who translated and published the book into Hindi, should be ashamed of themselves for traducing celebrated Hindu chiefs. They are enemies of the country.

The proprietor of the *Bhárat Jiwan* Press taken to task by the *Rajput* for publishing a Hindi translation of a Bengali novel traducing some Rajput chiefs.

ALLAHABAD:
The 26th May 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Nil.

II.—Afghanistan and Trans-Frontier.

Citizen, 11th May, 1903.

Transfer of Colonel Yate.

1. The *Citizen* (Allahabad), of the 11th May, says:—In connection with the incidence of Colonel Yate's arrest by the Afghan Governor and his subsequent release at the instance of the Government of India, some of our contemporaries are inclined to mince matters in anticipation, and suggest that the features of the case do not warrant any public importance being attached to so trivial a matter. Considering that the Colonel and the Afghan Governor are not on the best of terms as divined by them, the Amir will not have the courtesy to change his subordinate, though the Government of India may condescend to do so, if necessary. But a sudden transfer of the Colonel from the Wardenship is not the indication of a good policy, and may be prejudicial to the reputation and ability of that gallant officer, if it is certain that the aggression was on the part of Afghanistan. Perhaps the Native Press, so sensitive in matters involving questions of honour to their Government, mean well when they say that the over-abundant subsidy exacted from the bleeding tax-payers has elated not only the Amir's Officers, but even his meanest subjects, rude and uncultivated as they are without the least spark of enlightenment, living under a despotic Government and guided by principles of brute force.

Hindosthán, 23rd May, 1903.

Darbar held at Kabul and the scarcity of grain in Afghanistan.

2. The Hindi *Hindosthán* (Kalakankar), of the 23rd May, on the authority of the *Pioneer*, refers to the grand darbar held by the Amir of Kabul on the 24th April in honour of his accession, pointing out that the attendance of representatives from the provinces had to be cut down owing to the prevalence of the scarcity of grain, that the import duties on food grains have been abolished, and that the Governors of the Provinces have been exhorted by His Highness to encourage the importation of grain. The editor observes that if the Amir allowed railways to be introduced into his territories, the Afghans would not have suffered from the scarcity to the extent they have done. Railways are most useful for the transport of grain during famines. It is to be hoped that the Amir will give the subject his serious attention and allow his kingdom to be connected with India by railways.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Citizen, 11th May, 1903.

Extortion practised by the writer-constables at police stations.

3. The *Citizen* (Allahabad), of the 11th May, observes:—It is much to be regretted, says a correspondent, that while the District Superintendents of Police often extol the services of their subordinates for the loyalty and zeal with which the latter discharge their duties, nobody ever enquires why the lowest fee of Re. 1 is invariably demanded and pocketed by the writer-constable in each station and outpost before he takes up his pen to write down a report in the diary. The practice is so universal that it could never have escaped notice. Do the authorities know how this unauthorized and arbitrary fee deters many poor villagers from reporting thousands of cases of theft, assault, criminal intimidation, misappropriation and other offences against person and property? The D. S. P. in each district can at once put a stop to this reprehensible practice by issuing an order, without going to the Inspector-General or the Government for sanction.

(c).—Finance and Taxation.

4. The English *Hindosthán* (Kalakankar), of the 22nd May, observes :— HINDOSTHÁN 22nd May, 1903.

The Financial Statement for 1903-1904.

The raising of the minimum limit of the taxable income to rupees one thousand is another step to save the King from being cursed by old women, men and children at midnight, and it is for such blessings which Lord Curzon has conferred upon us that we want him to stay and rule in India as long as it is possible. In the next part His Highness the Agha Khan very cleverly advocates that the vast majority of Indian children should be afforded such facilities that they may acquire at least the rudiments of learning. This is very creditable on his part, indeed, because our young Indian educated men want high education, and blame the English Government for being deprived of it. They say that the Sarkar wants to make us ignorant and keep us ignorant. This is all bosh. Government money must be used to affect the greater number of people, and not only a few and far between. We have always been in favour of primary education, but never oppose higher education at the same time. Let people establish high schools and colleges with their own money as is done in England and in European countries ; but for God's sake let us most respectfully request them not to covet Government money, and ask the Government to encourage high education at the cost of the primary education of the children of the dumb millions.

(d).—Municipal and Cantonment Affairs.

5. The *Vyápár Engine* (Farrukhabad), for May, complains that scavengers throw filthy water from the cesspools of houses into the public streets at Farrukhabad, which is dangerous to the public health. The local Municipal Board has, it would seem, relaxed its control over the conservancy arrangements, and would do well to warn the Conservancy Inspector to see that scavengers give up their present evil practice. VYÁPÁR ENGINE, May, 1903,

A complaint regarding the conservancy arrangements at Farrukhabad.

6. A correspondent of the *Gauhar-i-Hind* (Najibabad), of the 19th May, states that a criminal prosecution, under section 323 of the Indian Penal Code, was lately instituted by one Bihári Lál against Babu Rámcharan, the Municipal Secretary (at Dhámpur), district Bijnor, but that the accused was acquitted on the strength of the evidence he produced to show that he was too ill to leave his bed and assault the complainant, and that owing to illness he had made over the charge of Municipal duties to Mir Mehdi Hasan, a member of the Municipal Board, by means of a written memorandum. Now a question of public interest arises as to why the Municipal Secretary did not apply for leave on medical certificate, and why he was granted full pay for the period of his absence on account of sickness. The writer has learnt that the Secretary took about four months' leave in the course of the year on (full) pay ; though a public servant can be allowed only a month's privilege and 10 days' casual leave in a year. Again, the Secretary absented himself without making an application for leave, and made over his duties to a member on his own accord (without the sanction of any authority). The authorities would do well to enquire into the matter. GAUHAR-I-HIND, 19th May, 1903.

A complaint against the Secretary of the Dhampur Municipal Board in the Bijnor district.

(e).—Education.

7. The *Citizen* (Allahabad), of the 26th May, says :—Along with the remarks referred to above, the *Pioneer* observes "If there were even an honest attempt to be fair, the Native Press would be an immense power in the land." Our journalistic career has been very short, but we trust none will dispute when we assert that we have during this brief period honestly tried to be useful both to Government and the public, and that we have been honest in our exposition of public grievances. But can the authorities say with equal amount of honesty that they have listened to us with patience or have made even a show of an attempt to remove our grievances ? Take for instance the complaints that we and our correspondents have repeatedly been making in connection with the doings of the Director CITIZEN, 26th May, 1903.

Mr. Lewis, the Director of Public Instruction, and the *Citizen*.

of Public Instruction. One would judge from the attitude of this officer that the more we complained the more did he find a pleasure in doing the very things complained of. Our representations far from bringing Mr. T. C. Lewis to a sense of duty, have the only effect of exasperating the gentleman. Hitherto our language has been altogether moderate and respectful, but if in the future we cannot help writing in a tone of bitterness or a spirit of indignation, Mr. Lewis will have himself to thank for it.

BHÁRAT JIWAN, 25th May, 1903.

The threatened abolition of the Bareilly College.

8. The *Bhárat Jiwan* (Benares), of the 25th May, referring to the threatened abolition of the Bareilly College, observes that the proposal is due to the paucity of funds which prevents the engagement of duly qualified English Professors. An influential meeting was lately held at Bareilly to raise subscriptions, and Rs. 21,000 was promised. If the college committee cannot afford to engage English Professors, it should have Native Professors who, as a rule, are not inferior to European Professors, as is evident from the way in which a number of Native Professors have been acquitting themselves in some colleges in Calcutta and Bombay. The Local Government and the Taluqdars in Oudh should try and save the Bareilly College from the fate with which it is threatened. The Taluqdárs should bear in mind that the abolition of the college would injure the cause of education in Oudh also.

PRAYÁG SAMÁCHÁR, 23rd May, 1903.

Expediency of disallowing prostitutes to reside in the vicinity of schools.

9. The *Prayág Samáchár* (Allahabad), of the 23rd May, stating that the Director of Public Instruction in Bengal is opposed to prostitutes and other persons of bad character living in the neighbourhood of schools, observes that the idea is an excellent one and should be adopted by the Educational Departments of other Provinces also.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

BHÁRAT JIWAN, 25th May, 1903.

Ill-treatment of natives by British soldiers.

10. The *Bhárat Jiwan* (Benares), of the 25th May, praises Englishmen for their honesty, love of truth and justice, faithful discharge of duty, and other good qualities, and observes that as long as they possess these qualities they will continue to acquire prosperity. But there are among them some black sheep who delight in oppressing the subject people and are a disgrace to the great British nation. A British officer has contributed a letter to a newspaper commenting strongly on the misconduct of these black sheep. The *Bhárat Jiwan* gives the substance of the letter which refers to several instances of the ill-treatment of natives by British soldiers. The recollection of these unfortunate incidents which attended the outbreak of plague last year at Simla is enough to make one's blood boil. The late plague maladministration at Poona will long be remembered. Lord Curzon is cordially anxious to protect natives from ill-treatment by Europeans, but his laudable efforts in this direction have only tended to make matters worse. The writer refers to the case of the soldier of the Welsh regiment who killed a police official at Delhi on the occasion of the Coronation Darbar, but was discharged, and points out that subsequently another soldier of the same regiment at Umballa did not pay for a carriage he hired, but severely beat the driver. When the soldier was taken to the Company's officer he acknowledged all his faults, but the driver was abused and turned out, the other soldiers remarking "the nigger has been thrashed very properly." Adverting to the case of a European soldier who killed a native at Simla some years ago, but escaped with a fine of Rs. 5, the writer remarks that such cases had better be tried by the Military Officers, inasmuch as such cases being tried by judicial courts, the Military Officers are led to espouse the cause of the accused soldiers. The editor does not consider it necessary to make any comments on the above letter, but is agreeable to the writer's suggestion that British soldiers who kill or otherwise ill-treat natives should be put on their trial before Military officers.

ALIGARH INSTITUTE GAZETTE, 23rd May, 1903.

A suggestion for the Collectors making themselves personally acquainted with the people in their districts.

11. The *Aligarh Institute Gazette*, of the 23rd May, says :—Those of us who are mindful not only of the duties which the villager owes to the administration, but also of the claims which he has on the Sirkar will scarcely see their way to congratulating the Government on its care of the rural population. Theoretically, no doubt, the Government is exerting itself to promote the physical, material and moral welfare of rural India, but judged from practical results, it has not done in either of those respects what a sympathetic, strong, and enlightened administration might have done. To begin with, the Supreme Government is, to all intents and purposes, totally cut off from the rural population. Of course this general statement is at times capable of modifications. Famines, and exceptionally energetic Viceroys intervene at intervals. But these are in the nature of exceptions. Apart from such events it would be correct to say that the Supreme Government has delegated to local administrations the care and the concern of its rural subjects. We do not say that this is not as it should be, but we shall have to say that presently. The reader is aware that there are smaller local administrations under the authority of Local Governments, and it is to these that Local Governments, in their turn, have mainly delegated their duties towards securing the moral and physical welfare of rural populations. We thus arrive at the actual state of things. We come to the Collector who is said to be too busy to attend to the people, and to Local Boards who are accustomed to leaving most things to the Collector and his subordinates. Is this an exaggeration? If not, is it as it should be? We submit it is quite the reverse: it is exactly what it should not be. The Collector, we submit, has no business whatever to bury himself—as it were—in the office files. Secondly, the members of Local Boards have no right to accept the *izzat* attaching to a representative of the people and to shirk the duties which are demanded of a representative. So far as the by-gones are concerned we are willing to let them be by-gones. We are willing to forgive the Collector and the Local Boards; but we shall attach a condition to this matter. We shall respectfully demand that a guarantee be given to the country that more attention will be paid in future to the needs of the rural populations.

There are several ways of effecting an improvement, but these ways and means must all verge on one and the same point, namely, the Collector. So far as the interests of the populace are concerned, there is no getting behind the Collector. You cannot dispense with him, his care, and his attention. There is a strong temptation here offered us to comment on the statement recently made by the *Pioneer* that the present day Collector was prevented by press of work from cultivating relations with *Raises* and *Rayat*. We shall say at once that we do not accept, we cannot accept, this explanation. How is it that some Collectors do manage to find time for seeing something of the people? It is a matter of recent experience in this district, for example, that the Collector found time to make himself personally acquainted with everybody who, rightly or wrongly, considered himself to be anybody. This is comprehensive enough, and we did mean to make the statement as comprehensive as was the knowledge which the officer concerned possessed of men and affairs wholly outside the beaten track. We are speaking of Aligarh, which is such a heavy charge, that the *Pioneer* would split it into two charges. What we would say is: Let Hathras be made the headquarters of a separate district by all means. But do not make use of the arguments in favour of this idea to strengthen the general statement that the Collector is too overburdened with work to receive and pay informal visits. Statements and reports undoubtedly had increased during the last two decades, but such things mostly concern the Bara Babu and his clerks. Again, there has been a proportionate decentralization and division of labour in other respects, public works and municipal business, for example. If the question is examined dispassionately it will probably be found that increase of clerical work is the least of those obstacles which intervene between the Collector and the people. While press of work is the smallest of the factors in this question, temperament is probably the largest and most important.

We have indicated that in our opinion the Collector is not too overburdened with office work to attend to *Raises* and *Rayat* if he is disposed that way. All the same, if something can be done to take the other leg off this lame excuse of

heavy work, we, on our part, shall be only too glad to lend a helping hand. And we may here say that we don't want much. Our demands are not very ambitious. We do not support social self-assertion and obtrusiveness on the part of our countrymen. We do not believe they can claim, as a matter of right, social intercourse with a closed corporation like the Civil Service. Again, there is no reason why Indians should be more anxious to mix with the Europeans, than the Europeans are to mix with them. The attitude of a suppliant for admission into the society of foreigners is to our mind extremely undignified. It, moreover, often defeats its own ends. For similar reasons we strongly deprecate demi-official dictation on the part of the Government in social matters. We hold that individual members of the civil or military service cannot be made to execute the *polka* side by side with Indians. It is a matter which should be left to their discretion. Social conditions are no less subject to the operation of laws than economic ones. Let us have free trade, we say. We don't make the grain-dealer sell his stock at rates fixed by authority. Why not keep the same attitude of benevolent neutrality with reference to the other matter?

But here we must stop. Purely social intercourse must depend on the judgment of individuals and corporate social bodies, but no efforts should be spared in the direction of otherwise bringing high officers in close contact with the *Raises* and *Rayat*. It is quite feasible to draw the line we have indicated. We have seen the thing being done in more than one district, and we would insist on its being done by our officers uniformly and as a matter of duty. If a district officer rises at nine in the morning and drives down to the court in the forenoon, he obviously cannot do it. But then what right has a Collector to rise at 9 A.M.? Even if individual district officers are not early risers, they have greater liberty than the Judges in the matter of attending the *Kutcheri*. The judicial work which a Collector must do is not very heavy. Consequently he need not attend the office at all for two or three days in the week. Nocturnal darbars are also feasible. Indeed, a few years ago, they were not unknown in districts like Jaunpur and Saharanpur. At all events our point is this: a Collector can easily find time, if he only would, for making himself personally acquainted with the people of his district.

If it became necessary to send up a memorial to the Viceroy on the subject, we would sign it without hesitation. Close and continuous contact between representatives of the Government and its subjects is not an administrative luxury which can be held over or dispensed with. It is an administrative necessity of the highest order. It is a thing, moreover, which cuts both ways, and it inflicts, and has inflicted, a deep gash both on the people and the administration. British rule is at least a century old in most parts of the country. Still it is a stranger in a land where foreign domination need not necessarily be unpopular. The benevolence of the Government is not only not appreciated; it is often thoroughly misunderstood. Otherwise how do you account for plague riots? How is it that a Municipal secretary cannot put a distinctive mark on good meat without giving rise to the cry of poison! How is it that your Engineers cannot build a bridge without giving rise to unfounded rumours and misgivings? Stop and listen. "Keep the children in-doors. Bridge-builders are actually in the village. Thirteen children are required to propitiate the river. Your children or your money!" But where is the Collector? Is it his busines to remain unmoved until a formal petition is presented to him? And is the conviction and imprisonment of stupid people under certain sections of the Penal Code the best way of dealing with them when feelings have been roused?

V.—Legislation.

Indian People, 22nd May, 1903.

The Civil Procedure Code Bill—I.

12. The *Indian People* (Allahabad), of the 22nd May, says:—The Select Committee are to be warmly congratulated on the Civil Procedure Code Bill as it has emerged from their hands. The task of boiling down the mountains of criticisms, comments and opinions which the Bill as originally framed, gathered round it from all sources, official and non-official, invited and volunteered, and of infusing their essence into the clauses of the measure has been performed in an extremely satisfactory manner. A definite Code of Civil Procedure has been the guide of our Courts since Act No. VIII of

1859 received the sanction of the Governor-General in Council. It had to be overhauled in 1877 and again in 1882, and the new Bill is another effort in the same direction. In the course of 21 years, the Act of 1882 has had to be amended by 17 general and seven local Acts, and the interpretation of its clauses comprises about twenty-five per cent. of the cases reported in the Indian Law Reports Series. A new Act is evidently needed to embody all this mass of matter and to settle authoritatively some points on which the High Courts, chartered and unchartered, hopelessly disagree. Now that the Government is about it, let us hope that it will not be hasty in rushing through the Bill, as seven hundred sections dealing with different topics require careful consideration, which takes time. A hurried and imperfectly considered measure requires patching up from the start and continually, as in the case of the current Code. Though the revised Bill is a vast improvement on the draft Bill, it is not yet perfect. Some of the sections are not very clear, while others require material alteration. The Government has again invited opinions on the Bill. The Select Committee will again have to modify the clauses, where necessary, in the light of such opinions.

Though a Civil Procedure Code has been in force for nearly fifty years, no attempt has been so far made to define some simple notions which pervade a large number of the sections. Everyone knows that proceedings in a Civil Court are to be commenced by a suit, application or appeal. The Code itself has, up to now, been silent as to the exact meaning of these three terms. The Limitation Act defined them for its own purposes, but those definitions were not of general application. The Bill under consideration has in the Committee stage explained what the term "suit" means. The word "sign" or "signature" is left undefined. When we consider that every paper filed in a proceeding or issuing out of a Court must be "signed" in order to produce any effect, and that "signature" may mean any one of a dozen things, the importance of an exact definition becomes apparent at once. The current Code includes a mark or a stamp within its meaning, but the Bill simply contents itself by excluding a signature by initials. Again, the expression "immovable property" has not been defined. The definition in the General Clauses Act is not adequate to the purposes of the Code. Take the case of a property under a mortgage. Is the mortgagee's interest movable or immovable for the purposes of attachment and sale? The General Clauses Act cannot help us in the matter. The proposed Code itself ought to provide a definition as it has done for "Agricultural," "Agricultural Produce," "Growing Crops" and "Cause of Action." The inclusion of market gardening in the definition of agriculture is open to objection, as it would enable *Kachis*, a by no means easy class of debtors to deal with, to evade payment of their debts.

The Committee have been well advised in removing the various explanations that were appended to the meaning of the word "decree" in the draft Bill, and to include a "preliminary decree" within the definition. There was absolutely no reason why a decree which finally decided contested rights between the parties in account, administ ation. partnership and partition suits, and left only the details to be worked out, should have been called by any other name. Yet the High Courts have refused to recognise such adjudications as decrees. The orders that are expressly excluded from the definition are well chosen. An exact meaning of the word has to be found for purposes of appeal and execution, for generally speaking, only decrees are susceptible of appeal and execution.

VI.—Railway.

Railway reforms.

13. The *Indian People* (Allahabad), of the 22nd May, says:—If the reforms indicated by Mr. Robertson will be effected, much will have been done to improve the lot of the third-class passenger. Less over-crowding, better lighting of carriages, provision of lavatories, arrangements for cheap and healthy refreshments on platforms, more civil and kindly treatment at the hands of Railway underlings, and better waiting accommodation at stations would seem to be among the foremost of the necessary reforms to be effected. It is also true that the third-class passengers often experience great difficulty in getting tickets. Cannot arrangements be made for the sale of tickets at convenient centres in the city, at big stations, all hours of the day, and at comparatively smaller stations at least an hour before the arrival of the train?

Indian People, 22nd May, 1903.

INDIAN PEOPLE, 22nd May, 1903.

Railway fares and rates.

14. The same paper observes :—We entirely sympathise with Mr. Robertson in his plea for a reduction of railway fares and rates. Says he : "Fares and rates are too high. Judged from the standpoint of actual money payment made they are considerably lower than in England, but taking the cost of construction and working of railways in the two countries, the fares and rates in India should be only about one-sixth those charged in England, whereas this rate is greatly exceeded. The reduction should be made for passengers by 18 to 40 per cent., for merchandise by 20 to 60 per cent., and for coal by 40 to 60 per cent. These large reductions could not be made straight away, but considerable reductions are immediately possible." Precisely. It may be added that while the Railway Companies of England do not, as a rule, declare dividends of more than $2\frac{1}{2}$ or $2\frac{3}{4}$ per cent., those in India not unoften declare 5, 6 or 7 per cent, and at least one system—the Darjeeling-Himalayan—declares a dividend of $11\frac{1}{2}$ per cent., or thereabouts. It is scandalous that while this is so, the rates and fares should be high as they are, and that the comforts of passengers should not also be adequately attended to.

AWÁZAH-I KHALQ, 24th May, 1903.

A complaint regarding the Moghal-Sarai-Gya Branch Railway.

15. The editor of *Awázah-i-Khalq* (Benares), of the 24th May, stating that since January last he has had occasion to travel three times by the Jagannath Railway, remarks that formerly he had no difficulty in obtaining a proper ticket. On starting from Benares, when he went to the booking clerk at the Cantonment railway station in that town and asked him to supply him with a ticket for Kudra, he was told that there was no ticket (available) to that station. A ticket to Pusauli (a station on this side of Kudra) was then asked for and similarly refused ; and the writer was obliged to buy a ticket to Sasaram (a station beyond), and had thus to pay three annas more. Similarly on his return journey, when he wanted to buy at Kudra a ticket to the Cantonment railway station at Benares, he was told that he could only get one to Kashighát, and he had to do this accordingly, to his great inconvenience, for he had to get down at the Kashighát station and thence proceed to his house in the Benares City, in an *ekka*. On former occasions whenever the writer had to travel from Kudra to Benares, the Booking-clerk wrote "cantonment" on the ticket and thereby saved him considerable inconvenience ; but it is not known why this practice has been discontinued. It is, however, very strange that printed tickets to all stations should not be available at a station.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD :
The 2nd June, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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FROM THE

NATIVE NEWSPAPERS

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Indian People, 29th May, 1903.

The making of a distinction between educated and ignorant Indians in South Africa.

1. The *Indian People* (Allahabad), of the 29th May, says:—But what about the much larger number of uneducated, but not necessarily uncivilised Indians who have settled in the Transvaal? Is education a condition precedent to the liberal treatment which is the inherent birthright of every British subject and which the Indian has done nothing to forfeit? Lord Milner sympathises with the feeling against an indiscriminate influx of Asiatics as traders and settlers. Why should he? Have these Asiatic subjects of the British Crown no right to trade and settle in any part of the British Empire that they choose? Are similar restrictions imposed in India against any of the colonists? If any Asiatic immigrant be found to be insanitary in his habits or be suffering from a loathsome and contagious disease or be otherwise an undesirable character, nobody has objected to his being treated in the same way in which others similarly circumstanced are treated. Lord Milner would not object to Asiatics' exclusion on "sound social and economic reasons, apart from the question of colour." We are not quite clear as to what he exactly means by "sound social and economic reasons," but let that pass. Lord Milner's appeal for the concession to educated and civilised Asiatics, "not only political rights, but other privileges which white men enjoy" is excellent; but why should these privileges be confined to those "already living in the country?" And where is the assurance of less barbarous treatment of the Indians as a whole?

Mr. Chamberlain, in the House of Commons, said that the revival of the old Transvaal anti-Asiatic law was necessary pending legislation, *owing to public feeling*, but the law would be enforced leniently, with due regard to *educated* Asiatics, and the vested interests of traders. This is simply preposterous. This reputed strong man who would remove all the disabilities of Indians after the war whose righteous indignation knew no bounds because of old Paul Kruger's harsh treatment of them, now comes forward and says the old law of Kruger's will be put into force and the Indians resident in the Transvaal assigned locations outside the habitable parts of the country. And this, *owing to public feeling*. So, the strongest man in the Empire, who was going to bid the sun rise in the west, is the mute obedient servant of the South African millionaires, and their will is law. Mr. Chamberlain says the revival of the old laws will be pending legislation. What legislation? Something worse than Kruger's? As for the so-called lenient administration of the laws of which the Colonial Secretary speaks,—well, Lord Milner's thin finger has so far proved more oppressive than the thick loins of President Kruger, and we are not encouraged in the belief that he will prove more friendly to the Indians in future.

It will be noticed that like Lord Milner, Mr. Chamberlain says that due regard will be paid to *educated* Asiatics. Standing by itself not merely is there nothing for complaint in it, but the expression deserves commendation. But read with the context, Mr. Chamberlain's *educated* Asiatics means educated Asiatics *only*. Have the rest no title to better treatment? On the other hand, it is confidently predicted that without Indian labour the principal industry of the province, the mining industry, can never thrive. White labour is prohibitively costly, local labour is inadequate, the importation of labour from Central Africa is impracticable and inadvisable, while the importation of Chinese labour has grave disadvantages. There remains only the Indian labour. But the colonists cannot have the benefit of Indian labour unless they will educate themselves into behaving like gentlemen towards the Indians. "Until the colonists learn to treat the natives of this country properly," says the *Pioneer*, "they cannot expect from us much sympathy for their troubles, and should they be compelled to turn to Indian immigration as a means of escape from their present difficulties, they may

find the Indian Government less ready to help them than it would be under other circumstances. Both countries can do one another good service, and it seems a pity that reciprocity is at present impossible."

2. The English *Hindosthán* (Kálákankar), of the 29th May, says :–The Education Test, which is not applicable to whites, means to oust and shut out of Cape Colony, Natal and Transvaal, Indians of gift, enterprise, thrifty and sober habits, so that it behoves them to look for fresh fields and new pastures, especially those that have been unexploited or retain a very sparse European population, such as, say, Rhodesia and British Central Africa, where Railway projects are in execution and the climatic conditions will be found congenial. Nor is it merely the artizan who is required there; the clerk, the accountant, the guard and the overseer have also a chance, and now is the time for they are recruiting hands both at Bombay and Madras. If English University men can go to the Texas prairies as cowboys, why not an Indian graduate emulate this? "Honor and shame from no condition rise." Then again emigration is not always necessarily due to overpopulation, but also to competition and national ambition, such as was the case with the Pilgrim Fathers of the *Mayflower* in the 16th Century.

HINDOSTHÁN, 29th May, 1903.

A suggestion to educated natives to seek employment in Rhodesia and British Central Africa.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

3. The *Hindustáni* (Lucknow), of the 3rd June, observing that the post of Registrar to the Judicial Commissioner's Court was one of the few berths in the grade of Rs. 800-40-1,000 which a native could hitherto aspire to hold, complains that this post has now been snatched away from natives and been ordered to be given in future to a member of the Imperial Civil Service by the order of the Government of India, with the sanction of the Secretary of State. Several former Judicial Commissioners were satisfied with the work of Maulvi Nihal Uddin Ahmad; but the present Judicial Commissioner becoming displeased with him, not only makes him go back to his former post of Deputy Collector, but would also preclude his countrymen from the coveted post of Registrar in future, as if no Indians were competent to hold it!

HINDUSTANI, 3rd June, 1903.

Post of Registrar to the Judicial Commissioner's Court, Oudh.

4. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st June, agrees with the *Pioneer* in thinking that District Officers in the United Provinces are really so greatly over-burdened with work that they cannot possibly exercise due supervision over their subordinate officials and clerks and that a revision of the present formation of districts is desirable with a view to reducing the heavy charges. The writer also endorses the suggestions of the *Pioneer* for curtailing the area and jurisdiction of the Allahabad district.

ROZNAMCHA-I-QAISARI, 1st June, 1903.

***Pioneer* on the alleged need for recasting the distribution of the divisions into districts in the United Provinces.**

(*b*).—*Police.*

5. A correspondent of the *Prayág Samáchár* (Allahabad), of the 30th May, says that, on the occasion of the visit of the District Superintendent of Police to the police-station, a constable asked a man to carry some things, but he demurred. On this the constable gave him a blow with a heavy stick. The man fell to the ground and was taken to the hospital, where he died on arrival. It is not known how the constable has been dealt with?

PRAYÁG SAMÁCHÁR, 30th May, 1903.

A constable accused of killing a man.

(c).—*Finance and Taxation.*

HINDUSTAN REVIEW, April, 1903.

The *Hindustan Review* on the Budget.

6. The *Hindustan Review* (Allahabad), for April, observes:—While the wail on the present deplorable condition of industries and manufactures in the land is loud and long, and while there are persons by the score to the front eagerly pressing on the public and the Government alike their panaceas of all sorts and degrees, ill considered or well considered, practicable or impracticable, which are supposed to bring back that full tide of prosperity which has long receded beyond the economic horizon, it is a matter of profound regret to notice that there are as yet a few who are well versed in the first principles of public finance to examine and analyse, with the eye of the expert critic rather than that of the daily journalist in mortal hurry to dash off with railway speed his copy for the day, the details of the annual Budget emanating from the bureau of Imperial finance and dealing with over a hundred crores of rupees of revenue and expenditure. The exigencies of the latter are such that he must run with the time in its ceaseless course. Railway and electricity between them have ushered in a new era which threatens in days not far off to annihilate time itself. Sufficient for the day are the events thereof and sufficient for the hour are the comments thereon—this is the well pronounced shibboleth of the tribe of journalists. The day's occurrences have to be chronicled as best they may; for to-morrow they must be superseded by other events which have to be recorded and reviewed. Time was when it was no anachronism to assert that the thinking of the nation was admirably and sagaciously done by the Press. It read the events by the light of knowledge and experience; it brooded over them with sufficient pause and serious deliberation; and it eventually expressed itself on their significance with a maturity of thought and practical sagacity which at once commended themselves to the people at large. They came as it were with the seal of authority which was respected because convincing. Thus it was that the thinking was done for the people by the Press on high affairs of national Government or the higher ones of national finance and taxation. Thus it was that the Press became a power and an influence for the wellbeing of the nation which statesmen and administrators had perforce to reckon with. Its lofty aim was duly recognised; its great disinterestedness was readily admitted; till at last by sheer stress of its intrinsic worth it came to be acknowledged as the indispensable Fourth Wheel in the coach of State.

But times are changed. Old ideals are gone. With them the sturdy old spirit of steadfast independence and impartiality has fled. States in every part of the world rotate on their own axis with the rapidity of lightning. They unerringly reflect the new environments surrounding them. And it is superfluous to observe that none has so powerfully altered these as steam and electricity, particularly the latter. It is thus that in the government of a nation and the conduct and action of a people we discern a perpetual motion which might have bewildered the slow and sober generations which have gone by—a motion much like unto that "ceaseless tide of Being," that "mighty whirling wheel" which, as the poet prophetically sings, "none can stay or stem." As a result of these new environments which have slowly shaped themselves during the last twenty years, we find ourselves to-day confronted with a different press organisation with other ideals and other aims and objects, and supported by a new spirit, the consequences of which we tremble to contemplate. It may be that we are old-fashioned, and our nerves can scarcely withstand the shocks of those new environments which are surrounding us, *per fas et nefas*, in all directions. All the same we fear their far-reaching effects. The fierce utilitarianism of to-day seems to have clean swept the older traditions and the older landmarks which time, in its course, had slowfootedly imprinted half a century ago. The keen struggle for competition has wrought new but scarcely ennobling ideals. The passion for the acquisition of wealth by divers devices, whether honestly or dishonestly, is great. So, too, the lust for pelf and power by fair means or foul. Land-grabbing has been dignified into a refined art undreamt of in the philosophy of the old type of buccaneers. Individualism ostentatiously parades itself in all its degrading selfishness. Hypocrisy and dissimulation shamelessly masquerade in high and low places. Virtue is not only hurled down from its lofty seat, but openly flouted. Gross venality reigns supreme among administrators while honest and sterling statesmanship has almost wholly vanished. The press has thus become the reflex of this deplorable condition of affairs to be seen

in almost all the civilised countries of the globe. And nowhere is its baneful influence to be witnessed more at present than in the country which first gave it the boon of freedom. Debased and demoralised, it has ceased to command that respect and authority which it once possessed. It has ceased to think. The thinking, if at all, is left to those who have bought its columns. Thus the people are everywhere left without leaders of the right and proper type; while the brummagem tribe of the hour is lifted on high and apotheosised and worshipped as never Baal or Moloch was in days of yore. These steer the vessel of State but without a correct chart or an unerring compass. The policy of drift is in the ascendancy. No wonder, under such steersmen, Governments drift too and become careless, recking not their own ride.

Is it surprising under the circumstances that India, too, has caught the contagion of the West, and is it surprising to find that instead of honest, independent, and just criticism on men and things, we should be daily confronted with something which is its reverse? If journalistic criticism, with which we were so familiar a generation back, is a lost art, what could be said of the people themselves? Hollow praise and superficial inanities—these are the pabulum on which the press lives, moves and has its being. Honest criticism is proscribed. More. It is resented and decried. The intolerance of criticism of the governing caste permeates the columns of the majority of the organs which faithfully echo the opinion of the omnipotent bureaucracy of the land. Their writers pose themselves as the stern preachers of the day and palm off as oracular their own interested and simulated effusions on a semi-ignorant public, while there is no end to the hollow sermons and admonitions to that microscopic section of the Indian Press which, still faithful to the older and nobler traditions, strives midst heavy odds, to illumine the ignorance of its clientele and lead them on to the right path. But this right path of duty is fiercely decried by the Goliaths of the Anglo-Indian Press. Ignorant themselves, they incessantly attempt to pass off their ignorance on many an affair of the State as gospel truth sublime. The conspiracy of misrepresentation and calumny is potent enough in all conscience. But if such be the general tenor of its teachings on affairs of state, its lucubrations on matters vitally affecting the pockets of millions of the poor tax-payers is worse. At first, the Imperial book-keepers, like the Macbethian witches, sit round their boiling and bubbling cauldron of figures in the remotest recesses of their dark chamber, chant their arithmetical abracadabra, and educe their magical finance. This, next, is retailed in copious paragraphs and statistical tables at the close of the official year, with a "summary" carefully prepared to save the trouble to the unthinking pressmen to wade into the detail. He is supposed to accept them with not one if or but. Sufficient it is for him that the summary emanates from the Imperial bureau, thrice hallowed. And sufficient it is for him, therefore, that he either copies or paraphrases it, elegantly improves on the original legend of prosperity and economic progress by appropriate adjectives, eulogises the authors on their financial sagacity or statesmanship, and winds up with the profound remark that never was a country better governed and better administered and never was a people more lightly taxed in spite of their poverty, which is enough in all conscience to strike even the most casual observer. This is the way in which the faithful in the Anglo-Indian Press echo the Finance Minister's statement, and this is the way in which nine-tenths of the Indian Press squeak. But here, again, time was when a Robert Knight heroically grasped the principal points of a budget, examined it in details, and brought to bear on them the fierce search-light of his own impartial and enlightened criticism. There was a Maclean who went with all the clan of the fearless *beau sabreur* cutting away right and left the gaily dressed carcass of the budget. There was a Kristo Das Pal who, with a profound knowledge of history of the past, would in his own incisive way mercilessly expose the dark nooks and corners of such an official State paper. But where may be the tribe of that Triumvirate? Alas! We are constrained to answer it is nowhere. A budget is now-a-days discussed in so perfunctory a fashion, and with such little regard to antecedents and sequence, that the less said the better. To us it is a humiliation that in face of the great progress made by our people in education, there is yet a lamentable lack of economics. The study of public finance in the right way seems to be practically confined to an extremely microscopic minority. It is scarcely necessary to observe that the rising generation of our University men, our bankers and merchants should make it a

point of paying the closest attention to questions of Indian finance cropping up from time to time. The Indian Press itself has a serious duty to discharge in this respect. If anything like influence is to be exercised in future on the finances of the Empire, it is its duty to speak and write with sufficient knowledge. Superficial or even ignorant criticism is a waste of time and energy. What is wanted is enlightened criticism on the basis of knowledge, and experience, which shall elicit attention and respect such as has been commanded by the Hon'ble Mr. G. K. Gokhale and a few others who could be named.

(d).—Municipal and Cantonment Affairs.

PRAYÁG SAMÁCHÁR, 30th May, 1903.

A suggestion for the examination of articles of food exposed for sale at Allahabad.

7. The *Prayág Samáchár* (Allahabad), of the 30th May, complains that old and rotten vegetables, sweetmeats, and other edible things are sold by shopkeepers at Allahabad. As the use of such things is injurious to health, the Health Officer or his assistant should examine every day the articles of food exposed for sale with a view to preventing the sale of rotten and adulterated things.

NÁTYA PATRA, 1st June, 1903.

A complaint regarding the sanitary arrangements in a street in the Allahabad city.

8. The *Nátya Patra* (Allahabad), of the 1st June, complains that the Mahajanitola street at Allahabad was remetalled in April last, but that the remetalling was not done in a satisfactory manner. The metal which was not properly beaten into the ground has already begun to get dislodged. How do the Overseer and the Engineer pass such work? Cattle are tied up in the street near the Crosthwaite Girls' School, and children ease themselves in the public roads. On the open *maidan* lying to the west of the house occupied by the late Pandit Ajodhia Nath, a privy has been made of bamboos and reed. The side-drains in the street are not properly cleaned and flushed in the morning and evening. The Municipal members being busy attending to their private work or enjoying sensual pleasures cannot be expected to properly look after sanitary arrangements. The City Magistrate should pay occasional visits to the streets and lanes of the city.

PRAYÁG SAMÁCHÁR, 30th May, 1903.

Ekkas at Allahabad.

9. The *Prayág Samáchár* (Allahabad), of the 30th May, in its local news columns complains that young boys are sometimes to be found driving hackney *ekkas* which may lead to accidents, and that some *ekkas* have very weak ponies. The Municipal officials should keep an eye on hackney carriages.

CAWNPORE GAZETTE, 1st June, 1903.

Local affairs, Cawnpore.

10. *The Cawnpore Gazette*, of the 1st June, says that pariah dogs are being killed in the public streets at present at Cawnpore. The practice is highly disagreeable to the public. Again, confectioners who carry and sell sweetmeats in trays, sit down in the public streets in the evening. The police on duty, being paid some thing by these men, take no notice of them. But the Chauk Sarráfá becomes so greatly overcrowded on account of these men that carriages find it difficult to pass through the street. Confectioners, who have regular shops, complain that this practice is detrimental to them, and over-crowding affords pick-pockets a favourable opportunity for carrying on their nefarious trade. Lately a carriage-horse became unmanageable and bolted: several men in the streets were hurt. The police should prevent all persons from sitting and selling things in the street. An impostor in the disguise of a Police Inspector, accompanied by Kotwali policemen, seized some eight hundred rupees worth of jewellery, which two sarraf shopkeepers had, and representing it to be stolen property, took it away and disappeared. If the police had been up and doing, the impostor would not have been able to commit such a daring fraud. Now the police are busy looking for him!

(e).—Education.

ADVOCATE, 4th June, 1903.

Government Resolution on the medium of vernacular instruction.

11. The *Advocate* (Lucknow), of the 4th June, says:—Public opinion that has so far expressed itself on the momentous question is clear. The object of the local Government to have one vernacular language as a medium of instruction in the primary stage is indeed noble, but it is very difficult and almost

impossible to secure the agency proposed by the Government. We stand by the statement made by us in our last issue that the language spoken by the educated classes among the Hindus and Muhammadans is not the language of the masses, and that if the readers for primary classes are to be in the language as spoken by the former, they will be in a vernacular which will be quite foreign to the masses of the population. The language spoken in different parts of these provinces even by the educated classes is not one and the same. There is a vast amount of difference between the spoken languages of the educated classes, say, between that spoken in Saháranpur in the west and that at Ballia in the east. We cannot expect a village school-boy to follow intelligently a language spoken by the educated classes who mostly come in contact with Courts. Readers prepared in the spoken language of Saháranpur will not be in the language of the Ballia man. In creating a new language or finding one which will be understood by the average Indian boy throughout these provinces, the Government shall have to take all sorts of precautions that in the name of Hindustani a hybrid vernacular is not brought into existence which will be discountenanced by important sections of the two classes. The precautions cannot be taken by the Committee, as it is proposed to be constituted. There are able men in the Deputy Collectors' ranks, but whether they will prove to be good revisers of the primers is doubtful. We can suggest a dozen names of both Hindu and Muhammadan Deputy Collectors who are men of strong commonsense and ability, some of them having some time been connected with the Educational Department, but their very official character will be a disadvantage to them; at least, without meaning any disrespect to the members of this branch of the subordinate service, we can say that these provinces cannot expect the nominated official members to truly represent the vast interests of the people on whose behalf they will be supposed to speak. The Committee should have a large element of non-officials. There should be one or two representatives of the "Nagri Pracharni" Sabha of Benares, and of the new Urdu Association formed at the last sitting of the Muhammadan Educational Conference. Men from every Division of these provinces, who are known to be interested in the cause of education, men who can speak authoritatively on the claims of Hindi and Urdu should be invited to sit in the Committee, and a more important officer than an Inspector of Schools should be asked to preside over the deliberations of the Committee. The proposed body shall not have to deal with a departmental matter, having little connection with the people; it is not a question of merely recording decrees which will be followed by the people. To influence the literature of the people, to influence the medium through which they are to receive their instruction, is not an easy matter, and to successfully achieve it the Government shall have to take the people in greater confidence. A large Committee might take a little more time in its deliberations, but its results will command greater respect. In these provinces primary education has not made that progress which it has done in sister provinces. This is due to, among other causes, the characters of the language through which it was attempted to impart even elementary education to the people at large. With the difficulties of the character let not the troubles of a new vernacular be introduced which would prove foreign to the masses. Primary education, to be successful, must be given in a language whose characters do appeal to the minds of the people, and which they can understand and are likely to employ in their everyday life. Such a language cannot be formulated by a Committee of such a non-representative character as the local Government has asked the Director of Public Instruction to appoint.

(f).—Agriculture and questions affecting the land.

12. A correspondent of the *Sulah Kul* (Gorakhpur), of the 3rd June, observes that though Government again and again perceives how the people suffer from famine, and how its own revenue falls off whenever that calamity occurs, yet it does not see the expediency of extending the system of permanent settlement of land, already in Bengal, to other parts of the country as well. Permanent settlement cannot, it is true, ward off famine, which is brought about by drought and other similar physical causes; but it will certainly provide the agricultural classes with means and resources to combat the evil better than they are able to do at present under the system of periodical settlements. Income from agriculture is getting less and less on account of the heavy assessments of Government

SULAH KUL, 3rd June, 1903.

Question of the extension of the system of permanent settlement of land to the whole of India.

revenue from time to time, and hence respectable classes are giving up this profession. The margin of profit being greatly reduced, respectable persons, who will not till the soil with their own hands, are no longer able to pay labour as well as maintain themselves from the proceeds of land. Government would, therefore, do well to at least raise the period of recurring settlements to 60 years, and lower the rates of assessment, if it consider the extension of permanent settlement out of the question.

(g).—General.

PRAYÁG SAMÁCHÁR, 30th May, 1903.

13. The *Prayág Samáchár* (Allahabad), of the 30th May, says that one Cecil Clarke, a Eurasian, has been sentenced to 18 months' rigorous imprisonment at Cawnpore for stealing a silver bottle worth Rs. 50, while another Eurasian, who, perhaps, accidentally shot a native at Lucknow, has escaped with only six weeks' simple imprisonment. Thus a Eurasian may possibly be let off for killing a native; but if he commits a theft at the house of a European, his offence will be dealt with as a very grave one. Judging from the above the life of a native is not worth more than Rs. 4.

Lucknow shooting case.

OUDH SAMÁCHÁR, 14th May, 1903.

14. The *Oudh Samáchár* (Lucknow), of the 14th May, stating that the *Sanjivni* has discovered another circular which the Director-General of Telegraphs has issued to his subordinates recommending a larger employment of Eurasians in that Department in future, on the ground that the number of native signallers is already large enough, observes that while, on the one hand, Government declines to permit Eurasians to be employed either on the railways or in the Telegraph Department to the exclusion of natives, the Director-General freely issues circulars to do the same thing! If the instructions regarding the recruitment of the Railway and the Telegraph Departments are acted upon, no natives will be found holding posts on over Rs. 30 a month in those Departments ere long. The Director-General of Telegraphs ought to remember that if the number of native signallers is large the number of native tax payers too is large.

Alleged issue of a circular by the Director-General of Telegraphs for a larger employment of Eurasians.

NATYA PATRA, 1st June, 1903.

15. The *Nátya Patra* (Allahabad), of the 1st June, says that plague broke out in this country seven or eight years ago. The parental Government adopted measures with a view to checking the spread of the disease at an expense of lakhs of rupees, but in vain. The disease has spread all over the country. The authorities have discontinued the compulsory removal of patients to plague hospitals, the burning of their clothes and the inspection of passengers at railway stations. The discontinuance of these measures has afforded a great relief to the people. But the disinfection of houses is still enforced, which is a source of great inconvenience and loss to them. When a house is disinfected, all things have to be removed from one place to another; some of them are broken and otherwise injured during their removal. Especially, if the inmates are *parda-nashin* ladies, there is much loss of property. Again, if disinfection is of any use, it should be effected as soon as death occurs in a house. But it is being carried out (at Allahabad?) several months after. Sometimes deaths from plague have recurred in houses soon after they have been disinfected. Sometimes the persons who are employed to disinfect houses do things which are disagreeable to the religious feelings of the inmates. Under these circumstances His Honor the Lieutenant-Governor would do well to put a stop to the disinfection of houses, which causes unnecessary trouble and expense to the people and Government.

A suggestion for the discontinuance of the disinfection of houses.

AL BASHÍR, 26th May, 1903.

16. *Al Bashír* (Etáwah), of the 26th May, referring to the important services which the late Sir Saiyid Ahmad Khan rendered to Government both during the sepoy mutiny, and subsequently, first by bringing out a book in which he pointed out the real causes of the mutiny and convincingly showed that the revolt was not a preconcerted national plot of the natives, especially of the Musalmans—as it was supposed to be by Englishmen at the time—and then by successfully endeavouring throughout his life to make Musalmans truly loyal to Government, states that he preferred a pension to a *jagir* (grant of land) which was offered him

Saiyid Masud, grandson of Sir Saiyid Ahmad Khan.

by the authorities in recognition of his (mutiny) services. He was accordingly granted a political pension for two generations according to the rule existing at the time. On his death, the pension in question was transferred to Mr. Saiyid Mahmud, who has recently died penniless, leaving a son, named Saiyid Masúd, aged about 14 years, without any means for his maintenance and education. If some well-to-do friends of the family, or the Musalman community in general, remembering the "national" services which Sir Saiyid Ahmad Khan rendered, got up a fund for the boy, it would not perhaps be becoming on the part of the descendant of such a distinguished grandfather and father to live on charity of this kind. The political effect of the acceptance of this charity by the boy would also be anything but a desirable one, inasmuch as it would set the people a-thinking and instituting comparisons that while under the Government of former rulers, the descendants of loyalists were supported from generation to generation, the descendant of a most distinguished loyal supporter of the authorities has, under the present rule, to live on private charity. It is therefore to be hoped that the Government of the just and far-sighted Sir James Digges LaTouche would deem it in every way proper and expedient to continue to the boy the political pension enjoyed by his grandfather and father.

V.—Legislation.

17. The *Oudh Samáchár* (Lucknow), of the 14th May, referring to the pendency of the Civil Procedure Code Bill in the Vice.oy's Legislative Council for some five years, observes that all its provisions should be very carefully considered and discussed before they become law. According to one of its provisions the property of a judgment-debtor situated in two or three districts can, at the instance of the decree-holder, be attached and sold *simultaneously*. This will prove unjust and oppressive, inasmuch as the judgment-debtor will not be able to safeguard his interests at several places at one and the same time.

The Civil Procedure Code Bill.

Oudh Samachar; 14th May, 1903.

VI.—Railway.

18. The *Advocate* (Lucknow), of the 31st May, says:—Why should the Government of India circulate the proceedings of a private *conference* to Railway Managers? The fact cannot be denied that the Conference was official in its nature and, but for the publicity given to its proceedings, the several Railway Administrations would have begun to act up to its resolution. An Under-Secretary of the Government would not have cared to preside over the deliberations of the Conference, and the staff of the State Railways alone would not have been invited to attend, had the Government nothing to do with its deliberations as the Anglo-Indian Press wants us to believe. There was no reason why the representatives of the B. B. and C. I. Railway who were present at Delhi were not asked to be present at the Private Conference. Such being the state of affairs, we must be on the alert and try to expose all acts of racial favouritism. Long before the Conference came into existence some of the Railways had begun to favour poor whites at the cost of Indian employés. We will name the O. and R. Railway, where of late all available posts in the Traffic Department carrying a certain amount of pay are being given to Eurasians and to even Native Christians in preference to Hindus and Mahomedans. One can see how these changes have been brought about in the past ten years. We will just mention one branch. The O. and R. Railway employs exclusively Eurasians as guards. The Indians are banned, and the few that are kept in service are treated with contempt, and, irrespective of their work or the length of their service, they are made to content themselves with a lower pay and a lower allowance. We understand that native guards even when entrusted with passenger trains do not get more than 8 annas per 100 miles, while Rs. 2 are given per 100 miles to Eurasian guards. The colour of the employé, and not his work, decides the rate of allowance. After the day's work when the Indian guard arrives at his destination, he has to carry his own luggage to the guard room, meant for natives, while the Eurasian employé is attended to by Railway coolies, he has also the services of a bearer, and in the hot season of a *pankhawala* at his disposal:

Delhi Railway Conference.

Advocate, 31st May, 1903.

All these are denied to the native guard, who is asked with his eight annas to make his own arrangements during his stay at first class stations. This is the manner how one branch of the Railway Service is managed, and how practical proof is given to the world at large of the consideration which Railway administration shows for the travelling public. That the third class travelling public are less courteously treated by the Eurasians goes unquestioned and still even in slow passenger trains native guards are not employed. Not that native guards cannot be had, but because as State Railways have not to look to dividends, and it is nobody's interest to look after poor Indians, they pay larger wages to men whom they want to favour. They have the Anglo-Indian Association to look to the claim of poor whites: while we have none to watch the interests of our unemployed, whose number is increasing. It seems it is neither the concern of the State nor that of the well-to-do classes of natives to see that bread is not snatched away from the poor and that they do not suffer simply because they happen to be natives of the soil. [The *Hindustani* (Lucknow) of the 3rd June, expresses the same views.]

BHÁRAT JIWAN, 1st June, 1903.

Mr. Robertson's Report on Railway Administration.

19. The *Bhárat Jiwan* (Benares), of the 1st June, after giving the substance of Mr. Robertson's report on Railway Administration, observes that Mr. Robertson being unacquainted with the vernacular, has been unable to discern and notice many grievances. An increase in the speed of railways will be welcome. But what is highly desirable is the redress of the grievances of third-class passengers. Sometimes they cannot get a glass of water during the hot weather, and sometimes they are put to great inconvenience for want of privies. They have also many other grievances. However, Mr. Robertson's report is worthy of all praise. If his suggestions are carried out, there will be great improvement in the condition of native passengers.

VÁNIJYA SUKHDÁYAK, May, 1903.

A complaint regarding the management of the East Indian Railway.

20. The *Vánijya Sukhdáyak* (Benares), for May, says that on the East Indian Railway the departure of a train from a station has, so far, invariably been preceded by the ringing of the bell by way of a warning to the passengers. But lately this practice has quietly been discontinued, and the result is that passengers not aware of this new departure are often left behind. The East Indian Railway is considered by the public to be a model railway. It is to be hoped that the railway authorities will revive the old practice.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 9th June 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 24 of 1903.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

GAUHAR-I-HIND, 5th June, 1903.

The Arms Act.

1. A CORRESPONDENT of the *Gauhar-i-Hind* (Najibabad), of the 5th June, says that there is a rumour that, according to an English newspaper, His Majesty King-Emperor Edward VII has expressed an opinion that the Arms Act should not be made applicable to his (Indian) subjects who are loyal and respectable, but only to suspicious, mean, disaffected and untrustworthy characters. If the rumour is correct, the reform will be a just and fair one. The existence of the Arms Act on the statute-book is certainly a deep blot on the just administration of British Government in India. It, in fact, indicates that Government lacks the power of distinguishing between the friend and the foe; that it cannot rely on its strength, and must disarm the people to govern them; that it is unable to make a moral conquest of the people; that it does not care to make good its promises or stand fast by its treaties; and that it distrusts the people; that it prevents the people from protecting their crops from wild animals and themselves and property from dakaits and robbers, and from giving a helping hand to Government in emergencies. The British have conquered many countries, but they have nowhere enforced the Arms Act as they have in India. They have no special reason to distrust Indians. The mutiny of 1857 was the work of sepoys only, the people not joining them: so that should the sepoys become disaffected again, though there is little likelihood of it, there may occur another rebellion in spite of the disarmament of the general public. Moreover, the Indians do not form one people or nation but are made of many races and nations; so that there is no chance of their combining in a common cause; and a general rebellion is impossible without such a combination, even if arms were given to the people. Had the Indians been one people, they could not perhaps have been so easily disarmed in the manner they have been. History too does not show that the Indians ever rebelled against their lawful rulers, and hence they deserve in every way to be trusted by Government and allowed to bear arms.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

ADVOCATE, 7th June, 1903.

Rumour regarding the intention of the Government of India to appoint an experienced Prime Minister in each Native State in the Punjab and an Agent to the Governor-General for all the States in that province.

2. The *Advocate* (Lucknow), of the 7th June, referring to the rumour, circulated by the *Advocate of India*, on the authority of its Simla correspondent, to the effect "with regard to the future administration of Native States in the Punjab it is stated that the Government of India intend to appoint an experienced Prime Minister or Regent at each Court, and an Agent to the Governor-General for all the States", remarks :—Well, what is the genesis of the new policy? In one word, mistrust. Loyalty of Chiefs and people is a very good subject for Durbar and post-prandial speeches, but holds no water when practical recognition is asked for. The Imperial Service Troops are "commandeered" by British Officers, the foreign relations of Native States are cared for by Residents and Political Agents; these are treaty terms. Directly or otherwise, the internal affairs of Native States are no less controlled by the Paramount Power. And what was so long done under another garb is now sought to be performed openly though not formally, against the very terms of the treaties with the States. The Government of India means to kill two birds with one stone—the independence of Chiefs in the management of their domestic affairs, and the interference into their business by the Punjab Government. The Prime Ministers or Regents appointed by the Viceroy will make puppets of their formal masters, the Chiefs, and the Political Agent will shear the Local Government of its powers over and privileges in the treatment of Native States. The Paramount Power means to be

supreme in every respect and to remove all obstacles in the way, Indian and English, local and provincial. After taking away the N.-W. Frontier Province from the Punjab Government, further fleecing is but natural, the last process in completing the Provincial sheep-shearing.

But, why in the Punjab, and not elsewhere? The land of the five waters is very near the tract where three empires meet. So in such a place the Supreme Government, responsible for the safety of the country from foreign aggression, must gather all the threads of power and position in its hands and make the masses and classes in British territory and the Chiefs and Sardars in Native States a practical nonentity, a powerless factor for good or evil. All the measures are simply so many methods for doing on work, spying the Chiefs and the people so that they may not join the enemies of England. Are we then to believe that the noble policy enunciated in the words "in their strength is our strength, in their prosperity our prosperity," &c., &c. is now given up for good as an impossible, if not impracticable, rule of conduct for the British Government in India. Every sensible man will deplore the day when by word of mouth and by handiwork the English rulers allow the impression to go about and filter down to the masses that they can no longer study carefully the daily growing complication of interests in India and hold the scales of justice even between all parties. Injustice has its nemesis that will swoop down, though the people so badly treated may be weak and emaciated.

IV.—Administration.

(a).—Judicial and Revenue.

3. The *Nasim-i-Agra* (Agra), of the 7th June, says that according to the present Civil Procedure Code, a creditor who obtains a civil court decree for money in one district against a debtor who holds property or has business or resides in another district, has to obtain a transfer certificate from the decreeing court, and go to the latter district in order to have the decree executed. This procedure entails heavy expenditure on the decree-holder, especially if the two districts are far apart as, for instance, Agra and Karachi. As a new Civil Procedure Code Bill is before the Viceroy's Legislative Council, the section relating to the execution of decrees should be amended. The court which gives a decree for money should, in future, be empowered to despatch, with a forwarding docket the decree on an application being presented to it for execution to the District Judge of the district in which the property of the judgment-debtor is situated, for execution of the same. If the judgment-debtor is a well-known person the local civil officers should have little difficulty in discovering his property, and attaching and selling the same. Should it, however, be not deemed expedient to make this change in the Procedure, provision should at least be made for granting travelling and other necessary expenses to the decree-holder when he or his agent have to go to another district for the purpose of getting a decree executed which he has secured in his own district, and treating this cost as part of that of the execution of the decree.

Nasim-i-Agra, 7th June, 1903.

A suggested amendment in the Civil Procedure Code Bill.

(b).—Police.

4. The English *Hindosthan* (Kálákankar), of the 10th June, says:—The Government of the United Provinces are evidently alive to the great importance of suppressing plague, and also of gaining the co-operation of the people in the measures they have resolved to adopt. In towns, disinfection of infected areas, inoculation, and evacuation are to be carried out, while in rural areas evacuation will be mainly relied upon. Corrosive sublimate has proved very effective in Allahabad as a disinfectant, and burning fires and the use of hot, dry air by the Sawhney desiccator will also be resorted to.

Hindosthan, 10th June, 1903.

Heavy cost of the recommendations of the Police Commission.

In rural areas the people are generally ready to evacuate their houses if plague appears, though they are unwilling to have the roofs opened, owing to the expense of re-roofing their dwellings. They are also to be encouraged to expose their clothes, bedding, and household effects to the sunshine for several hours daily. It

is not enough, however, to fight the plague; the great thing is if possible to prevent it by means of sanitary precautions, and the Lieutenant-Governor has allotted a sum of Rs. 60,000 for improving the village water-supply.

A sum of two lakhs of rupees will also be allotted for plague expenditure. All rubbish must be removed or burnt, and all latrines kept scrupulously clean. In addition to the above we would suggest that sanitation be taught in every school, and made a subject of examination. Leaflets in the vernaculars treating of sanitation should also be widely circulated among the people in towns and villages. They should also be taught how to construct filters, and to use permanganate of potash to purify the wells.

HINDUSTÁNI, 10th June, 1903.

A mukhtar and the police in Mahoba, Hamirpur.

5. The *Hindustáni* (Lucknow), of the 10th June, publishes documents connected with the case of Munshi Sital Prasad, a mukhtar and landholder at Mahoba in the Hamírpur district, under section 110 of the Criminal Procedure Code, and observes that the Munshi being an independent sort of man, incurred the displeasure of the local police and other officials. The police entered his name in their secret register of bad characters. Getting intimation of this, he applied to the Joint-Magistrate in charge of the subdivision in June 1901, requesting that he might be informed why his name had been entered in the register of bad characters, or failing this, that his name might be removed from the register, but neither request was granted. The police left him alone for a year. Jagan Nath, a tenant of the mukhtar's, was sent up by the police in a case. In his statement he accused the Sub-Inspector of Police of demanding Rs. 50 as a bribe from him. The District Magistrate, prejudiced by the police, considered his statement to be false and ordered him to be prosecuted for perjury under section 193 of the Indian Penal Code. He was sentenced to three months' imprisonment in December 1902; but on appeal was acquitted by the Sessions Judge in February 1903. In December 1902, Munshi Sital Prasad was *chalaned* as a bad character under section 110 of the Criminal Procedure Code. He filed a long statement in his defence, and Mr. P. Rose, Joint-Magistrate, discharged him on the 15th January 1903. The editor urges that Government should order a special inquiry into Munshi Sital Prasad's statement. Did Mr. Mardon and Saiyid Muhammad Ali, Joint Magistrates, consider him a respectable and trustworthy mukhtar, as stated by him in his defence? Did the police enter his name in their register of bad characters through malice? If even a legal practitioner finds it so difficult to save himself from getting into trouble, the condition of the masses may easily be imagined. Government has devised special measures to protect the people in Bundelkhand from the extortions of mahajans; but what steps have been taken to protect them from official oppression? Have not complaints against the police and tahsil officials in Banda been more numerous than in other districts, and has not a larger number of such officials been punished in that district? Government should order a special inquiry to be made into the matter.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

NASÍM-I-AGRA, 7th June, 1903.

A complaint against the Municipal Board, Agra.

6. A correspondent of the *Nasím-i-Agra* (Agra), of the 7th June, complains that a certain employé of the Municipal Board, Agra, lately applied for a month's privilege leave to which he was entitled, but that his application was returned by the Board with the remark that his appointment was not made according to the Civil Service Regulations (and hence he was not entitled to the leave). So far as the writer knows, Municipal employés in the whole of the United Provinces are granted leave according to the Civil Service Leave Regulations, and there is no reason why an exception should be made in the case of the employés of the Agra Municipal Board. Why, the Engineer-Secretary of this very Board would seem to be granted leave invariably under the Regulations in question. Such being the case, it is difficult to realize the propriety of the Board treating its two employés in two different ways in the matter of leave.

7. The *Gauhar-i-Hind* (Najibabad), of the 5th June, complains that the cess-pools of the houses at Najibabad have not been cleaned for the last fortnight, and that a very bad smell arises from them in consequence. The householders whose cess-pools happen to overflow are prosecuted. When a complaint is made to the Municipality regarding this unsatisfactory state of things, the invariable reply is that conservancy carts have broken down, or that the draught bullocks are dead.

GAUHAR-I-HIND, 5th June, 1903.

A complaint against the Municipal Board, Najibabad, in the Bijnor district.

8. The *Bhárat Jiwan* (Benares), of the 8th June, complains that the roads frequented by natives in Benares, especially the one between the Rajghat and the *Chauk*, are badly out of repairs, and are not properly watered, to the great inconvenience of the public. Again, the hackney *ekkas* are not in good order and the ponies that draw them are not up to the work.

BHÁRAT JIWAN, 8th June, 1903.

Unsatisfactory condition of roads and hackney *ekkas* at Benares.

9. The *Roz Afzun* (Bareilly,) of the 1st June, complains that worms are found to abound in the water of many wells at Bareilly, and urges that all the wells should be cleaned lest the use of unclean water should lead to an outbreak of disease.

ROZ AFZUN, 1st June, 1903.

Need for cleaning the wells at Bareilly.

(e).—Education.

10. The *Advocate* (Lucknow), of the 11th June, says:—One fails to understand why the Lahore *Observer* should attempt to introduce any feeling in the matter of the recent Government resolution about the language for the primary class readers. The proposal, says our contemporary, has met with the "approval of all sensible men of both the communities." The Lahore paper may have its own reasons for speaking with so much confidence, but we are bound to say that it has not properly gauged the feeling of a large section of the community with which we are in touch. The paper further says:—"There could have hardly been a better mode of approaching the solution of the educational problem treated of in the Government letter, but it is regrettable that some Hindu papers are assuming the position of irreconcilables and trying to raise afresh the language controversy by assuming Urdu and Hindi to be two different languages. The letter of Sir James Digges LaTouche, than whom no one can be more anxious to do even-handed justice to the interests of all, has not quite satisfied the two Hindu organs of Lucknow and Allahabad, who, it seems, have their own 'misgivings' about it and to whom the document does not at all appear as calculated to solve the difficulty?" Whether the gentlemen connected with the two papers referred to are "sensible" or not, whether they represent opinion of any class of people or not, are questions in the answering of which we are not interested. The Lahore paper is simply mistaken in attributing motives. There is no attempt at misjudging, no attempt at prejudicing the constitution of the committee. Our position is clear; the object of the Government we say is laudable, the means by which it desires to achieve it are defective, and so the success is doubtful. No hue and cry has been raised for which there is no occasion. It will arise, however, if the committee is badly constituted and fails to transact its duties impartially. We would welcome a common language, if possible, for our primary classes, but not on the basis of the spoken language in the courts, not the 'Padryana Hindustani' as the *Bharat Mittra* aptly puts it, but a language which could easily be understood by a village boy as well as by a townsman, which could easily be written in both characters, Persian and Devanagri, and which neither the inhabitants of towns nor those of villages would consider to be foreign. In the progress of primary education we are as keenly interested as Government, and are ready to render every help to its promotion, to find means, whether it be through "character" or "language," to achieve the noble end which the Government and those interested in the welfare of the people of these provinces have in view.

ADVOCATE, 11th June, 1903.

Government letter regarding the language of the primary class readers.

11. A correspondent of the *Edward Gazette* (Sháhjahánpur), of the 5th June, referring to the threatened abolition of the Bareilly College, for want of funds, agrees with the District Magistrate in thinking that an arts college is not needed in the Rohilkhand

EDWARD GAZETTE, 5th June, 1903.

The Bareilly College.

Division. The cost of education has so largely increased that the sons of only well-to-do persons, and those brilliant students who obtain scholarships can afford to receive education in a college. Moreover, graduates find it difficult to obtain even low paid posts under Government. Such being the case, the trustees of the Bareilly College would be well advised if they founded an industrial and technical school at Bareilly and thereby provided the middle and the poorer classes with means of earning bread, instead of raising fresh subscriptions to keep up an unnecessary college.

ZAMINDAR-WA-KASHTKAR, May, 1903.

Threatened dismissal of a teacher in the Bijnor Zila School for not knowing Hindi.

12. The *Zamindar-wa-Kashtkar* (Bijnor), for May, expresses dissatisfaction that one Maulvi Sami-ud-din, the sixth master, of 13 years' standing in the Zila School, Bijnor, has been given three months' notice for dismissal, owing to his not knowing Hindi, even though the Head Master spoke well of his work and strongly recommended him to be retained. His case is really a very hard one. If it was absolutely necessary for the Maulvi to know Hindi also, he should have been warned previously, or given sufficient time to learn it. It will be hard on him to send him adrift in this summary way and at an advanced age when he cannot possibly obtain any other post under Government. The new order by which the Education Department requires all teachers, whether graduates or under-graduates, who are below 35 years of age, to undergo training in the Training College, on half pay, is also severe, and has created a deep sensation among the school masters.

ZAMINDAR-WA-KASHTKAR, May, 1903.

Rustication of some boys at the Zila School, Bijnor.

13. The *Zamindar-wa-Kashtkar* (Bijnor), for May, states that the *daftri*, a teacher, and seven young boys at the Zila School, Bijnor, were lately found implicated in the theft of some annual examination papers. The *daftri* was punished (with dismissal ?), the teacher spared in consideration of his advanced age and five of the boys rusticated for a year each, and two debarred from receiving education (in any school) for ever ! The young boys, unable to realize the gravity of their misbehaviour, have been treated with undue severity. It would be enough to fine or cane them. Their exclusion from school will ruin them for life.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ROZ AFZUN, 8th June, 1903.

Lucknow shooting case.

14. The *Roz Afzún* (Bareilly), of the 8th June, says that it appears from an Anglo-Indian newspaper of Lucknow that lately the City Magistrate sentenced a Christian boy employed in the Lucknow Railway Workshop to six weeks' rigorous imprisonment for shooting a native. The convict, while engaged in shooting, saw an object in the distance which he mistook for game, and shot at it. So far the privilege of killing natives has been confined to Europeans. If Eurasians also exercise it, the consequences will be serious. It is true that the people are given the freedom of speech, but they are not allowed to call a spade a spade. If any native newspapers do this they incur the displeasure of the authorities. If " we " contend that if European offenders are let off simply because of their European descent, the tender-hearted natives should be allowed to take the law into their own hands, a wild clamour will be raised accusing " us " of setting race against race. However, the editor cannot approve of the treatment accorded to Europeans and Eurasians in the courts of law. It is enough that pure Europeans should enjoy the privilege of accidentally shooting natives. But if this privilege is extended to Eurasians, the results will be unsatisfactory, inasmuch as Eurasians do not enjoy the same influence and prestige as Europeans. As regards the patience of the people, the editor has no hesitation in declaring that they have so far refrained from taking the law into their own hands, though attempts have been made to instigate and even to goad them to do so. Sir J. Jardine (*sic*) in his newspaper under the heading 'The Native Police of India' expresses regret that natives do not resist blows by blows, and observes that there must be many Wat Tylers among natives who could oppose by force the exercise of undue force. Bravo ! Why do not natives offer resistance to Europeans; why do

they yield to force ? The *Englishman* knows nothing better than independence and noble occupation. The natives are advised to do these things by their monitor, but they know better. They think that if a European hits a native it would be bad to return it. The best thing for the native is to run away or turn the other cheek also to the European. The natives know that if a native happens to meet a European, he should bow the head and make obeisance by raising both his hands to the forehead, and indulging in flattering language. Natives prefer the course which experience has shown them to be the best one to that which is recommended by their monitors. "We" bid a hundred and one adieus to Sir J. Jardine's advice.

A larger employment of Europeans and Eurasians in the Railway and Telegraph Departments.

15. Referring to the resolution of the Delhi Railway Conference and the Circulars of the Director General of Telegraphs and of the Superintendent of the Government Telegraph Office in Bangalore for a larger employment of Anglo-Indians and Eurasians in the Railway and the Telegraph Departments, the *Indian People* (Allahabad) of the 5th June, says that it would seem that the present Government of India has made up its mind to treat the Act of Parliament of 1833 and the Royal Proclamation of 1858 as waste paper, and remarks :—We are quite used to the surreptitious violation of the Act as well as the Proclamation, but we must confess that the present open departure from the recognised State policy of the past comes upon us as a rude shock. And apart from the question of policy, whose importance we are not disposed to minimise, what was the immediate necessity of the present circular ? If political considerations, whatever this might mean, block the way for the equal treatment of the ruling and subject races in the higher posts of the public service, we are aware that the selfishness of Anglo-India does not permit of justice being done to Indians even in appointments for the subordinate Civil Services. But should the racial disability under which our countrymen are made to labour filter down as it were even to the insignificant post of a Telegraph signaller ? And is the area of our disabilities to extend with the march of time and the progress of education, at the same time that we are robbed of privilege after privilege won after hard and incessant toil ? The present action represents a departure in State policy as dangerous as it is unwarranted and must, and we trust will, be resisted by all constitutional means.

INDIAN PEOPLE, 5th June, 1903.

Plague measures.

16. The English *Hindosthan* (Kálákankar), of the 10th June, says :—We hear on good authority that the recommendations of the Police Commission, as now formulated would, if adopted in their entirety, involve an increased expenditure of about three crores of rupees per annum. This is of course as much as to say that they cannot be adopted in their entirety. To saddle the country with an extra two millions a year in perpetuity on the chance of effecting a problematical improvement in the character of the police is what the Secretary of State at least is never likely to assent to.

HINDOSTHAN, 10th June, 1903.

Question of improving the village water-supply in connection with plague measures.

17. The English *Hindosthan* (Kálákankar), of the 10th June, observes :—We sincerely congratulate the Government of the United Provinces on their kindly allotting "a sum Rs. 60,000 for improving the village water supply." This small sum has been sanctioned as an experimental measure ; and we hope the Government would grant sufficient money in order to supply clean water to the people of villages where it is very difficult to get it pure during summer. In the months of May and June when the village tanks and *katcha* wells are nearly dried up, they have to drink nothing but dirty water full of clay and germs. A village tank is worse than a katcha well. They bathe themselves, wash their dirty clothes and animals, and allow even country pigs to lie down in it and so the water is nothing but dirty and polluted. To remove these defects and to supply pure water to the peasantry it is highly desirable to introduce a village sanitation Act, to have a sufficient number of well-protected wells and tanks, as well as to hold the villagers responsible for keeping drinking water pure and wholesome.

HINDOSTHAN, 10th June, 1903.

V.—LEGISLATION.

Nil.

VI.—Railway.

Hindosthán, 8th June, 1903.

Third class railway passengers.

18. The English *Hindosthán* (Kálákankar), of the 8th June, says:—The fact of the matter is this, that the comfort of the poor people ought to be studied, according to the saying:—A good which affects the greatest number is a greater good than the one which affects the lesser. Therefore the comfort of the first and second class passengers is not of so much importance as is that of the third class ones whose fare is the principal payment, which builds up the income of the Railway Companies. So, it is the bounden duty of the railway people to look to the comfort of those whose aggregate fare payment is the backbone of their income. Then, again, a monied man is a great man according to the saying:—'Money makes the mare go,' and he is always comfortable. We heard when we were in England, more than eighteen years ago, that some lord used always to travel in the third class with the poor people, to know their state and circumstances. In India it is heart-rending to see Indians travel during the time of fairs when they are pushed in like cattle, and are almost suffocated to death. Then, again, they are put to great inconvenience while travelling in the hot weather. At each station where the train stops, they keep on shouting for the *pani pande*. But the single-handed poor wretch cannot comply with the requests of *all* the passengers. It is true that he tries his best to serve as many passengers as he can, but he cannot satisfy them all. A "W. C." attached to each carriage with a lavatory and wash-hand-stand would diminish the demand of water to a very great extent. In the same manner it has been witnessed that the third class passengers by having recourse to the latrines situated on the platforms are left behind, and therefore they are subjected to great inconvenience and expense. This fear of being left behind will also be totally removed by attaching necessary cabinets to the carriages of third class passengers.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 16th June, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 25 of 1903.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

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Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Bhárat Jiwan, 15th June, 1903.

Indians in South Africa.

1. The *Bhárat Jiwan* (Benares), of the 15th June, blesses Lord Milner for his desire to give educated Indians a footing and allow them to carry on trade in South Africa. Ill-luck follows Indians even in foreign countries. Lord Milner had better continue to espouse their cause. His efforts may be attended with success!

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Roznámcha-i-Qaisari, 15th June, 1903.

The Indian criminal law as regards absentee landlords, and under-trial native prisoners.

2. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th June, says that the *Hindustáni* is quite right in observing that the criminal law as at present enforced in India is calculated to tarnish the fair reputation of the just administration of the British Government, and to spread dissatisfaction among the people in general. The attitude of the British Government towards the natives is not like that of a sovereign, but like that of a farmer, who has but little sympathy with the "ryots." The criminal law in its present shape holds a landholder, however far away he may be living from his estate, responsible for any riot that may happen to take place on his estate, and should certainly be amended. Suppose an Englishman living in England holds an estate in India which is managed by an agent. A riot occurs on the estate, and the Englishman is summoned from England to be tried for the disturbance on his Indian estate and is punished for it on the ground, that his agent failed to give timely information to the police. The native absentee landholders are treated exactly in the above manner. Is not such a law oppressive and worthy of being amended? Crimes occur in the jurisdiction of the police and the Magistrate; but why are they not punished for failing to prevent them? The writer also complains that under-trial prisoners, the greater number of whom are honourably acquitted on trial, are still kept in irons in the lockup at Allahabad, notwithstanding that the evil practice has been brought to the notice of Government through the press. Even during the Muhammadan rule, when once information of a complaint was brought to the notice of the Government, enquiries were made and measures taken to remove the same. But under the present Government, though stories of oppression and hardship on the people, are again and again published, no notice seems to be taken of them. How is it that while a European or Eurasian accused of an offence is never to be seen cháláned to court with a rope round his wrist and his hands shackled, natives are generally sent up in this condition? Would Lord Curzon not think it expedient to amend the law on the subject before he retires.

Roznámcha-i-Qaisari. 15th June, 1903.

Alleged severity of revenue and municipal administration.

3. The *Roznámcha-i-Qaisari* (Allahabad), of the 15th June, says that formerly the general belief was that under British rule the landholders and cultivators were well off and that their position was held in high esteem. But the enforcement of a selfish law has deprived respectable landholders of their senses and induced them to take up their abode in towns. The decision of the Calcutta High Court has made matters worse, rendering the very word landholder hateful. On the other hand, the Municipal Administration in towns is a source of great trouble to the people. At first the Municipal Administration was thought

to be a great blessing, and it was expected that many advantages would accrue from it to the public. But the Municipal Administration has grown so severe that it has become all but oppressive. The levy of heavy octroi duties and several municipal taxes and the harassment of small traders by the police have rendered residence in towns very disagreeable to respectable persons. In short the ill-treatment of the people by Government officials tends to lead to the unpopularity of British rule. It is to be hoped that Sir James Digges LaTouche will give the subject his attention and take steps with a view of improving matters.

(b).—Police.

4. The *Bhárat Jiwan* (Benares), of the 15th June, says that the police force in India should be reduced rather than strengthened. If 50 per cent. of the force were abolished and three crores of rupees a year (saved in this way) were devoted to education and industrial arts, crime and criminals would become things of the past in ten or fifteen years time. Small thefts and dakaitis are the principal kinds of crime in this country. Evidently the intolerable pangs of hunger are at the bottom of both these. Give the starving people proper meals morning and evening and crime will almost cease to exist.

BHÁRAT JIWAN, 15th June, 1903.

A suggestion for the reduction of the police force and the encouragement of the industrial arts.

(c).—Finance and Taxation.

5. The English *Hindosthán* (Kalakankar), of the 12th June, says :—In the paragraph introduced by us in our last issue we have read with pleasure the request of the Hon'ble Rai Sri Ram Bahadur of raising the weight of newspapers from four to five or six tolas on payment of one pice worth of postage. Really this grant will be much appreciated by the general public and eventually will recover any loss to which the Government may be subjected.

HINDOSTHÁN, 12th June, 1903.

Hon'ble Rai Sri Ram Bahadur's speech at the Budget debate.

As regards the reduction of charges on inland telegrams, the Rai Bahadur found that there was an increase of £51,500 over the Budget estimate in receipts of the Telegraph Department, and therefore he again urged the reduction of charges for inland telegrams as, he said, was done in the case of foreign telegrams. Then he spoke as follows :—

"There is another way in which reform in this matter may be effected for the benefit of the public. Instead of reducing the rates which are charged at present for each word in the three classes of the telegrams, the Government may lower the minimum number of words from eight to four in the three different classes of messages, retaining the same rate of charges for each word as at present."

Surely this last proposal seems to us most acceptable, so far as the Government is not obliged to reduce the rate. Let the minimum number of words be three or four, and we feel sure this will afford some relief to the public."

6. The English *Hindosthán* (Kalakankar), of the 15th June, says :—Like Rai Sri Ram Bahadur, we are also grateful to His Lordship's Government for giving encouragement to the agricultural improvements and promising to provide the necessary funds for the purpose. But with all the kindness of the Government, we are sorry to see that the country has not taken to the new agricultural reforms entirely, and unless the new improved mode is adopted by the country, the appointment of the Director-General of Agriculture in India will be useless. We agree with the Rai Bahadur that the discovery of more efficient methods of reformed and improved way of agriculture has not yet been widely diffused amongst the agricultural classes, because they have not yet been properly driven home to their hearts and minds, nor do they yet understand the benefit which is likely to be gained from the adoption of the abovementioned improved methods in ploughing their land, in using different kinds of manures and in selecting the best seeds for sowing. We entirely agree with the Rai Bahadur in thinking that a Board of Agriculture should be constituted in each Province, and that an Agricultural Committee should be established in each district in which the large

HINDOSTHÁN, 15th June, 1903.

Indian Budget for 1903-4 and agricultural improvements.

landed proprietors and advocates of the agricultural improvements, should be the members partly by nomination and partly by election. The duty of these agricultural committees should be to see that the reforms proposed by the Government are literally carried out. The reforms at the same time should not be forced upon the recalcitrant cultivators profusely, but slowly and surely, and then the new scheme will prosper. To introduce the new reforms we must propose some means to punish the disobedient agriculturists, and that will be this, that whosoever does not conform to the rules and regulations of the Agricultural Committee should be deprived of the benefit of the aid of the Agricultural Bank, as well as they must be boycotted and excommunicated from the assembly of the agriculturists.

(d).—Municipal and Cantonment Affairs.

SURMAI-I-ROZGÁR, 7th June, 1903.

Municipal administration at Agra.

7. A local correspondent of the *Surmai-i-Rozgár* (Agra), of the 7th June, says that a new house is being built at the Agra Cattle-pound for the use of the Pound Superintendent. The writer does not think that a house is really wanted, and doubts that the Secretary has obtained permission from the Municipal Board or any sub-committee for the erection of the building. Again, the writer takes exception to the promotion of a clerk on Rs. 10 a month to the post of Assistant Secretary on Rs. 40 a month, on the dismissal of Ajodhya Prasad, in supersession of senior clerks. He has only a few months' experience of municipal work and has not received high education. He can hardly be expected to afford material help to the Octroi Superintendent and will ere long turn out a failure.

PRAYÁG SAMÁCHÁR, 13th June, 1903.

Complaint regarding the unsatisfactory condition of a road at Allahabad.

8. The *Prayág Samáchár* (Allahabad), of the 13th June, complains that the road leading from the *chouk* to Daraganj in Allahabad is badly in need of repairs. It does not appear to have been thoroughly repaired for the last five or six years. Only one portion of the road was repaired last year and another portion three years ago. The neglected condition of the road is a source of great public inconvenience.

(e).—Education.

ADVOCATE, 15th June, 1903.

Threatened abolition of the Bareilly College.

9. The *Advocate* (Lucknow), of the 15th June, publishes the letter of the Secretary to Government addresed to the Commissioner of Rohilkhand on the 29th May last, regarding the Bareilly College, and then observes :—His Honour the Lieutenant-Governor's sympathy with the fate of the college is undoubted, but we are afraid the text of the letter might give a different hue to the theory. The complaint of His Honour that the leaders of Bareilly could do very little in the course of the last few years is true, but to some extent the Trustees are not to have all blame laid at their doors. The famine was not the proper time when the Trustees could have appealed to the people for funds, as it affected the pockets of those very classes which were likely to subscribe to the College funds. Then came the Queen Victoria's death and public subscriptions had to be raised for memorials in honor of her sacred memory. The coronation celebration followed and once again subscriptions had to be raised. With three or four calls for subscription during the last four years, the people of Rohilkhand deserve some consideration if they could not rise equal to the situation and find funds for the college. At least the leading citizens who have undertaken to collect funds for the college should be given one more opportunity to prove the sincerity of their purpose. If they do not make good their promise, they do not bring any discredit on the Government; they simply compromise their good name. Let not the Government by asking them to achieve impossibilities within the course of eight weeks lead the less informed people to infer that the Government is not in favour of the continuance of the college. Perhaps His Honor the Lieutenant-Governor is under the impression that if the people of Rohilkhand fail to bring together one-and-a-half lakhs of rupees within the course of eight weeks, they would demonstrate that they do not want a college at Bareilly. This will not be a reasonable construction to be put on the apathy of the people. If Government were altogether to withdraw from State Colleges and none were to be maintained by the people, the fact would not prove that the people do not want higher education. They do want it, but those who want it have not the means to place funds at the

disposal of the Government. The fact that a few citizens of Moradabad would prefer to see that the Bareilly College is amalgamated with the Agra College does not prove that such is the public opinion of the whole district. How can we accept it as the real public opinion. when we find the names of men like Raja Jaikishen Das Bahadur, C.S.I., Raja Krishna Kumar, Maulvi Mushtaq Husian on the Committee which has undertaken to collect funds for the Bareilly College. In the same manner we do not attach much importance to the impression created on the mind of the Government that certain Mahomedan parents would like to send their hopefuls to the Aligarh College. They may do so. But all the Mahomedans of Bareilly or neighbouring districts are not rolling in wealth that they would be unmindful of the college which is next door to them and undertake to incur expenses of college education at Aligarh. Certain writers in the Urdu Press have been persuading Mahomedans not to give any subscriptions to the Bareilly College as these would benefit Hindus alone. It is unfortunate that class feeling should be excited in even such a purely non-denominational educational movement. We are afraid the sentence in the Government letter about the Mahomedans and Aligarh College may be used by these people for their purpose and the feeling strengthened that the Mahomedans are not likely to gain anothing from the Bareilly College. Such impressions about Government institutions will be unfortunate. The denominational spirit in educational matters has already done much mischief: let it not claim an institution as its victim which has done good service to people of all creeds and persuasions in the past and is likely to do so in the future. We earnestly hope that the Local Government will consider the situation and will be pleased to grant the prayer of the Trustees that the college be not abolished for the next two years to enable them to collect the required amount so as to place it on a solid foundation.

Advocate on the alleged grievances of school boys in the United Provinces.

ADVOCATE, 14th June, 1908.

10. The *Advocate* (Lucknow), of the 14th June, says :—We think we have sufficiently long brooded over the grievances under which our helpless boys are labouring and the time has come when we should take practical steps to get rid of the prominent ones. We had some press agitation, but perhaps this is not enough to move the Government to institute an inquiry into the nature of the grievances or to convince it either of their genuineness or intensity. Whatever may be said about the attitude of the Government regarding higher education, we have no reason to doubt the sincerity of its desire to spread primary education, and we are not prepared to say that the obstacles which have been put in the way of our boys, have been intentionally created with the desire to prevent even the progress of elementary education. We attribute all these troubles to Mr. Lewis. We will not be uncharitable so as to attribute motives to his actions, but shall say that, in carrying out his hobbies, he has not shown the least regard to public opinion or consulted non-official Indians before initiating radical changes in the educational system. Whoever might be responsible for this state of things, the time has come when we should more freely speak out our mind and try to induce His Honor the Lieutenant-Governor to lend his ears to the grievances of school-going boys and their guardians.

Our proposal is that either some public body like the Graduates' Association of Allahabad should take the lead or some leading gentlemen invite people interested in education to meet either at Lucknow or at Allahabad during July to dispassionately consider all the grievances, formulate remedies in the shape of resolutions and memorials and lay them, through a deputation, before His Honor the Lieutenant-Governor when His Honor comes down to the plains for his monsoon tour. There ought to be no difficulty in our getting 50 or 60 gentlemen from all districts interested in the educational problem to put their heads together. the questions at stake are very important and affect the career of thousands of our hopefuls.

The principal grievances under which the guardians of our boys are groaning are as under :

(1) The course up to the Entrance standard has been extended from eight to ten years and thus boys in order to pass the Entrance examination in their 16th year are made to enter school at a tender age which is likely to undermine their health.

(2) In the first four (primary) classes the course has been made so much stiffer that it is beyond their capacity to be up to the mark and an attempt at preparation for which is likely to affect their health.

(3) That while during Sir Antony MacDonnell's Government the Lower Middle examination was abolished and thus the strain of passing a public examination in early age was removed, during Sir James LaTouche's Government the Middle Class examination has been removed with the same view in end, but which is defeated by the departmental examination held at the end of the primary stage. There is a large body of public opinion, which holds that the abolition of the Middle Class examination will be followed by the abolition of many a private middle class school, which have sprung up even in out of the way moffusil towns and headquarters of tahsils. Under one of the circulars of the department no private student can be admitted into classes above the primary stage, without passing the Primary examination.

(4) Introduction of compulsory teaching of both Hindi and Urdu in the lower and upper middle classes. The effect of this rule will be detrimental to the education of both Hindu and Mahomedan boys. Knowledge of both the characters is necessary only to students who aspire to enter the Government service. The percentage of these cannot be large. Why should a Mahomedan who has no desire to enter the Government service be forced to pass an examination in Hindi, a language which will be of no use to him in his vocations of life ? The case of Hindus is not different. The order that they should pass an examination in Urdu will retard their progress. There can be no difference of opinion about the fact that Urdu is more difficult to learn than Hindi and more so for boys in whose families there had been none with Urdu education. The rule will affect Bengalis, hillmen and even the majority of Hindu students of the Allahabad, Gorakhpur and Benares divisions very adversely. It may force Bengalis to send their children to Bengal for education.

(5) The order that those who take Urdu as second language ought to have Arabic instead of Persian when appearing at the Entrance examination will handicap the progress of Hindu boys of western divisions of the United Provinces to whom a knowledge of Arabic will be of no use.

(6) By holding the University examinations in January instead of April, a great deal of the time of candidates is lost. In fact they have to remain idle during some of the best months of the year. These are few among numerous grievances which have created discontent in the public mind against the Education Department. There is no love lost between the department and the guardians of boys and, strange though it may appear, even in the educated classes people are not found wanting who are ready to attribute the worst motives to the Director. Not unoften one hears people declaring that the Universities Commission attempted to kill higher education and Mr. Lewis, the Director of Public Instruction, is strangling the cause of school education in these provinces. They say that not only the doors of higher education are being closed against the people, but the attempt is made that they should not in large numbers benefit themselves by the State system of education. Such declamations are due no doubt to excitement, but when such excitement exists, it is the duty of the leaders of the people to inform the Government of its intensity and that of the Government to remove all causes of misunderstanding.

PRAYÁG SAMÁCHÁR, 17th June, 1903.

Language of text-books for primary classes in the United Provinces.

11. The *Prayág Samáchár* (Allahabad), of the 17th June, referring to the introduction of the use of the Nagri together with the Persian character into courts of the United Provinces by Sir Antony MacDonnell, and to the letter which the Government of Sir James Digges LaTouche has recently issued regarding the language of text-books for primary classes, observes that the desire of Sir James to get these books compiled in simple vernacular as may easily be understood even by Europeans who have recently arrived in India, is a laudable one. But the committee which His Honor proposes to appoint for the purpose, should also have some members who may be well versed in Hindi, Urdu and English. The effect of the language of primary text-books will be far-reaching, and the authorities should see that the standard of language for such books is fixed with great care and deliberation.

ALIGARH INSTITUTE GAZETTE, 13th June, 1903.

Language of the vernacular Readers for Primary Schools.

12. The *Aligarh Institute Gazette*, of the 13th June, says: —An important letter has recently been addressed by the Government of these Provinces to the Director of Public Instruction. It deals with the "character of the *Hindi* language in text-books for Primary Schools." What sort of *Hindi* (call it *Urdu*, if you like) should it be? Should it be simple, or should big words be largely introduced into the text? If it is to be characterised by simplicity, should it be the simplicity of the villager or of the educated classes? If simplicity is not particularly wanted, what language should be chiefly drawn upon for suitable words? These practically were the points at issue, and the matter had apparently been hanging fire for a pretty long time.

It was not for want of a ruling that the questions we have indicated arose on the present occasion. In the letter under notice the Government give an extract from "its letter written in June 1876." In this letter the Government defined its position and expressed its views with great perspicuity. The letter runs:—"I am to observe that the efforts of the Government are necessarily limited to the introduction of the spoken language into official business; and by the spoken language is meant the language used by the people of decent education in the affairs of daily life. In stating this opinion the Lieutenant-Governor desires to remove two opposite sources of misapprehension. The first is the notion that the language which is most extensively spoken deserves most encouragement; a mistake which would substitute the dialect of the peasantry, or one still more distinctively Hindi, for the language current among persons who can read and write. On the other hand it is impossible that the policy of the Government in education should be influenced by any belief in the future development of a copious and cultivated language, with a literature to correspond." We have given this quotation from the Government letter of 1876 for several reasons. While indicating the position and opinions of the Government at the present day, it shows that the question is an old one, and that the Government has been doing its best to hold the scales even between contending parties.

The ruling of June 1876 was as clear as it was just, but it failed to set at rest the question which it dealt with. The Government could lay down a ruling, but it could not itself prepare a series of readers on the lines it had laid down. And for obvious reasons the work could not be done by a European. It was entrusted to some countrymen of our own and they, apparently, either misunderstood the Government order or preferred deliberately to follow views of their own. The result, at all events, was not satisfactory. The readers in vogue in 1882 failed to satisfy the Education Commission. Similarly the books used between 1882 and 1894 had to be displaced in 1895 by new compilations. These new readers which were prepared by the "*Allahabad Literary Institute*" did not fare better than the series they had ousted. The complaint against them was, we are told "general." It was to the effect that "they were too difficult, and that the language was *Sanskritised Hindi* and unintelligible to the children." The readers were accordingly revised and re-introduced after revision. This brings us to November 1901. About the middle of 1902 the Text-Book Sub-Committee apparently got tired of revising readers, and while reporting on a protest made by Mr. Rama Shanker whose readers had been set aside, it informed the Government that it did not consider itself "sufficiently representative to give any opinion on the question of what the character of the Hindi language in text-books should be." The Committee were apparently understood by the Government as asking for a lead on the main point. At all events in July 1902 the Government placed the Committee in possession of its views. The letter which the Government then wrote is an important one, for the seeds of the present policy are to be found in it. It ran as follows:—"It is obvious that no satisfactory progress can be made till principles are established and a decision come to as to what should be the character of the Hindi language in text-books for primary schools. I am accordingly to suggest that the Text-book Committee, after consulting the President of the *Nágrí Prachárni Sabha* and others whom they select, should come to a definite conclusion on the point. If they decide that the language of the text-books should be the vernacular which is understood by the people, there will probably be no difficulty in finding authors who will supply the demand." We do not know whether the Government intended

to be humourous, but we are sure that the last sentence of the foregoing extract will bring a smile to the lips of many of our readers. What the Government meant was practically this :—If the Committee elected to patronise a language which is intelligible to the people at large, they would find men capable of preparing the readers. If, on the other hand, they thought it fit to introduce a new language they will have to write the books themselves. This, as we said, is practically what the Government said, and even if they had not again stated their views in unmistakable terms in May 1903 there would be no difficulty in discovering what the views of the Government exactly are. So far as published records at least are concerned the Local Government have been consistent , and persistent, and eminently just. It is quite plain that they view with the greatest disfavour the ludicrous attempts made in this connection to satisfy private predilections. The language of a people is not a toy. You cannot play with it without making yourself ludicrous in the eyes of reasonable men. We are not surprised that the Government did not choose to place themselves in a false position by recognising the attempt which has been made to give these provinces a new language. The tendency which required to be checked is, apparently, the unnecessary introduction of *Sanskrit* words, but it goes without saying that the principle laid down by the Government is equally applicable to any attempts that may be made to trot out big Persian or Arabic words.

It is not a literature and a high standard of style that is required to meet the needs of primary education. All that is wanted in that connection is a vehicle for the conveyance of simple facts and equally simple ideas. This view was expressed some time ago by the Text-book Committee in the following terms : "The Committee are also of opinion that the language to be used in *Hindi* Text-books for primary classes should be the vernacular of the provinces and that words of Persian origin in common use should not be expunged and *Sanskrit* words substituted." The Director of Public Instruction confirmed the Committee's view, and the Government, in their turn, have now come forward and given formal sanction to the principle being put into practice.

The Government is not satisfied with the existing primary readers. They have, therefore, decided that new books should be prepared " in the language of every-day life as spoken by educated Hindus and Muhammadans." We do not know who will prepare the readers, for strange as it may seem the letter under notice is silent on the point. The Government, it is true, intend to appoint a Special Committee of two Hindu and two Muhammadan officials under a European officer of the Educational Department. But this Committee will only revise the readers after they have been prepared. The actual work of preparation will have to be done by some other body or individuals ; and we are naturally anxious to know who they will be. Matters have unhappily come to such a pass in this connection that individual authors who cannot be composite, *i.e.*, cannot be both Hindus and Muhammadans like a Committee, are not likely to be popular. At the same time for a work of this kind Committees are not a suitable agency. If the readers are not to be of the nature of a patch-work, the responsibility of preparing them should be divided as little as possible. The Government Committee will later on see that in their final shape the readers are as the Government want them to be. But the actual work of preparing them in the first instance should, we think, be entrusted to one or two individuals only. They may or may not be persons who in other respects have done good service in the Educational Department. For a work of this kind merit as a writer of simple prose is the chief qualification ; and if you engaged a writer whose works are admired by Hindus and Muhammadans alike, you will have made the best arrangements that are feasible.

There is a Society, or rather a section of the Muhammadan Educational Conference, which is particularly well fitted for offering practical suggestions on this and similar points. It is a purely literary organisation, and has nothing to do with the racial and political aspects of that famous suit—Nagri *versus* Urdu. If that be a disqualification the organisation in question is out of court. If, on the other hand, it be a point in its favour, we can mention other points which go to prove its fitness for giving sound advice and even practical help. Some of the best Urdu writers —like Hali—are connected with this section, so that by inviting its co-operation the

authorities will come into contact with the highest talent that is available. *Hali*, whom we have particularly mentioned, is, of course, a Muhammadan ; but it would be easy to show from his works that he has a thorough command over pure *Hindi* also. He freely employs *Hindi* words where they can be used with advantage. He has, in fact, done as much or nearly as much for Hindus as for Muhammadans, for the language which he has enriched is the language which Hindus and Muhammadans alike speak when they are not thinking of the case we have mentioned. That case is a sad one in many respects. We trust that this matter will not be treated as an off-shoot of that litigation. If another man of equal merit is mentioned we shall be glad to make his acquaintance, and we shall not then be impertinent enough to raise the question of nationality. Let us be fair and reasonable. If we want to create separate literatures we can do so without fighting and without proving that we deserve to be treated by Government as mere children.

(f).—Agriculture and questions affecting the land.

13. The *Indian People* (Allahabad), of the 12th June, says :—Virtually all the lands in Bombay and most of the lands in Madras, Mr. Dutt writes, are held by peasant proprietors. And the one thing that grinds them down to the earth is the excessive, uncertain and fluctuating land tax. It is revised once every thirty years ; it is generally enhanced 20, 30, or 40 per cent. at each revision, even in old districts, where cultivation can extend very little from decade to decade ; and thus it sometimes happens that Government at present realises as land tax or land revenue nearly double of what private landlords realise as rent. It is officially stated that the private landlords of Bengal obtain about 11 per cent. of the produce as rent from their tenants, while in Gujarat the Government obtains 20 per cent. of the produce as land revenue from the peasant proprietors. " Is it a wonder that the peasant proprietors in Gujarat paying the land tax direct to the State, are more impoverished, more indebted, more subject to famine than the tenants living under private landlords in Bengal ?" What Mr. Dutt wished to urge was that the Government assessment on the peasant proprietors in Madras and Bombay was much more severe than the assessment of private landlords on their tenants in Bengal.

INDIAN PEOPLE, 12th June, 1903.

Mr. Dutt on the heavy land tax in Bombay and Madras.

It is not that private landlords are naturally more considerate than State officials. " But they have less power to demand oppressive rates than Government officials." The demand of the school of reformers led by Mr. Dutt is simple and equitable. The following is our case :—

"Forty-four years ago Lord Canning passed a law restraining private landlords in Bengal from enhancing rents except on reasonable and definite grounds laid down by law. Twenty years ago, Sir Antony MacDonnell himself strengthened this law, and I (Mr. Dutt) had the honour on that occasion to render him some assistance because I was and always am anxious to save the cultivators of India from unreasonable and indefinite enhancements whether made by private landlords or by the State. And only two years ago, Sir Antony MacDonnell made such a law for restraining landlords in Northern India. We ask now that the Indian Government, which has imposed these laws on private landlords, should impose them on its own officials. We ask that Land Courts should reduce the land tax wherever it is excessive as Land Courts have reduced rents in Ireland. And we further demand that in no single field, village, or taluka, should the State assessment be enhanced in future except on proof of such grounds as private landlords have to prove when they ask for enhancement".

(g).—General.

14. The *Oudh Akhbâr* (Lucknow), of the 16th June, says it would seem that Rai Salig Ram Bahadur of Allahabad published a pamphlet sometime ago, referring to the martial instincts of *Muhial* (*sic*) Brahmans—a sub-division of the Saraswat caste—and relating the brave deeds they had done in the past when they were freely admitted into the Army. Formerly the military service was probably open to Saraswat Brahmans, Khatris, Kayasths, Dhusars, &c., but they have been excluded from it since 1858. Lord Kitchener, the present Commander-in-Chief, has now, from his sense of justice and magnanimity, modified the rule, making Saraswats henceforth eligible for military service. This privilege His Excellency will do well to extend to other high classes as well, and thereby throw open a warlike

OUDH AKHBAR, 16th June, 1903.

High caste Hindus and military service.

career to them. His Majesty the King-Emperor has been graciously pleased to appoint some natives of the Indian Army to his personal bodyguard, and the authorities would do well to enlist natives of all high classes into the military service, so that representatives of all classes may, in turn, have the opportunity to do personal service for their sovereign.

INDIAN PEOPLE, 12th June, 1903.

Plague policy in the United Provinces.

15. The *Indian People* (Allahabad), of the 12th June, says :—We have read with the greatest pleasure the Resolution of the local Government on the future plague policy, published in last Saturday's United Provinces *Gazette*. The Resolution begins by saying that "it is *still* an axiom that 'it is hopeless to carry out effectively any system of plague administration which runs counter to the feelings, susceptibilities and prejudices of the people.'" We will not ask how long since it is that this view of the matter has ceased to be sedition, and when and from whom the Government has learnt that it is an *axiom*; nor do we pause to comment on the unconscious humour in the use of the word *still*, after the late reign of terror in Bombay and Poona in connection with plague administration, and as if the axiom originated with Government. Sir James LaTouche says that "the efforts of the Government must still be mainly directed to helping the people to help themselves." Nothing is truer. It is also true that the "practical problem"—"what form that help should take, and how it can be most acceptably, and therefore most effectively, administered"—"must be differently handled in towns and in rural areas."

INDIAN PEOPLE, 12th June, 1903.

Dismissal of the peripatetic plague staff.

16. The *Indian People* (Allahabad), of the 12th June, says :—Also, the special peripatetic staff for plague will be dispensed with and instead, the tahsíldárs and naib tahsíldárs are required to move freely about their tahsíls. "The policy of Government in rural areas," Sir James LaTouche says very wisely, "has been, and is to give confidence to the people and to advise them how best to help themselves, and this is peculiarly the duty of the tahsíldár and the naib tahsíldár, whom the people know and whose ways they understand." Nothing could be better, and we sincerely congratulate the Government of Sir James LaTouche on this sympathetic declaration of policy.

HINDOSTHAN, 12th June, 1903.

Plague administration in the United Provinces.

17. The Hindi *Hindosthan* (Kálákankar), of the 12th June, referring to the orders of Government to the Inspector-General of Civil Hospitals on the subject of plague administration, published in the United Provinces Government Gazette, dated the 6th idem, expresses satisfaction that His Honor the Lieutenant-Governor has allotted sixty thousand rupees for the improvement of village water-supply and is prepared to give two lakhs of rupees to the poorer municipalities for carrying out urgent sanitary reforms. The writer points out the various ways in which the tanks in villages are polluted by the rural population, and urges that the people should be warned against washing their animals and dirty clothes in tanks. He suggests that *kachcha* wells should be provided with banks or dams to prevent dirty things from being blown or swept into the wells. The sum of sixty thousand rupees for improving the village water-supply is really a very small amount for the purpose. But if the experiment is attended with good results, Government will make further allotments in future.

ADVOCATE, 14th June, 1903.

Mr. C. W. Whish on social intercourse between Indians and Englishmen.

18. The *Advocate* (Lucknow), of the 14th June, says :—Mr. C. W. Whish means business. In his paper read before a meeting of the East Indian Association he dwelt on social intercourse between Indians and Englishmen as a reforming agency. When two nations, standing in the position of the rulers and the ruled, keep apart, misunderstanding follows as day follows night. And when, as a consequence, they agree to look rather at the worst than at the best side of each other's character, and racial and religious prejudices, any sympathy between them is hard to bring about. Bitterness thickens, sullen aloofness springs up, a volcanic fire is fed and grows. All ends in a crash. Mr. Whish is afraid he hears the distant sob of a coming storm and whips himself and his countrymen up to a proper sense of the danger lurking under the present stand-offishness of Civilians and resentment of the people. When an official, who had been here for some time, speaks out his mind, Indians will have something therein to bless him.

Our friend is sore vexed at heart at the growing insolence of the English official, young and inexperienced though he be, and the sullen silence of Indian people who have an opinion to give but will not let it fall on inattentive and unappreciative ears. He advises the official to give up his sense of inherent superiority, and Indians to part with their touchiness in taking offence where none is intended. Educated Indians are the worst beings in the official eye whom the State uses to better carry on the work of administration but kicks downstairs when they ask for any rights or privileges. These should, Mr. Whish thinks, delight officials as they are the best and direct products of British rule in India. They should, our friend opines, be invited to social gatherings at Government Houses and to receptions held at the King's birthday and other similar occasions, asked to see officials at convenient hours to detail how government measures are taken by the people and how subordinates work such measures out. In England itself Mr. Whish would establish saloons where Englishmen and Indians may meet; ask educated Indians to see the inside of English families; make his countrymen take active interest in Indian students by befriending them in times of need, helping them out of difficulties and generally playing the part of host without much pressure on their own purses.

The discussion was as interesting as the views of Mr. Whish. Sir Roland Wilson, Mr. J. D. Rees, Sir Lepel Griffin, Mr. T. D. Deighton, the Rev. J. Lazarus of Madras, Sir William Wedderburn, Mr. Coldstream, and Mr. N. Wagle took active part in the debate. The suggestions thrown out were both destructive and constructive, practicable and Utopean, sensible and nonsensical, as expected when people, with little knowledge of one of the two parties concerned, dilate upon the vices and virtues of both. The President, Sir Roland Wilson, found in his experience at Oxford and Cambridge, no moral difference between English and Indian youths. Intimacy, he thinks, can be free only when it may and does lead to matrimony and there is no difficulty to that consummation. He was not all against marriages between any Indian young man and an English girl provided the latter were not made an amphibious animal according to the school boy, as one that could not live on land and died in the water. In India the Civilian thought himself the master and not the servant of Indians, and his *hauteur* is easy to explain. Mr. Rees pins his faith on the solution of the language difficulty. While the attitude of patronage should be given up, the Civilian must be able to converse directly with the people. Interdining and mixing of the sexes are Sir Lepel Griffin's articles of faith in the matter of social intercourse. So the case is hopeless. The Christian gentleman from Madras did not see why the centre of gravity should be poised on the dinner table; *pan supari* parties where betel-leaves and betel-nuts are taken have been very successful agencies in cementing friendship and fellow-feeling. Mr. Coldstream said Indians liked social intercourse, and Sir William Wedderburn and Mr. Wagle thought Indians did not at the same time like to be patted on the back as mere children; Englishmen were peculiarly tactless in pleasing others and resented an expression of views on their action, the more so when the views are unpalatable.

Meet us on our ground and we shall make you our own. This sums up the attitude of those English gentlemen, official and private, here or abroad, who are within their heart of hearts not ready to admit the Indian within the pale of their society. Eat with us on the common table, drink with us in the same glass and bring out your womenfolk to talk to us, then and only then—we mean to have anything to do with you over and above our bounden duty of taxing you, harassing you and draining your country dry. To such Mr. T. D. Deighton gave the reply. He endorsed the opinion of Sir Lepel Griffin that social intercouse with Europeans was not particularly desired by Indian gentlemen, and that of Mr. Rees as to the indifference of Government in the matter of adequate knowledge by officials of the vernaculars. In Bengal the members of the Brahmo-Samaj, as they were aware, had tackled what Sir Lepel regarded as the root of the question. They brought their ladies into society, and were willing to dine in the company of Europeans. In the case of the unreformed religions of the country the position did not seem to improve. Europeans had piped to the leading men but they would not dance. To this we may add another instance. There is no *parda* system in Bombay and our Parsi fellow-countrymen are perhaps nearest to the English in the style of living and social customs. Have they been asked largely to attend Anglo-Indian social

gatherings? Well, the Anglo-Indian caste is as hidebound as the Indian castes are. Even without inter-dining and inter-marriages Hindus and Mahomedans lived pretty well as friendly neighbours, and they do so even now, though official favour towards one to the exclusion of the other has brought about a feeling of animosity that is all the more regretable.

Sir William Wedderburn went to the root principle of successfully laying his finger on the plague-spot of the British administration of India when he insisted on the English official trying to cultivate friendly relations with the independent people about him. The very position the young officer occupied made it very difficult for him to get into touch with the right people, as he soon found himself surrounded by those who approached him from motives of personal advantage, by those who wanted something from him. It required time and trouble to find out and cultivate independent people. In his early days in India, he knew of the late Mr. Justice Ranade for some time as a rising young man before he ever met him. Mr. Ranade was of a retiring disposition and never wanted anything for himself. He (Sir William) had to go out of his way and take a good deal of trouble to make his acquaintance, but he could assure them that the advantage he derived from the friendship formed abundantly repaid these efforts. Men like Mr. Ranade, who possesed the confidence and respect of all their neighbours were people who would tell the official disagreeable truths, and thus an immense area of interest would be opened out through them. They gave their English friends a close insight into the thoughts, the life and the habits of the people. They were very communicative, and it was not necessary either to dance or dine with them to gain their confidence and esteem. Thus, when the Civilian knows the mind of the people, he can deal justice to them with an even hand. Indians are likely to go to officials, talk to them freely only when they come to know that their rulers are ready to treat them justly and make no difference between the people of the land and their own countrymen. Why should a man go to an official, knowing the fact that he is no better than an Indian when interests clash? He does what he likes and cares a fig for other's views. This is the genuine Indian feeling. The gulf is not easy to bridge, and the initiative can come only from the sojourner.

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Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 23rd June 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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INDIAN PEOPLE, 19th June, 1903.

Lord Curzon's despatch to the Secretary of State re the Delhi Durbar.

1. THE *Indian People* (Allahabad), of the 19th June, says:—Lord Curzon is still at it. His enthusiasm for the Delhi Durbar has not yet been exhausted, and his elaborate—and unnecessary—despatch to the Secretary of State is evidence of persistent partiality for that "splendid superfluity." Ere this, Lord Curzon has several times displayed more zeal than discretion in his defence of that ceremonial against the just adverse criticism of it in the press, and the present despatch does not encourage the hope that His Excellency may in the end come to take a sober and reasonable view of it. There is much in the despatch that is not strictly accurate, and indeed we are at certain places irresistibly reminded of the well-known definition of the crab when reading the picture, the Viceroy, has painted of the miracles the Durbar is said to have wrought. More. There is not a little of provocative matter in the despatch, as for instance, when Tommy Atkins is commended for his "behaviour under circumstances of considerable temptation," forsooth, because only two soldiers were tried, one for "running off with money from a gambling den," and the other "with causing the death of a native!" But we suppose the time is come for treating the Durbar as a matter of ancient history, as a fleeting shadow that has left no memorial of itself. So more need not be said of the Durbar despatch.

INDIAN PEOPLE, 19th June, 1903.

Meaning of the term *native* as used by Mr. Chamberlain.

2. The *Indian People* (Allahabad), of the 19th June, says:—While at this, we may draw attention to a sentence in Mr. Chamberlain's speech wherein he said that he did not propose to talk of his "Indian and *native* fellow-subjects." We are curious to know what is the meaning of the term *native* as used by the Colonial Secretary. The dictionary tells us that the word is derived from Latin *nativus*, meaning 'born, innate, natural, native,' from *nascor natus*, 'to be born.' Speaking in England, Mr. Chamberlain could apply the term, then, only to Englishmen, the natives of England. But of course this was far from his meaning. It is clear he referred to what are called the *coloured* races. And he called them so because they were, in his conception, barbarous creatures. Then, was it permissible to him to mention Indians and *natives* together? Whence this mighty contempt of this born Imperialist to all who have not the fortune—or the misfortune—we do not speculate which—to have colourless skins. Mr. Chamberlain knows, or ought to know if he has the slightest tincture of education and culture, that the people of India developed a unique civilization and created a rich literature still unsurpassed and scarcely equalled, when Europe was sunk in barbarism and superstition. This lumping together of Indians with "natives" is therefore not only inaccurate but mischievous.

ROZNÁMCHA-I-QAISÁRI, 16th June, 1903.

The English and Anglo-Indian policies of the Government of India.

3. The *Roznámcha-i-Qaisari* (Allahabad), of the 16th June, says that the Government of India has two policies which may be called the English policy and the Anglo-Indian policy respectively. The former policy is the one recommended by thirty millions in England, while the latter is urged by one million Anglo-Indians residing in India. The English policy is in favour of the enjoyment of the same rights and privileges, by Indians with Englishmen, provided they acknowledge the superiority of England. On the other hand, according to the Anglo-Indian policy this country should be treated as a conquered one. Formerly the Anglo-Indian policy was in the ascendant, but after the mutiny of 1857 the other policy asserted itself in the Royal Proclamation of 1858, with the result that natives got seats on the benches of the High Courts, and the introduction of a permanent settlement throughout the country was contemplated. Had that idea been carried out, the country would not have been reduced to its present unsatisfactory condition. Even scholarships were granted to

distinguished native students to prosecute their studies in England, which enabled them to compete for the Indian Civil Service. But the British public being unable to devote proper attention to Indian affairs, the Anglo-Indian policy again got the upper hand. The English policy aimed at gaining the love and goodwill of the people, so that they might cease to consider the British rule an alien one; while, on the other hand, the Anglo-Indian policy insists on European officials keeping aloof from natives, in order that the latter might continue to fear them, and accuses an Englishman, who makes friends with the people and desires to render justice to them, of being a traitor. When the latter policy had reached its climax, Lord Ripon came out as Indian Viceroy and attempted to revive the English policy. His Lordship was nick-named the Babu Viceroy, was treated with contempt, and obliged to retire. Mr. Pennell endeavoured to hold the balance evenly between Englishmen and natives, and was highly praised by the people for his justice and impartiality. He was dismissed the service and was not even granted a pension. Before the mutiny of 1857 there was the same law for Europeans and natives, but soon after the restoration of order a separate law was provided for Englishmen. Formerly if undue favour was shown to Englishmen, English officers blushed with shame. But now partiality is openly exercised, the decision of Lord George Hamilton *re* the Cooper's Hill College being an instance in point. The English policy aims at the prosperity of India, while the Anglo-Indian policy does the reverse. For instance, when the permanent settlement question was raised, Manchester strongly opposed it. It was urged that the extension of the permanent settlement would lead to the prosperity of India, and thus enable natives to establish mills and factories which would be injurious to Englishmen? Thus the object of the Anglo-Indian policy is that India should always be hard beset with poverty?

Indians in the Transvaal.

4. The *Indian People* (Allahabad), of the 19th June, says:—Lord Milner's appeal for the grant of franchise to educated and civilised Asiatics—the noble lord did not feel it his duty to differentiate between the Indian subjects of his Majesty and other Asiatics—has come to nought. The Government had included these among those who would have the franchise in their original Bill, and it passed the Legislature. But the unofficial opposition to it was too strong to be ignored by them, and they accordingly modified the original measure to exclude the Asiatics. And a clause has been adopted expressly excluding 'coloured persons and the aliens' from the municipal vote. It is clear as the noonday sun that unless the Government of India determinedly retaliate and absolutely prohibit all Indian emigration to South Africa, our countrymen will be treated increasingly worse by the colonial mob. And unless it be the ambition of Lord Curzon's Government and the Secretary of State to silently acquiesce in the enslavement of the Indians settled in South Africa, they ought to lose no time in coming to the Indians' rescue and legislate against their emigration.

INDIAN PEOPLE, 19th June, 1903.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

NASIM-I-AGRA, 23rd June, 1903.

Municipal administration at Agra.

5. The *Nasim-i-Agra* (Agra), of the 23rd June, complains that as there exist no fixed rules according to which leave, rewards, &c., may be given to Municipal employés at Agra, the Municipal Secretary is free to grant or refuse leave to a subordinate just as he pleases, irrespective of his claim, circumstances, &c. Surely a code of such rules is urgently needed, and the Municipal Board is empowered to frame them under the existing Municipal Act. Provision should also be made for granting pension to Municipal servants for good service, and due regard should be paid to their respective claims in the matter of promotion. It is to be hoped that the talented Chairman, who is the head of the Municipal Administration, will give his best attention to the matter.

(e).—Education.

AL-BASHIR, 23rd June, 1903.

A protest against a recent circular of the Director of Public Instruction in the United Provinces.

6. *Al-Bashir* (Etáwah), of the 23rd June, observes that the Director of Public Instruction exercises very extensive powers indeed in the United Provinces, so that the decision of the fate of the future generations of natives would seem to lie entirely in his hands. A circular has recently been issued by the Education Department prohibiting the admission of a student, whether a native of these Provinces or an outsider, who has matriculated at any other University, from going up for any examination at the Allahabad University. Suppose the son of a native of these Provinces, who is employed in Hyderabad, matriculates at the Madras University, and then, on his father returning home for good, wishes to go on with his studies at one of the local colleges but finds he is debarred—as under the recent circular he cannot obtain admission—he must then either abandon his studies or return to one of the Madras colleges. This circular will decidedly have a most detrimental effect on the education of natives of these Provinces in general, the Muhammadan College at Aligarh being the special sufferer. It is well known that the Aligarh College was not established with the contributions made by the Musalmans of these Provinces only. Panjabis have always formed a large proportion of the students of this college, and there is hardly any part of India which has not supplied students to the college at the present day The circular in question will necessarily exclude students hailing from other provinces from joining the college and thus prevent those provinces from contributing to the college funds, which will be a severe loss to the institution. Thus the Trustees of the college should be up and doing to save it from the heavy loss with which it is threatened.

BHÁRAT JIWAN, 22nd June, 1903.

Grievances of school boys.

7. The *Bhárat Jiwan* (Allahabad), of the 22nd June, says that the progress of high education is now being impeded. Strange changes are being introduced into the Education Department, which will render it very difficult for students to acquire education. If a drunkard desires to turn a sober person into a drunkard, he supplies him with liquor free. When the novice becomes addicted to liquor, he is left to his own devices, the result being that he obtains it even though he has to sell his property to pay for it. Government has pursued the same policy in the matter of education. It has created a love for education among the people, and it is now putting all sorts of obstacles in their way which is a source of great grief to them. The *Bhárat Jwian* then notices the same principal grievances of school boys to which the *Advocate* referred (*vide* paragraph 10, pages 257 and 258 of the Selections No. 25 of 1903), and advises the leaders of public opinion at Benares, Allahabad and Lucknow to hold public meetings to give expression to their views and present memorials to the Lieutenant-Governor when His Honor comes down to the plains in July. His Honor will assuredly hear them and redress their grievances.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

8. The *Indian People* (Allahabad), of the 19th January, says :—Without in any wise seeking to qualify the approval we expressed last week of the plague policy of the Government of the United Provinces, we feel it our duty to associate ourselves with our esteemed contemporary of the *Advocate* in its complaint that the sum provided for the improvement of the general sanitary condition of towns and villages is very inadequate and must be sensibly increased if much good is to come of the grant. As the *Pioneer* says, the Municipalities are all in a bankrupt condition, and it is hopeless to expect them to help themselves. And, as if to make their position worse, their resources have been reduced by the intervention of the Government of India in favour of the sugar merchants. Plague has afflicted these Provinces so grievously that it is the paramount duty of the Government to spend much more than it seeks to do in helping the people to tide over the misfortune.

INDIAN PEOPLE, 19th June, 1903.

Plague expenditure in the United Provinces.

9. The *Ain-ul-Akhbár* (Moradabad), of the 23rd June, referring to the fraud which is largely practised by goldsmiths and jewellers on their customers on account of there being no authorized weights in use, and of different weights being used in different places, says that it is very desirable that uniform weights, say Troy weights, for weighing precious metals and stones, should be introduced throughout the country with Government stamp duly impressed on them. Should it, however, not be found practicable to adopt this suggestion, Government should at least have a shop in every city and town under proper supervision, where people may get gold, silver or gems correctly weighed for a fixed fee.

AIN-UL-AKHBAR, 23rd June, 1903.

Suggestion to introduce uniform standard weights throughout the country for weighing precious metals and stones.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

10. The *Prayág Samáchár* (Allahabad), of the 20th June, says that native passengers are not only put to trouble in taking their seats in railway carriages, but have also to suffer from thirst, especially during the hot weather, owing to unsatisfactory arrangements for the supply of water. The Hindu water-carrier is generally conspicuous by his absence from the platform. If he puts in an appearance, his bucket has little or no water. If his bucket is full, the train leaves before he has been able to serve the thirsty passengers in two or three compartments. Such an unsatisfactory state of things is a great disgrace to the East Indian Railway. During the hot weather there should be at least two Hindu and two Muhammadan water-carriers at each station. Again, at the way-side stations which have not yet been provided with platforms, old and weak persons and children have some difficulty in getting into the carriages.

PRAYÁG SAMÁCHÁR, 20th June, 1903.

Grievances of native railway passengers.

VII.—POST OFFICE.

11. The *Prayág Samáchár* (Allahabad), of the 20th June, says that the Postal Department is one of the most useful official bureaus. Indeed a proper administration of the country would be almost an impossibility without it. The postal officials have to work very hard under the strict supervision of their superior officers. Every month a dozen or two officials are fined, an equal number reduced and two or three officials relegated to jail. All the same, the educated natives having no other means of earning a livelihood in the public service, *nolens volens* enter the Postal Department to keep their body and soul together. The case of postal officials is entitled to special consideration at the hands of Lord Curzon. They have to work hard, are not liberally paid and get no holidays. Here the editor desires to draw attention particularly to the unsatisfactory condition of the Railway Mail Service. Mr. Jordan, late Chief Superintendent, recommended increased rates of pay to the mail sorters, ranging from Rs. 30 to Rs. 125 a month. But any increase in the

PRAYÁG SAMÁCHÁR, 20th June, 1903.

Grievances of postal officials.

time of Mr. Ham and Mr. Fanshawe, Directors-General of Post Offices, was out of the question. Reduced scales were fixed for sorters ranging from Rs. 15 to Rs. 80. Some years ago a sorter had to work from Allahabad to Etawah, but now he has to go as far as Ghaziabad or Delhi! The difficulties of a sorter on Rs. 15 a month, who has to live at two places, wear clean clothes and feed six or seven souls, may easily be imagined. True, Government has provided rest-houses for sorters, but they are unfit for use, inasmuch as no servants are kept to keep them clean. What is still worse is that sorters have not good prospects of promotion. When any vacancies occur in the higher grades, outsiders are appointed to them, and thus the sorters in the lower grades are deprived of promotion. Several such cases have occurred in the Allahabad circle. It is earnestly to be desired that His Excellency the Viceroy will appoint a Commission to inquire into the grievances of postal officials.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 30th June, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 27 of 1903.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Received up to 4th July, 1903.

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V.—LEGISLATION.

Nil.

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VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Babu Thákur Dás ...	5,000 copies.
2	Hindustán Review and Káyasth Samáchár.	Allahabad	Munshi Durgá Prasád ...	1,200 „
	Twice a month.			
3	Cochrane	Allahabad	S. B. Sarbadhicary ...	200 „
	Weekly.			
4	Citizen	Allahabad	Babu Jotindra Nath Sen ...	...
5	Express	Lucknow	Munshi Siddiq Ahmad ...	600 copies.
6	Indian People ...	Allahabad	Mahbub Ali Khan	...
	Twice a week.			
7	Advocate	Lucknow	Gangá Prasád Varmá ...	1,100 copies.
	Thrice a week.			
8	Hindosthán	Kálákánkar (Partábgarh) ...	P. N. Chatarji	200 „
	ANGLO-URDU.			
	Monthly.			
9	Aligarh Monthly ...	Aligarh	M. A. O. College	...
	Weekly.			
10	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	120 copies.
	URDU.			
	Monthly.			
11	Al Islám	Allahabad	Hakim Ahmad Husain ...	750 „
12	Al Nazír	Meerut	Munshi Nazír Husain ...	...
13	Árya Bandhu ...	Meerut	Polo Rám	700 copies.
14	Árya Musáfir Magazine ...	Hardwar (Saháranpur) ...	Babu Munshi Ram ...	...
15	Árya Patra	Bareilly	Shivabarat Lál	2,500 copies.
16	Árya Samáchár ...	Meerut	Pandit Murli Dhar ...	475 „
17	Asr-i-Jadid	Meerut	Khwaja Ghulám-us-Saqlain ...	...
18	Bahr-ul-Ulúm ...	Khatauli (Muzaffarnagar) ...	Lálá Mitra Sen Jaini ...	700 copies.
19	Bhárat Bhúshan ...	Meerut	Lala Ganga Saháya ...	550 „
20	Dabír-ul-Mulk ...	Meerut	Ahmad Ján	...
21	Dil Árám	Bulandshahr	Naubat Rai	250 copies.
22	Gurukul Samáchár ...	Sikandarbad (Bulandshahr) ...	...	...
23	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	700 copies.
24	Lucknow	Lucknow	Mahádeva Prasád Varmá ...	100 „
25	Mádan-i-Ulúm ...	Bareilly	Babu Gopi Náth	...
26	Magazine-i-Hind ...	Meerut	Babu Rám	200 copies.
27	Mazhar-ul-Islám ...	Moradabad	Qazi Mazhar Qayyúm ...	500 „
28	Muraqqa-i-Alam ...	Hardoi	Hakím Muhammad Ali Khán ...	300 „
29	Mushir-i-Rozgár ...	Meerut	Muhammad Abdul Wáhid ...	500 „
30	Oudh Review	Lucknow	Rámji Dás Bhárgava ...	500 „
31	Satopkári	Bareilly	Thákur Prasad ...	1,000 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
32	Subah-i-Sádiq ...	Etáwah	Qazi Shaukat Husain ...	...
33	Vaishya Hitkárí ...	Meerut	Mohan Lál	900 copies.
34	Yádgár Jashan Tájposhi...	Moradabad	Pandit Bhagwán Saháya ...	...
35	Zamánah	Bareilly	Munshi Maháráj Prasád ...	...
36	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman	700 copies.
	Twice a month.			
37	Akhbár-i-Imámia ...	Lucknow	Mir Abid Ali	340 „
38	Izhár-ul-Haq	Etáwah	Mir Sádiq Husain	260 „
39	Muraqqa-i-Tasawwur ...	Fatehpur	Shiva Ratan Lal	300 „
40	Roznámcha-i-Qaisari ...	Allahabad	Muhammad Muhsin ...	600 „
	Thrice a month.			
41	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Abdullah	400 „
42	Kárnámah	Lucknow	Maulvi Muhammad Yáqúb ...	150 „
43	Mufid-i-Ám	Agra	Qádir Ali Khan	100 „
	Weekly.			
44	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	350 copies.
45	Ain-ul-Akhbár ...	Moradabad	Shaikh Intizár Husain ...	200 „
46	Akhbár-i-Álam ...	Meerut	Muqarrab Husain Khán ...	150 „
47	Al Bashír	Etáwah	Muhammad Bashir-ud-din ...	648 „
48	Anjuman-i-Hind ...	Lucknow	Lálá Bishun Lál	500 „
49	Áwáza-i-Khalq ...	Benares	Lálá Guláb Chandra ...	450 „
50	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 „
51	Colonel	Moradabad	Pandit Banwári Lál Misra ...	250 „
52	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	300 „
53	Edward Gazette ...	Sháhjahánpur	Saiyad Mukhtár Ahmad ...	500 „
54	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Shiva Náráyan	200 „
55	Hindustáni	Lucknow	Gangá Prasád Varmá ...	900 „
56	Jádu	Jaunpur	Abdul Rahman Khan ...	100 „
57	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali	150 „
58	Káyasth Hitkári ...	Agra	Ahmad Husain	375 „
59	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Bádullah	200 „
60	Liberal	Azamgarh	Qudrat Ali Khán	275 „
61	Mukhbir-i-Álam ...	Moradabad	K. S. Abdul Ali ...	...
62	Naiyar-i-Ázam ...	Moradabad	Saiyid Ibn Ali	300 copies.
63	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	250 „
64	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	190 „
65	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	200 „
66	Oudh Punch	Lucknow	Sajjád Husain	250 „
67	Police News	Meerut	Muqarrab Husain Khán ...	400 „
68	Rafi-ul-Akhbár ...	Benares	Saiyid Ghulám Husain ...	...
69	Rahbar	Moradabad	Brij Lál	400 copies.
70	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	225 „
71	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	400 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of Publisher.	Circulation.
72	Roz Afzún	Bareilly	Mir Mahmud Ali	200 copies.
73	Saddharm Prachárak ...	Hardwár (Saháranpur) ...	Babu Munshi Ram ...	...
74	Sahífa	Bijnor	Munshi Faiz-ul-Hasan ...	450 copies.
75	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	350 „
76	Sitára-i-Hind ...	Moradabad	Pandit Banwári Lál Misra ...	200 „
77	Surma-i-Rozgár ...	Agra	Itrat Husain	250 „
78	Tafríh	Lucknow	Rámji Dás Bhárgava ...	1,000 „
79	Tohfa-i-Hind	Bijnor	Sajjád Husain	400 „
80	Urúj	Bijnor	Naím-ul-lah	300 „
81	Zul Qarnain	Budaun	Munshi Ahmad Husain ...	...
	Twice a week.			
82	Har Rozah Akhbár ...	Lucknow	Ali Afzal	300 copies.
83	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riyáz Ahmad ...	370 „
	Daily.			
84	Oudh Akhbár... ...	Lucknow	Munshi Shiva Prasád ...	800 „
85	Sulahkul	Gorakhpur	Pandit Param Sukh ...	600 „
	URDU-ARABIC.			
	Monthly.			
86	Al Bayán	Lucknow	Maulvi Muhammad Abdul Wali	500 „
	HINDI.			
	Monthly.			
87	Ánand Kádambini ...	Mirzapur	Pandit Badri Náráyan ...	...
88	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Prasád ...	350 copies.
89	Bráhman	Cawnpore	Mangal Datt Misra ...	800 „
90	Bráhman Samáchár ...	Meerut	Pandit Chhuttan Lál ...	100 „
91	Garhwál Samáchár ...	Kotdwára (Garhwál) ...	Girja Datt Naithani ...	600 „
92	Hindi Pradíp... ...	Allahabad	Bálkrishna Bhatta ...	150 „
93	Jásús	Gahmar (Gházipur) ...	Gopál Rám	1,000 „
94	Kánya Kubj Hitkári ...	Cawnpore	Rám Duláre	800 „
95	Káyasth Kul Bháskar ...	Etáwah	Babu Vishun Charan Lál ...	300 „
96	Máthur Vaishya Sukhdáyak.	Fatehabad (Agra) ...	Lálá Jwálá Prasád ...	305 „
97	Mitra	Bithur (Cawnpore) ...	Shri Shambhu Datt ...	...
98	Nátya Patra	Allahabad	Dewaki Nandan	200 „
99	Nigamágam Chandriká ...	Muttra	Bhárat Dharm Mahámandal ...	1,000 „
100	Rasik Mitra	Cawnpore	Manohar Lál Misra ...	500 „
101	Sanádhyopkárak ...	Agra	A Committee of Sanádhya Bráhmans.	400 „
102	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Swarúp ...	1,200 „
103	Saraswati	Allahabad	Babú Chintámani Ghose ...	600 „
104	Shri Gopál Patriká ...	Lucknow	Babu Kundan Lál	200 „
105	Vánijya Sukhdáyak ...	Benares	Babu Jagannáth Prasád ...	500 „
106	Vasundhara	Lucknow	Jwálá Prasád Sharmá ...	500 „

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
107	Ved Prakásh	Meerut	Pandit Tulsi Rám... ...	350 copies.
108	Vyápár Engine ...	Farrukhabad	Sadh Amar Singh... ...	500 „
	Twice a month.			
109	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	164 „
110	Bhárat Prakásh ...	Moradabad	Pandit Banwári Lál Misra ...	100 „
111	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	468 „
112	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,900 „
	Thrice a month.			
113	Sipáhi	Cawnpore	Bábú Sita Rám	...
	Weekly.			
114	Árya Mitra	Moradabad	Pandit Rám Náráyan ...	300 copies.
115	Bhárat Jíwan ...	Benares	Rám Krishna	1,500 „
116	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
117	Oudh Samáchár ...	Lucknow	Babu Dhyan Singh ...	1500 copies.
118	Prayág Samáchár ...	Allahabad	Rám Gopál	350 „
	Daily.			
119	Hindosthán	Kálákánkar (Partábgarh) ...	Pandit Bachnesh Misra ...	250 „
	HINDI-URDU.			
	Monthly.			
120	Árya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	800 „
	GUJARATI.			
	Twice a month.			
121	Gujaráti Patriká ...	Lucknow	Pandit Baldeva Ram ...	150 „

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Nizam-ul-Mulk, 30th June, 1903.

Australia and Indians.

1. The *Nizám-ul-Mulk* (Moradabad), of the 30th June, in an article headed "The ill-luck of Indians," observes that there is hardly a public department in India, namely Police, Railway, Telegraph, &c., from which they are trying to exclude natives. But for the kindness of the just and merciful British Government which desires to hold the balance evenly between Indians and Englishmen, God knows to what straits Indians would have been reduced by this time. Ill-luck follows Indians even in the British colonies. Lately Australia wanted to exclude *lascars* from being employed on the mail steamers, but Mr. Chamberlain, the Colonial Secretary, justly wrote a strong letter to the Australian Premier protesting against the attempt to oust the *lascars*, and impressed upon him that *Indians* have equal rights in all such matters where British subjects are concerned.

Citizen, 29th June, 1903.

The Government of India's despatch on the Delhi Durbar.

2. The *Citizen* (Allahabad), of the 29th June, says :—The Government of India has addressed a Despatch on the Delhi Durbar to the Secretary of State, and it was published in the *Gazette of India* the other day. The very first thing that struck us at the sight of the Despatch in the pages of the *Gazette* was that it had been delayed unusually long. The delay, however, would have been justifiable, had the document given a complete account of the function. In one important particular, that is as regards the expenditure incurred by the Durbar, the Despatch professes to be incomplete.

The account of the Durbar given in this document is one of the baldest that we have ever read. The first name in the seven signatories is that of the Viceroy, and we fail to find in this paper any traces of that fine literary art with which we have learnt to associate the name of Lord Curzon, except it be in the one or two paragraphs which reproduce His Lordship's remarks on the political aspects of the Durbar, that fell from his lips on the occasion of the last Budget Debate at the Imperial Council.

The Despatch expresses the satisfaction of the Government at the manner in which all officials charged with the management of the Durbar had acquitted themselves. In doing so, names of a pretty large number of European officials are mentioned and praises are heaped upon them; but, although there were many native officials who were among the most dutiful and hard-worked of the band who laboured day and night for the success of the function, of them only two are mentioned by name and rather faint praise is bestowed on them. These two are Rai Bahadur Ganga Ram and Rai Bahadur Daulat Ram. The former was the Superintendent of Works at the Delhi Durbar, and any one who had been at the Durbar and witnessed anything of the skill, industry and devotion of which he gave proofs, came away filled with admiration for him. We strongly think that the Rai Bahadur deserved at least a small paragraph in the Despatch in acknowledgment and praise of his distinguished services. Had he been a European, he would have surely been so honored. But he is a native and what right has a native to be extolled for his services in such a grand State document as the Despatch of the Government of India to His Majesty's Secretary of State for the Indian Empire? That would be lowering the dignity of this great Imperial Despatch. Lord Curzon's contempt for the mere native has been betrayed on many occasions, and the one in question is not the least noticeable of them.

Although we look upon the Delhi Durbar as an Imperial *tamasha*, a show got up mainly to make a display of the power which England has gained over the Indian population by such instruments of enslavement as pauperization of the masses, the emasculation of the manly races and the spoliation of the Princes and nobles, yet when it was held, we had every right to expect that it should be representative of the whole Empire, of all classes of the population. But it was not so. The Despatch affords proofs of the fact that the non-official representatives of

neither the educated middle classes nor of the masses were invited to the ceremony. Why this should be so is not clear, and the Despatch omits to give reasons for this act of omission on the part of the Government. The document, however, declares the Durbar to have been of a fully representative character. Does the Government of Lord Curzon then mean to assert that the educated native and the ryot are unworthy of being recognized as the subjects of His Majesty the King-Emperor? The ryot and the educated Indian were ignored by the Durbar, to all intents and purposes. Even from an Imperial point of view, this was a defect of the Imperial function celebrated at Delhi.

The Despatch describes the Durbar as a landmark in the history of the people. It is about six months ago that the Durbar was concluded, and we may ask the Government what good it has done or what fruits it has borne which can entitle it to the distinction of being so called. Unless the Durbar be the cause of such reforms being effected or such boons being granted, as prove not only beneficial to the people at large, but may be remembered for years to come with deep-rooted feelings of gratitude, it is idle to regard it as a landmark in their history. Can Lord Curzon mean the paltry reduction of the salt-tax and the income-tax to be an Imperial favour to the people on such a huge and enormous scale as to justify their recognising the present period as the dawn of an era of particular felicity and happiness? We venture to enquire what Emperor Edward's Government has done for the people so as to make them realize a marked change for the better in their conditions of life, a change so extraordinary and withal so happy as to cause the period with which it is associated to be recorded as a landmark in their history.

Lord Curzon's pleas for the Durbar deserve to be noticed, not surely for their cogency, for of cogency they have none: but for their utterly untenable character. According to His Excellency, the Durbar was meant to remind all the Princes and peoples of the Asiatic Empire of the British Crown that they had passed under the dominion of a new and single Sovereign, to enable them to solemnize that great and momentous event and to receive the Royal assurance and greeting. But if the Durbar was meant for all this, what was the necessity for the celebration of the Coronation in every town and village in British India and in the capital city of every Native State? The local celebrations of the Coronation under the guidance of the local officials in British India and under the Superintendence of the Princes in the Native States were enough to remind the Princes and the people that the Empire had passed under the dominion of a new sovereign. There was, therefore, no necessity to hold the most costly *tamasha* at Delhi. The local celebrations of the Coronation formed a real and sincere demonstration of loyalty, while the Durbar at Delhi was a show of Imperial wealth and power. It was, we believe, to make a collective display of the servitude of the great Princes to British dominance that the Durbar was chiefly held. But that purpose or object is too barbarous to be openly advanced as a plea for the Durbar, and hence Lord Curzon is silent about it. The Viceroy's next plea for the function, is that there the Princes and the peoples learned that they were not scattered atoms, but co-ordinate units in a harmonious and majestic whole. If the Princes and peoples are credited with any intelligence they may well be taken to be quite capable of realizing themselves as "co-ordinate units in a harmonious and majestic whole" under British domination, without assembling at one particular place. The fact of the Coronation having been celebrated everywhere in India was known to every one, and that fact was enough to convince all, both Princes and peoples, that under the British Crown they constituted a harmonious whole, bound by a tie of common loyalty. Is it nothing, asks the Viceroy, that the Sovereign at his Coronation should exchange pledges with his assembled lieges of protection and respect on one side and of spontaneous allegiance on the other? This is an allusion to the ceremony at the Durbar which consisted in every Prince present approaching the Viceroy and avowing his allegiance to the British throne. Many Indian Princes were present at the Coronation in London and their presence there was a far more eloquent and convincing expression of their allegiance to the Sovereign than was the ceremony at the Delhi Durbar to which Lord Curzon alludes. Then again, if this expression of allegiance was most needed from all our Princes, on the day appointed for the celebration of the Coronation in India, they could well have been commanded to be out with it at the Coronation celebration in their respective capitals. "Is it nothing," asks again Lord Curzon, "to lift an entire people for a

little space out of the rut of their narrow and parochial lives and to let them catch a glimpse of a higher ideal, an appreciation of the hidden laws that regulate the march of nations and destinies of men?" These are but words, words, words. Did the Durbar actually lift the "entire people" out of their parochial lives? According to His Excellency's own estimate the number of people that came from outside to Delhi to witness the Durbar was less than a lakh and a half. And how this limited body of persons could be taken as forming the entire people? Evidently Lord Curzon was dreaming when he wrote to that effect. His Lordship naturally attaches much importance to the King's Message to the people of India, and the "royal assurance and greeting" it contained. But if the truth about this Message is to be told, it has had far from any favourable effect. The Message, strangely enough, did not contain any repetition of the solemn promises on which we Indians have built our hopes under British rule—we mean the promises made by the late Queen Victoria in her famous Proclamation on the assumption by her of the direct Government of this country. Those promises, if repeated *verbatim* in the King's Message, and read before the Delhi Durbar, would have given great satisfaction to the people, and Lord Curzon might then have declared the said Message as one producing a great good effect on the feelings of the Indian population. But as it was, the Message has been not only ineffective, but has given cause for suspicions about the policy that would be pursued in India during the reign of King Edward VII.

That the Durbar was meant to be a ceremony, purely imperialistic in its aim and object, is amply made manifest by the great care which the writers of the Despatch take in describing the effect produced by it on the minds of the Princes, the Allies of the British Government who came from beyond the frontiers, and the distinguished visitors from Europe and America, and by the comparative indifference shown to the question of its influence on the minds of the people—the millions of India who constitute the nation, on whose sincere and lasting goodwill only the foundation of British power can be securely and durably laid.

The Despatch seems to us to be utterly futile when it does not give a full and accurate estimate of the expenditure incurred by the Durbar. The paragraph on the cost of the ceremony is the last in the Despatch, and it begins thus:—"As regards the expenditure from the public revenue on the Durbar, we are not in a position to give final figures for certain of the heads included in the actual cost." The matter of the actual cost of the Durbar is so important, though not from the Government's yet the people's point of view, that we think the Despatch might well have been delayed till "the final figures" alluded to were available. However, from the accounts received, it appears certain that the cost to the Imperial and Provincial Governments will not be less than 28 lakhs, and that besides this there is expenditure chargeable to the Military Department which will also come to several lakhs. Our readers must remember that some time before the Durbar was held, Lord Curzon in a speech delivered at Delhi predicted that the net cost to the Exchequer of the Durbar will be insignificant. It remains for His Excellency now to prove the truth of his too optimistic forecast about this most seriously objectionable feature of the Delhi *Tamasha*.

The Despatch boasts that during the whole proceedings of the Durbar lasting for three weeks, "not a single serious accident occurred." This is far from being the real fact. Of course, the writers of the Despatch have their own ideas of what constitutes a "serious" accident. But of what by common consent are taken to be serious accidents, there were not a few, as a reference to the newspapers of the time would testify.

The Despatch mentions as a noticeable fact that the galleries of the Jumma Masjid were accommodated to the English and European guests. It may not be known to the Viceroy in Council that as the Jumma Masjid offered the most perfect view of the Elephant Procession, their appropriation only by Europeans was generally regarded as improper and involving an invidious distinction. In our opinion, and we believe in the opinion of the majority of the visitors to Delhi on the occasion of the Durbar, the Jumma Masjid should have been made accessible to a fair proportion of the leading Indian guests of the Government.

The Despatch is signed by the Viceroy, the Commander-in-Chief and some other members of the Viceroy's Executive Council. In a document like this, the

praise of the Viceroy who is among the signatories must be out of place. It surely looks odd that the Viceroy should be one of a party in extolling himself, in a Government Despatch, a State document which is meant for the enlightenment of the Secretary of State and the British Parliament. But this is what Lord Curzon has actually done. In paragraph 18 of the Despatch we read :—" The conception of the Durbar, the control of the arrangements and supervision of the thousand and one details which were essential to success, were the work of the Viceroy who made himself responsible for the entire undertaking and visited Delhi no fewer than four times in the nine months preceding the Durbar." However well deserved this praise may be, it would have come appropriately from the lips of the Secretary of State. It is a sorry sight to see the Viceroy blowing the trumpet of self-praise. The Despatch of the Government of India on the Delhi Durbar is far from being a convincing defence of that expensive, vain and unnecessary imperial ceremony of January last, and the document has proved as unsuccessful an effort at its justification as have been all the previous pleadings of the Viceroy on its behalf.

Establishment of a Local Muhammadan Political Association at Shahjahanpur.

3. The *Edward Gazette* (Sháhjahánpur), of the 26th June, states that a meeting of the Musalmans of the town was held at Sháhjahánpur at 6 A.M., on the 21st idem, at the house of Maulvi Masih-uz-Zaman Khan, for the purpose of establishing a Local Branch Muhammadan Political Association, so as to elect delegates for the Central Political Association inaugurated at Lucknow some years ago, to safeguard the political interests of Musalmans. An association was accordingly formed with Maulvi Masih-uz-Zaman as President and Hafiz Muhammad Ismail as Secretary. There is certainly now need for Musalmans to organize a political association of their own, in order to protect their interests from the attacks of other communities, and make respectable representations to Government in matters affecting their welfare and progress.

EDWARD GAZETTE, 26th June, 1903.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

Nil.

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

Unsatisfactory repairing of the Chauk road at Allahabad.

4. The *Prayág Samáchár* (Allahabad), of the 27th June, complains that the Chauk road at Allahabad is being repaired in a very unsatisfactory manner. The road gets out of repair as soon as it is mended. The Secretary to the Municipal Board should give his attention to the matter.

PRAYÁG SAMÁCHÁR, 27th June, 1903.

Cleaning of the Kydganj street drain at Allahabad.

5. The *Prayág Samáchár* (Allahabad), of the 27th June, says that the Kydganj street drain is a *kachcha* one. When the sweepers clean it, they deposit the contents on the road side and allow it to lie there for days, which is a source of great inconvenience to the householders in the street. The sweepers should be ordered to remove the dirty sweepings at once.

PRAYÁG SAMÁCHÁR, 27th June, 1903.

NASIM-I-AGRA, 30th June, 1903.

Partial strike of butchers at Agra.

6. A correspondent of the *Nasim-i-Agra* (Agra), of the 30th June, says that the Municipal Board at Agra having framed some new rules to regulate the sale of meat in that town, with effect from the 1st July, the butchers held a meeting of their own, and decided to partially strike work, slaughtering only one animal for each stall, and selling meat at the rate of 4 annas a seer. The butchers struck from the 9th June, long before the Municipal Board was able to enforce its new rules, which has caused much inconvenience to the public. Apparently the rules have somehow been misunderstood by the butchers; and it is to be hoped that the Chairman will interfere in the matter, and put a stop to the strike.

ZUL QARNAIN, 28th June, 1903.

Complaint regarding the hide industry at Budaun.

7. The *Zul Qarnain* (Budaun), of the 28th June, complains that raw hides are cleaned and spread out to dry in houses close to the bazár and the main public streets in Budaun, which pollutes the atmosphere, and thereby causes much annoyance to residents and passers-by in the streets. Surely such an industry which is calculated to injure the public health should be ordered by the Municipal Board to be carried on outside the town.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

BHÁRAT JIWAN, 29th June, 1903.

A sergeant of artillery at Meerut accused of causing the death of a native.

8. The *Bhárat Jiwan* (Benares), of the 29th June, says that another "*black man*" appears to have fallen a victim, to the kicks and blows of a white man, like a pariah dog. A sergeant of artillery at Meerut has caused the death of a driver by kicking him in the stomach. The sergeant has pleaded before the court that the death of the driver was due to the kick of a horse. Why, has the accused taken the trouble to lay the blame at the door of a horse? The rupture-of-the-spleen theory would be enough to shelter him.

ADVOCATE, 25th June, 903.

A new circular issued by the Government of India reserving for Europeans some of the higher posts in the offices subordinate to the Military Department.

9. The *Advocate* (Lucknow), of the 25th June, says:—The Scylla and Charibdys of the Indian are nearing each other. The squeeze on the native bark is pretty strong and every day grows stronger. Result—crowding him out, if not smashing him to pieces. The *Sanjiuani* some time back showed how the Coronation Durbar was used to put the crown of fortune on the Eurasian and the Anglo-Indian and the crown of thorn on the Indian in the privacy of a conclave of State and Railway Officers, while Lord Curzon was haranging the motley crowd in the Durbar Pandal on the justice and sympathy of Pax Britannica and the loyalty and devotion of the subject people. When faced with the document in the Legislative Council, the Government of India pleaded non-participation in the views expressed therein. Its apologists were satisfied, but the public refused to accept the plausible excuse. The Government has not taken action on the proceedings of the Conference, was the excuse put forth; but it may do so at any moment and thus make the lot of the Indians much more miserable.

The *Bengalee* has given publicity to another circular which cannot be explained away. It is official and public and has gone round the offices concerned for the officers to take action on it. This edict was issued in the middle of April. It runs thus:—

Copy of a letter No. 814-C., dated the 15th April 1903, from the Secretary to the Government of India, Military Department, to the Director-General of Supply and Transport.

Memorandum from the Home Department to the Military Department No. 1486, dated Simla, 3rd April, 1903.

In reply to the office memorandum from the Military Department No. 1512-C, dated the 7th July 1902, and No. 6587-D, dated 13th December 1902, the undersigned is directed to state that with reference to the orders contained in paragraph 3 of the circular of the Government of

India, Nos. 746-753, dated the 18th April 1879, the Governor-General in Council is pleased to decide that the following appointments in offices subordinate to the Military Department which carry a salary of Rs. 200 a month or upwards shall be reserved for soldier-clerks who are not "Natives of India":—

Five appointments in the existing establishment of the office of the Director-General of Ordnance in India, and in addition two appointments about to be added to that establishment, four appointments in each of the offices of the Inspectors-General of Ordnance, Northern and Southern Circles.

One appointment in the office of the Director-General of Supply and Transport.

One appointment in each of the offices of the Inspector-General of Supply and Transport, Punjab, Bengal, Madras and Bombay Commands.

2. The Governor-General in Council is also pleased to decide that the head clerkships of the offices of the Director-General of Ordnance in India, the Inspectors-General of Ordnance, Northern and Southern Circles, the Director-General of Supply and Transport and the Inspectors-General of Supply and Transport, Punjab, Bengal, Madras and Bombay Commands, may be held indifferently by a soldier-clerk or a Native of India.

The details given exclude all possibility of guess-work about its being the product of a perfervid and perverse imagination. It means that the Indian is to be conspicuous by his absence in the Military Department and the offices attached to it, save and except the sepoy who has to bear the brunt of every hard fight, but to make room for the British soldier to reap the benefits and reputation.

One is surely tempted at the next public occasion, when the Viceroy may address the people on the justice of his race and the loyalty of Indians, to get up with the Proclamation of 1858 in hand and ask it to be done away with, with the resolutions, despatches, notifications and utterances of successive Viceroys on their adherence to the sentiments expressed in that very valuable document now reduced to the value of the contents of the w. p. b. What is the value of the King-Emperor's letter to "my people in India," promising to follow in the footsteps of His Majesty's illustrious mother, Victoria of sacred memory, if the very year of the Coronation Darbar is to be signalised by the issue of circulars and the holding of secret conferences to oust the Indian from all offices of some value, only because he is a native of this land? There is no use hiding the fact that in this respect the present *regimé* has been found proverbially profuse in promises of justice and sympathy in the administration of the country and equally wanting in performances. The above circular ostracises the Indian most unceremoniously; not one plea is given for this change of front. It is recklessly bold in enunciating the policy, "my whim is law, no matter what Proclamations and Statutes may say to the contrary." It is the most audacious of Government circulars, roundingly saying to the Indian: "Thus far, and no further shalt thou go."

There is nothing in the Statutes of British India to prevent an Indian becoming a Chief Commissioner, Lieutenant-Governor, Governor, or even Governor-General. But the man would be marked a madcap who aspired even to the lowest grade of provincial rulers. This unwritten law is in course of filtering down. The Imperial branch of the Education Service has come under its full operation; all the services of the Telegraph Department, the superior branches of the Railway, Police and Opium Departments are gradually growing into close preserves for Europeans and Eurasians; and when there is some doubt as to its application, definite circulars and instructions make the procedure to be observed clear for those concerned. Even the warmest apologist of the Government cannot say that the trend of events is not towards the exclusion of the Indian from the loaves and fishes of the public services. It is not an attempt at what Sir Henry Fowler said in Parliament in order to oppose the simultaneous holding of Civil Service Examinations in England and India, to preserve the irreducible minimum of Europeans in the Services of India, but a very mischievous and most unwholesome endeavour to fill the services with the maximum of Anglo-Indians, Eurasians and British soldiers. With their own countrymen the rulers will hereby be very popular, but what about the classes and masses of India who are not slow to read the signs of the times, though unable to reduce their new knowledge to profit? Let the Government find out the result.

Then again, the British soldier is to be trained as a mechanic, so that after he leaves the Department he may not go round, hat in hand, begging for a pittance.

The short-service system has brought in its train the evil of small pension. If the period of service be prolonged, the trouble may be minimised. The modern tendency is, however, to still more restrict it. Therefore the soldier must attend an institute or workshop to keep up his skill at his trade to learn a new art, so that on retirement he may not have to wait for employment. While at the institute or workshop he will both learn and earn; at present he does add to his pay by working as a telegraph signaller and clerk. But the sepoy who works harder and stays longer in the Army with very poor pay and allowances and retires on poor pension, is to be given, if possible, some land somewhere to till and toil upon and eke out the poorest living out of it after perspiring his old bones and exhausting his already spent energy.

Thus has the year of the Coronation in India opened for the most loyal subjects of His Majesty the King-Emperor in the very land of their birth. Up to the first quarter of the year we were deploring the fate of our countrymen on land and on sea at home and abroad. The next quarter has raised hopes in us for those out of their mother country. The lascar is a favourite with British shipowners and is a jolly good and hardy fellow with the Mercantile Marine Committee; even to Mr. Chamberlain he is a British subject and cannot be kept out of contract mail steamers. The educated Indian in South Africa is as good as the white subject of His Majesty, so says Lord Milner. To Lord Curzon in India the Indian is of the blackest dye and must be kept out of sight. In this wise, we and our rulers are growing prodigious imperialists. This is indeed imperialism with vengeance!

HINDUSTANI, 1st July, 1903.

A circular directing the exclusion of natives from higher posts in the Military offices.

10. The *Hindustáni* (Lucknow), of the 1st July, observing that nothing distresses a person more than his being deprived of his means of livelihood, says that it would seem that it has been the policy of Government for some time past to override the claims of natives for employment in the public service in favour of Europeans and Eurasians. While the resolutions passed by the Railway Conference held at Delhi for the larger employment of Europeans and Eurasians on the railways, are still fresh in the memory of the people, news has been received of a circular having been issued by the Military Department ordering the posts of over Rs. 200 a month in offices subordinate to it to be reserved for soldier-clerks who are not natives. Thus while natives have of late been gradually excluded from the menial establishments of the Military Department, native pankha coolies and cooks being no longer required in barracks, they are now sought to be weeded out of the Military offices also. Such treatment natives never expected from the Government of Lord Curzon who led them by his utterances to entertain hopes of much good from him. No mere expressions of sympathy and eloquent speeches of the Viceroy will serve to remove the dissatisfaction which, orders such as referred to above, are calculated to create in the minds of the people.

BRÁHMAN SAMÁCHÁR, May, 1903.

Hardwar *Kumbh* fair.

11. The *Bráhman Samáchár* (Parichhatgarh), for May, referring to the late Hardwar *Kumbh* fair, complains that many Hindu religious mendicants at the fair were to be found having young Brahman boys eight or ten years old as their disciples. The question is how do mendicants succeed in obtaining such young children? Parents cannot be expected to voluntarily make over their children to them to be turned into beggars. Again, the practice of making minors *sannyásis* or ascetics appears to be illegal, and Government has every right to interfere. It is also opposed to religion, inasmuch as only old men can become *sannyásis*. When these boy *sannyásis* attain to puberty, it is difficult for them to abstain from sexual intercourse and other sensual pleasures. Thus the system is unjustifiable and only tends to increase the number of beggars.

HINDOSTHAN, 1st July, 1903.

Irregular relations between Government officials and Burmese girls.

12. The English *Hindosthán* (Kalakankar), of the 1st July, says:—Now we refer to our quotation published in our last issue *re* irregular relations between Government officials and Burmese spinsters. Our Eurasians are the outcome of the union of English soldiers and Indian mothers. But we never heard of such interference of Government as is now being made by the Government of Burma. Perhaps the daughters of the Burmese are too pretty nymphs, or the climate is so love-creating for the Government officials in Burma that it has been considered necessary to issue a

confidential circular to warn Government officials to abstain from having any irregular relations with Burmese daughters in that country. We always have been, and are even now, of the opinion that when a superior nation conquers an inferior one, then it behoves the former to intermarry with the latter, the subdued one. But our rulers, the English nation, have gone a step further, and instead of marrying our daughters and sisters as the conquered, they have allowed the conquered race to marry English spinsters in London. Under these circumstances, we do not see any reason why there should be any protest on the part of the Government to prevent its servants from marrying the daughters of the Burmese. Of course, we are no advocates of immorality, and therefore a line should be drawn between a marriage and concubinage. When a member of the Royal Family in Europe can marry a commoner, we see no reason why a civilian, or other classes of Government servants, should be debarred from marrying legally a native girl in this country. The great gulf which exists between the Indian and European societies in this country, will not be totally removed unless Indians and Europeans begin between themselves to intermarry their sisters and daughters to one another; and therefore it is highly desirable that our benign Government should favourably reconsider the question. Our intention is far from encouraging in any way immorality, but we only wish to encourage social intercourse between the gallant nations, the English and the Indian. But in conclusion let us assure our readers and the public, that we do not wish for the encouragement of Mahmud Ghaznavi's depredations to which he subjected India ten or twelve times, and in which he carried off our boys and girls to be kept in his country as slaves and for immoral purposes.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad :
The 7th July 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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(a).—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE, 3rd July, 1903.

The Birthday Honours.

1. THE *Indian People* (Allahabad), of the 3rd July, says:—Absolutely convincing in itself, the case the *Pioneer* makes out against the celebration of the King's birthday on the 26th June, in the admirable article we reproduce elsewhere, gains strength from the incredibly meagre list of honours conferred last Friday. Two European officials of the Punjáb get the C.S.I., and nine officials (eight Europeans and one Indian) mostly of the same province, become C.I.E.'s As the *Pioneer* says, this Honours' list is only a supplement of the Durbar list. Is it for this that the birthday celebration was ordered to take place, nearly five months before the actual date? This is the first time, we believe, when such an open partiality for European officials has been exhibited in this matter, although it has long been a matter of notoriety that Indians are nearly always given only the minor distinctions. Lord Curzon also persists, we see, in sticking to this unreasonable innovation of conferring the honours only or almost only on officials who get more than decent emoluments for their official services. We make no complaint, however. These distinctions are generally meant for those who run the race for 'honours' and not for 'honour'.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

ROZNAMCHA-I-QAISARI, 1st July, 1903.

Jobbery in filling up the ministerial appointments in the Collectors' offices.

2. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st July, referring to the several members of his family whom Lord Salisbury has succeeded in putting in the Ministry in England, observes that natives seeing such jobbery in such high places should make no complaint if the Chief Reader, the Revenue Superintendent and the Head Clerk in a Collector's office get their own friends and relatives appointed to any vacancies that may be in their respective offices.

(b).—Police.

HINDOSTHÁN, 9th July, 1903.

The Police Commission on the question of the separation of the executive and judicial functions.

3. The Hindi *Hindosthán* (Kalakankar), of the 9th July, says that it would seem that the members of the Police Commission have expressed their opinion that the separation of the executive and judicial functions is not desirable in the interests of the Police and Magistrates, but that the Maharaja of Durbhanga has recorded a note of dissent. The combination of the executive and judicial functions is responsible for a great deal of injustice. All thoughtful natives and many shrewd European politicians advocate the separation of the functions; and it is difficult to understand why a majority of the members of the Police Commission have expressed themselves against the proposal.

INDIAN PEOPLE, 3rd July, 1903.

Some alleged recommendations of the Police Commission.

4. The *Indian People* (Allahabad), of the 3rd July, says:—News in advance of the publication of the Police Commission's Report states that the recommendations of the Commission will involve a fresh outlay of three crores a year; that a larger employment of Europeans and addition to their emoluments may be expected, and that the Commission "discuss in considerable detail the question of the separation of the judicial and executive functions, and adduce strong arguments to show that the proposed separation would not be at all desirable in the interests of police and magisterial efficiency." If these be about the principal recommendations of Sir Andrew Fraser and his colleagues, then we may say that the Police Commission has proved as big a white elephant as the Universities Commission. For see. For one thing we have it already, and it may well be believed that a fresh expenditure of three crores a year on the police is not to be

thought of, and hence some of the Commission's recommendations will not pass the stage of expressions of pious hopes. For another, the efficiency with which the European Police Officers discharge their responsible duties is very well known! It may be stated almost as an axiom that an extended employment of educated Indians to supervise the work of police subordinates is a condition precedent to any satisfactory reform of the force, but Sir A. Fraser and his colleagues are reported as being of a contrary opinion.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Lord Kitchener's order deprecating the assaults of European soldiers on natives.

5. The *Indian People* (Allahabad), of the 3rd July, says:—Lord Kitchener has done a public service by his order deprecating the cowardly assaults of European soldiers on Indians which are of such frequent occurrence. If the soldiers can be induced to conduct themselves so as more to suit the manly English race, merely by orders and circulars from headquarters, then Lord Kitchener's order may be said to ensure this—so good it is. But obviously, something more is needed. European jurors have a knack of acquitting even those whose guilt is established beyond any reasonable doubt, and this failure of justice necessarily has a demoralising effect on Tommy Atkins. Neither Lord Kitchener nor Lord Curzon, however, has it in his power to make English jurors more dutiful. Cannot some means be devised by which the administration of criminal justice when Europeans are the accused or the complainants may cease to be a bye-word? However this might be, Lord Kitchener has done a service to our countrymen by issuing his order, and we are grateful to His Excellency for it.

INDIAN PEOPLE, 3rd July, 1903.

The *Roznámcha* on the character of Englishmen and their administration of India.

6. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st July, says that a Christian missionary has published an article in another paper in which he alleges that Indians are false and deceitful, even the leading men among them being apt to swear falsely. This general denunciation of the Indians by the missionary gentleman forces the editor of the *Roznámcha* to retort that it would seem to be his special characteristic to abuse the inhabitants of that very country whose salt he eats. Does not the missionary know that his countrymen break their promises and greatly oppress the people, and that the system of public education adopted by them is preposterous? While the King-Emperor's intentions and the provisions of the law require one thing to be done to the people, the British executive officers misinterpret them and do another. These officers consider their own orders to be the law for the people. They carry their race feeling to such an extent that they do not permit a native to be appointed to, or confirmed in, any high post. There are natives who have officiated in the higher posts for five or six years, but they have not yet been confirmed on account of race-prejudice. Englishmen are incapable of distinguishing between an honest and a dishonest man, and are amenable to flattery. A man of ignoble and poor descent readily obtains esteem in the eyes of English officers, no distinction being made by them between men of high and low birth. The manner in which oath is administered to natives in courts is simply childish and can hardly carry any weight in the eyes of the public. Government officials fabricate cases in the very courts, regardless of the consequences to accused persons. Some officers write out their judgments in cases, but do not let them be communicated to the persons concerned till the period of appeal has expired. In civil cases appeals remain pending three or four years together, the court fees, &c., having been realized from the appellants at the time of their filing the appeals. Witnesses are required to attend court by means of summonses, on a certain day, but they are made to attend the court again and again for

ROZNAMCHA-I-QAISARI, 1st July, 1903.

several days without their attendance being recorded in any register. The *amla* are easily able to induce an officer to put off a case, and take up another which was filed later on, on the alleged ground of the number of cases disposed of during the current month being small. British officers disclaim any intention to show special favour to their fellow-countrymen or co-religionist in filling up Government appointments, while they secretly issue letters directing that such and such posts should not be given to natives! The conduct of officials drawing small salaries is watched, but high paid officers are allowed to accept large sums as bribes with impunity. The impressment of labour and extortion still exist. If two or three cases of poisoning or dakaiti occur in a native state, the Chief's administration is condemned; while hundreds of such cases occur every year in British territory, but neither the magistrates nor the police are declared incompetent. The people are so reduced in circumstances that they cannot tide over a single year of drought without help. Educated natives are held in less and less esteem now. Two hundred years ago they were held fit to rule, but now they are considered incompetent to do so. Englishmen treat natives like animals. A native should consider himself fortunate if he is accorded an interview by a British official even after waiting five or six hours at his bungalow; but a poor complainant cannot obtain access to him at all. The British soldiers who are sent out to India for the protection of the lives and property of the people, kill poor coolies and cooks by kicks and blows and shoot the villagers. The natives know from experience that Englishmen take greater interest in false and fictitious things than in true ones. A wise man can easily judge for himself, from the above, who is deceitful and false?

BHARAT JIWAN, 6th July, 1903.

A refractory European doctor who was summoned as a witness by the Deputy Commissioner of Silchar, Assam.

7. The *Bhárat Jiwan* (Benares), of the 6th July, observes that Sir Richard Temple rightly said that it is far easier to govern Indians than Englishmen. Here is a recent illustration. A European doctor was summoned to give evidence in a certain criminal case pending before the Deputy Commissioner of Silchar in Assam. But the doctor refused to make any statement until he was paid his fee and he persisted in his refusal, till at last the Magistrate was obliged to fine him for contempt of court. The court, however, remitted the fine after the doctor had made his statement. Similar examples are numerous.

ZAMINDAR-WA-KASHTAKAR, June 1903.

Question as to the poverty of India.

8. The *Zamindár-wa-Káshtakár* (Bijnor), for June, says that if any person represents India to be a poor country, his representation is very disagreeable to the Indian Government. The members of the Indian Government are always ready to represent her as being a prosperous country. But sometimes they unconsciously make a true statement of facts. According to the late Census Report the Musalmans enjoy better health owing to their spending more money, *i. e.*, owing to their being richer than Hindus who live largely in villages and are generally cultivators. The official contention appears to be unfounded and will only excite laughter among thoughtful persons, inasmuch as it is as clear as the noonday sun that Musalmans are in straitened circumstances and are debtors to Hindus, and that an extravagant debtor can never be better off than an economical creditor. But the official contention shows beyond the shadow of a doubt that cultivators are involved in poverty, and it is well known that cultivators form the bulk of the Indian population.

ADVOCATE, 9th July, 1903.

The new plague policy in the United Provinces.

9. The *Advocate* (Lucknow), of the 9th July, says:—Among the many criticisms invoked by the sympathetic letter of the Government of the United Provinces to the Inspector-General of Civil Hospitals, published a month ago, on the future plague operations in the United Provinces, the most sensible comes from an anonymous writer under the signature of "Red-Cap" in the columns of the *Pioneer* who had been writing a series of learned articles on a "commonsense plague policy." We invite the attention of the reader to the short extract that we make from the letter. It is a matter of no little satisfaction to us that the criticism is on all fours with the one hazarded by us three weeks ago in these columns. We are no admirers of the *laissez faire* policy, however sympathetic it may be. It may for a time calm down the ignorant mob, but in the end it is likely to prove dangerous. The Local Government found it inconvenient to prevent the migration

of infected people to non-infected areas: but who can deny that the removal of checks made it easier for the poison to spread? The Local Government with the staff with which it had to fight the plague could not do better than altogether abolish the observation camps and prevent further reporting of cases by policemen. This was inevitable, because the Government has not the money to employ a larger staff nor funds enough for wholesale disinfection. The plain truth is that it is not the ignorance of the people, but want of funds that has forced the Government to adopt the policy of leaving things to take care of themselves. This is to be highly regretted. Plague prevention should have been the first care of the Government of India which, to our utter dismay, has left Local Governments to fight the plague as best they can with paltry funds at their disposal. Deaths from the plague do not create that amount of remorse in the heart of the Government of India as deaths from starvation do. Deaths from famine are considered preventible, those from plague beyond human control, at least such as are brought about by the natives themselves. "Red-Cap" considers the idea of improving sanitation and improvements of wells with Rs. 2,60,000 to be ridiculous. The fact has now come to be known that defective conservancy arrangements have little to do with the outbreak of plague. Such has been the experience in every large city. That in Lucknow comparatively better looked after quarters such as Sadar bazar, Hazratganj and Ganeshganj should suffer most, proves that even with the best sanitary arrangements the outbreak of plague cannot be prevented. The municipalities had been spending large sums of money in maintaining a staff of Health and Assistant Health Officers with gangs of labourers. All this outlay has also gone for nothing. According to past experience the two means to prevent recrudescence of plague lie in thorough disinfection or desiccation, and, when plague breaks out, in evacuation of the poisonous area. We would once more reiterate what we have said many a time in these columns. The people should be plainly told that the Sircar knows of no treatment which would save them from the plague. But they can prevent infection of their houses by thorough desiccation or disinfection after the rainy season is over; and if they want medicine or fuel they would get both free, or if they want land to set up their own thatches they will get the land and will not be required to pay rent. Better classes of people who cannot live in huts should be encouraged to build temporary or permanent bungalows over pieces of land outside the town which the Government should be ready to give them on easy terms. We know the Government has not large funds, we do not ask it to undertake any big scheme for which there would come the difficulty of finding funds, but we simply ask it to use its moral influence in inducing the leading citizens to set a good example by leaving badly ventilated houses. Is it too much for us to ask the Local Government to set apart a large plot, if it has got nazúl land, for the purpose of founding model Mahallás, or if it has got no nazúl land, to obtain land under the Land Acquisition Act and to sell or rent it without making any profits out of the transaction. The Municipalities can be asked to run water pipes to such new *bastis*, to establish a police post for protection and to lay out squares. The people have been sufficiently educated, they know that in evacuation lies their protection from the dire calamity, but every one has not the means to get land, every one cannot get the necessary amount of funds for the purpose, nor can a syndicate without State help run such model *bastis*. Before another recrudescence takes place, the Local Government should make these preparations, and if it has not the funds, it must, as Sir Antony MacDonnell did in carrying on the famine campaign, insist on the Government of India to come to its rescue.

10. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st July, observes that the essentials of the administration of justice are that it should be dispensed with strict impartiality, and in accordance with the provisions of the law in open court. But people do not generally find free admittance into the courts of law, the peon and orderlies often turn visitors out of court with scant ceremony; and some officers simply insist on their own orders being carried out whether they are consistent with law and equity or not. A legal practitioner lately told the editor that in a certain case, in which there was a dispute *in re* the standing crops on a piece of land between a tenant and the landlord, a young Civilian passed orders to the effect that one-half of the crops should be carried away by one party and the other half by the other, and that both of them should execute bonds for

ROZNAMCHA-I-QAISARI, 1st July, 1903.

Administration of justice in law courts.

keeping the peace for a year. The tenant who had taken the land for a year only naturally wondered why a security was demanded from him when he was no longer to occupy the land. Again, in cases of ordinary riots coming before the said Civilian the accused are dealt with as if they were rebels. In a case of partition of land pending before an educated and experienced Deputy Collector, one of the parties filed an application praying that certain persons, to whom the other party had sold his share of the property in dispute during the pendency of the suit, might also be made parties thereto; but the Deputy Collector said that he would carry out the orders of the District Magistrate, and do nothing of the sort. Certain Deputy Collectors make a point of writing out their judgments and locking them up in their boxes or secretly handing them over to their readers, for safe custody, until the period of appeal has expired. The courts of appeal are so dilatory that in many instances the appellants serve out their full terms of imprisonment before their appeals are disposed of. There is great delay in the supply of copies of papers to the public by the Copying departments of the courts. The Indians cannot afford to have their grievances redressed by taking them to higher authorities on appeal. There is a general complaint among the people that higher officers who are empowered to hear appeals, having nearly completed their service, pay little attention to their work.

NASIM-I-AGRA, 15th June, 1903.

Need for greater supervision by Divisional Commissioners over the officials subordinate to them.

11. The *Nasím-i-Agra* (Agra), of the 15th June, received on the 5th July, observes that the powers which the subordinate officials of the Judicial, Revenue and Police Departments exercise have been conferred on them by Government after full consideration and deliberation, so that if they are not abused but exercised duly and properly, they need not cause trouble to the public, nor prejudice the interests of Government in any way. A subordinate official is apt to misuse his powers, from misunderstanding the law, from ulterior motives, or to gratify personal grudge. There are superior officers, however, in every department, whose duty is to exercise strict supervision over their subordinates with a view of preventing them from abusing their powers. The Commissioner is the highest supervising officer in every division, but as he himself cannot visit every office subordinate to him, he may be given a Personal Assistant, as the Excise Commissioner has been, to assist him in his work of supervision. The Municipal and the District Boards may be called upon, if necessary, to contribute towards the cost of providing a Personal Assistant to all the Commissioners. There should also be held an annual conference at the capital of every Province to deliberate upon and devise measures which should be adopted for improving the local administration, the President of such an assembly being the Lieutenant-Governor (or Governor) of the province, and its members the Members of the Board of Revenue and the Divisional Commissioners.

PRAYÁG SAMÁCHÁR, 4th July, 1903.

The Hindi Resolution.

12. The *Prayág Samáchár* (Allahabad), of the 4th July says, that when Sir Antony MacDonnell recognized the Hindi character, he ordered clerks employed in the vernacular sections of public offices to learn it. Indeed they were to be examined after 18 months. But so far no examination has been held, and the vernacular clerks are to be found as ignorant of Hindi as ever. Some of them have acquired a smattering of Hindi, but they cannot even write their own names correctly. Again, the forms of summonses are bilingual, and they were ordered to be filled up in both Urdu and Nagri, but the orders have practically become a dead letter. The editor is not in a position to say in which courts the forms are properly filled up and in which courts they are not. But a straw shows how the wind blows. Some time ago the editor referred to a summons, issued by the Munsif's court at Allahabad, which was filled up only in Urdu, the Hindi part being left blank. Now he has before him a similar summons of the Allahabad Small Cause Court, dated the 22nd April last. If orders regarding the filling up of such forms are disregarded in this way at the capital of the United Provinces, the state of things at other places may easily be imagined. It is believed that the Nágari Prachárini Sabha at Benares is inclined to engage a Hindi petition-writer to write petitions in Hindi for the people at Benares. This is a move in the right direction. But the Sabha should also engage one or two persons who should visit the various towns and tahsíls in these Provinces and induce the leading citizens, vakíls and petition-writers to exert themselves to see that the Hindi Resolution of Government is properly carried out.

It is to be hoped that His Honor the Lieutenant-Governor will interest himself in the matter, and warn the District Officers to give effect to that Resolution which is calculated to promote the convenience of the masses.

V.—Legislation.

Nil.

VI.—Railway.

13. The *Edward Gazette* (Sháhjahánpur), of the 3rd July, refers to a collision between a passenger train and a goods train on the 13th June at 10 P. M., between Surajpur (Sonepore) and the next station, and observes that 60 persons are reported to have been injured and 14 to have been killed. But it would seem that these figures do not represent the actual casualties. As the railway companies have to pay damages for injuries sustained by passengers in railway accidents, no wonder if steps are taken by railway officials to conceal the casualties as far as possible. A rumour is afloat that when the accident above referred to occurred at 10 P. M., many injured passengers, who were still alive, were thrown into the river, so that heavy damages might not have to be paid owing to the occurrence of a large number of casualties. If the rumour, which has reached the editor through a trustworthy person, is well founded, such a proceeding under British rule cannot but be viewed with astonishment and regret, and steps should be taken by Government to prevent such a thing occurring again in future. Again, the District Magistrate was informed by wire as soon the collision took place. He ought to have proceeded at once to the scene of disaster, but he arrived the following day at 10 A.M. when the place had almost entirely been cleared. When he appeared on the scene, he could do nothing more than accept the report made to him: his dilatory conduct was highly reprehensible.

Edward Gazette, 3rd July, 1903.

Railway collision.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 14th July, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a).—*Foreign.*

Nil.

(b).—*Home.*

Uruj, 14th July, 1903.

The intention of the Musalmans in Bijnor to hold shortly a political meeting at the headquarters of the district.

1. The *Uruj* (Bijnor), of the 14th July says, that the Musalmans in Bijnor intend shortly to hold a political meeting at the headquarters of the district as their co-religionists in certain other dirtricts have already done, to elect some delegates to represent them at the general Muhammadan meeting which is to be held, according to the scheme formulated at Lucknow some years ago. It is very necessary that the Muhammadans should have an association of their own to safeguard their political interests. Tne want of such an association has already caused them much loss and is calculated to do so in the future. It is therefore to be hoped that no Musalmans will have any objection to attend the meeting in question.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Prayág Samachár, 11th July, 1903.

Deposition of the Chief of Bilkha in Kathiawar.

2. The *Prayág Samachár* (Allahabad), of the 11th July, refers to the case of the Chief of Bilkha in Kathiawar, drawing attention to the alleged ill-treatment to which he has been subjected. In August 1902 he was accused of the murder of one of his attendants. But as the alleged murder was not committed in British territory, nor was the Raja a subject of the Indian Government, there was some difficulty in bringing him to justice. He was induced by various tricks to go out of his State. As soon as he set foot on territory under the jurisdiction of the Kathiawar Agency he was arrested and placed under police custody. Shackles were put on his arms and he was repeatedly taken to the Magistrate's Court on foot through the *bazar!* Common Europeans often kill natives, but they are never treated in this way. On the other hand, every consideration is shown to them. The question is, why was a ruling chief in Kathiawar, a friend and ally of His Majesty's Government, not accorded even that considerate treatment which is extended to a common European accused of murder, especially when there was no strong evidence against him? The Raja forwarded a memorial to Government pointing out that the Magistrate had no power to try him. But Government paid no attention to his memorial at the time. However, when the trial was nearly finished, wiser counsels prevailed with Government, and a commission was appointed to enquire into the charge brought against the Raja. Had a commission been appointed at the outset the Raja would have been saved a great deal of unnecessary trouble. The commission made a long inquiry and submitted its report to Government. The report has not yet been published, but it is generally supposed that the report was not against the Raja. The *Patrika*, on the authority of the Bombay *Praja Bandhu*, states that the witnesses for the prosecution deposed before the commission that they were forced to bear witness against the Raja. Six months have elapsed since the submission of the report by the commission, but Government has not yet expressed any opinion about it! However, lately Government has issued a Resolution deposing the chief from the *gaddi* and ordering him to be kept at Ahmadnagar under surveillance, but making no reference whatever to the report of the commission. In the Resolution he is represented to be unfit to rule, but no instances of misrule are referred to. He may not be a good ruler, but no specific charges of maladministration are brought against him. If the Indian chiefs are liable to be deposed and driven out of their palaces in this way, the Government of India had better annex their states once and for all. If the chief of Bilkha has been found guilty of any criminal offences, he should be publicly convicted and punished. If he misbehaves himself and mismanages the State, he should be told how he has proved himself to be an incompetent ruler, and an explanation should be demanded from him, so that other chiefs might take warning. As all other Indian chiefs are anxiously watching his case, it is to be hoped that Lord Curzon will make a thorough inquiry and give it his best attention.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

3. The *Hindustan Review* (Allahabad) for June, publishes the following article contributed by one Bipin Chandra Pal :— HINDUSTAN REVIEW, June, 1903.

A suggestion for establishing a special court in every province for the trial of mixed cases.

"It is hardly possible, I feel, to exaggerate the gravity of the situation that repeated failure of justice in case of European criminals is creating in this country. Statistics of European criminalism in India, though possible of being collected from official records, are not as yet, so far as I know, available for public use in any handy form. It is impossible, therefore, to judge accurately whether there has actually been, of late, any marked increase in the offences committed by European residents in India, against the natives of the country. But the general impression among us decidedly favours this view; and popular impressions, even though not strictly accurate, are far more important elements in problems of this kind, than sound convictions and balanced judgments.

It is specially so in India. For it cannot be denied that the chief strength of the British Government in India has always consisted in the impression, that it has been able to create in the popular mind, regarding its justice and benevolence. During the early stage of annexation and expansion, it always posed as the friend-in-need of the princes and the people of India, and sought to base its claims to their friendship and fealty on considerations of gratitude and self-interest. It was really this kindly feeling of the general civil populations of the country towards their new rulers that saved the Empire from a total ruin, during the dark days of the Mutiny. And though the suppression of the mutiny was accompanied, in many places, by acts of unspeakable barbarism and brutality, almost equal in their injustice and savagery to the atrocities attributed by British chroniclers to the Indian sepoys, the general policy enunciated by the Queen's proclamation, and the administrative measures subsequently framed in accordance with it, helped to keep up, possibly even to deepen the old kindly impressions, and thus to draw the people, perhaps closer than before, to their alien rulers. The freedom from the anarchy and misrule that had followed the decline and dismemberment of the Mogul Empire; the establishment of a settled Government; the promotion of peace such as India had not known for many centuries past; the suppression of the *thugs* and the *dacoits*, thus rendering life and property safer than these had been before within living memory; the institution of law courts meting out impartial justice to both high and low; the establishment of schools that opened up new and honourable careers to capable youths of all castes and classes; the opening up of the country by means of roads, rails and canals, making trade freer and intercommunication easier than before;—all these, following the suppression of the Mutiny and the re-establishment of settled Government in the country, actually hypnotised the masses and the classes alike into the belief that the innermost aim and endeavour of these new rulers of India, were to preserve and advance the highest happiness and interests of the people committed to their charge. England did, really, as Lord Curzon declared in his Durbar speech, win the trust of the people of India. But has she been able to retain it fully? I wish his Lordship had manfully faced this question also.

The fact is, the old spell is fast breaking if it has not already well nigh broken. The generation that witnessed the change, from anarchy and misrule, to settled order and Government, has passed away. Those that kept the old memories in family or village traditions, are also gone. And with the loss of these ancient recollections the feelings which they had fed were bound to weaken and die out also.

Indeed, it could not possibly be otherwise. But if the old feelings became feebler with time, it was the distinct duty of the Government to forge new bonds of sympathy and friendship between the rulers and the ruled. Had the old policy been pursued, and the principles propounded by the earlier declarations of the British Parliament and the British Sovereign been faithfully adhered to and worked out along their natural and logical lines; had the ideal proclaimed of old of so governing, educating and training the people that some day they might be able fully to undertake the duties of Government themselves, been earnestly followed,—the old influence would not only have been preserved but considerably

increased and strengthened by now. But this has not been done. On the contrary, the old foundations have been consciously though gradually shifted. In any case that is the firm conviction of the people. The old hypnotic spell is, thus, practically broken, and not only the present but even the apparently benevolent past of the British Administration in India, are both now viewed in altogether a new light, not very flattering to British character or British policy.

The deterioration of British character, whether real or fancied, in the estimation of the native populations in India, constitutes a political danger, the gravity of which cannot, I think, be over-estimated. The disarming and emasculation of the people, and the increase of armaments, are by no means an adequate protection against the danger. Should any serious complications arise with any foreign power either on the Eastern or the Western frontiers of India, the fate of the British Indian Government would depend very largely, if not entirely, upon the attitude that the people of India might assume towards it. For there is absolutely no military power yet on earth that can properly garrison so immense an expanse of country like India, and at the same time adequately meet an outside enemy at a point over two thousand miles away from the furthest garrison on the other side of the continent in their occupation.

But this deterioration of British character in Indian eyes may, at any moment, be a source of serious trouble to the Government, even in times of peace, especially in view of recurring famines, and the universally admitted extreme poverty of the people. The absolute impassiveness with which the Indian populations, both Hindu and Muhammadan, suffer the direst privations and even face death itself, is something simply inconceivable to the European, trained to fight, control, and subjugate the forces of Nature, and thus to live and enjoy life to the highest possible point. He hardly understands the psychology of the strange phenomenon, and readily mistakes a high spiritual quality grown through centuries of culture, into an unconscious inherited instinct, for the insensibility of inferior structure and lower civilisation. But underneath all his impassiveness, the Indian has a highly sensitive nature, which is capable of breaking out into tumult and disorder, when touched at certain tender points. The tenderest of these, of course, are those that affect his religious and his domestic life. But he is not wholly insensible in regard to other matters also ; only religion and family life are the two subjects on which, he believes, there is not and can never be any real sympathy or community of ideals between himself and his rulers. In other matters, he believes that the Government really means well, and if he suffers still from famine or poverty, it is not for, but in spite of that Government. His patient forbearance and silent fortitude in poverty and starvation, are due, thus, really to the hypnotic spell that the British have thrown over him, from almost the very commencement of their rule.

But His Excellency's noble attempts in this direction are frustrated by the European jury and the European magistracy in the country, who evidently seem to hold that to bring European offenders to justice is really to weaken the foundations of the Empire. This feeling must be very general, or a high official like the Deputy Commissioner of Delhi, would not have almost gone out of his way to say, in the course of a judgment in a case in which, if I remember aright, both the parties were non-Indians:—"I can conceive of nothing more degrading to a European than to be brought on a warrant to answer a criminal charge *before a court frequented by natives*, when such a charge is baseless."

The italics are mine, and this sentence is a very fair index to the general attitude of Europeans in India, towards the whole question of the administration of criminal justice in the country, in regard to European offenders. This inner attitude found violent expression during the unfortunate Ilbert Bill controversy early in the eighties of the last century. And this is primarily responsible for the miscarriage of justice that almost invariably takes place, when the complainant is an Indian and the accused a European.

Indeed it is notorious that whenever any European is brought or committed to trial, charged with any offence committed against an Indian, the sympathy of the entire European community at once goes to him. Year before last a European minor living at Kaderma in the Hazaribagh district, killed two men in course of a row that he had with the villagers. He was tried by a special jury, the majority of whom were Europeans, at the Criminal Sessions of the High Court

in Calcutta presided over by a European Judge; and was acquitted, on a verdict of not guilty having been brought by the jury. The Indian public viewed this acquittal as a grave miscarriage of justice: but the *Englishman* newspaper, voicing forth the sentiments of the Anglo-Indian community, shamelessly declared that not only had the High Court Judge and Jury done right in acquitting the accused, but that the latter did right in killing the natives, and teaching them the lesson, needed in other places besides Koderma, that no European could be molested with impunity by the native populations amidst whom he might have to live! The recent acquittal of the European accused in what is known as the Sangramgar murder case, tried by the Sessions Judge of Burdwan, is a repetition of the Koderma outrage almost at every point. These cases had not the support of even a diseased spleen, to justify the murders which were deliberately committed by rifles and revolvers.

I do not mean to say or suggest that in every case in which a European is charged with any serious offence by an Indian, or even in the majority of them, the European judge or jury commits any deliberate injustice. By no means so. They are, as a class, as honest and honourable as any other class of people of their standing and education could be excepted to be. But the conditions of life in India are such as necessarily lead to the formation of an opinion, in almost every case of this kind, by the people from whom the jurors are empannelled, outside the courts and long before any evidence has been legally received and judicially examined.

In England or America the homogeneous character of the populations, and the identity of the society with the State, ensures an impartial administration of justice such as is impossible under the conditions of life in India. In committing an offence against a mere "native" no European outrages the social order to which he belongs. So the motives of self-interest and self-protection that operate in favour of a strict enforcement of the provisions of the law on all offenders, in England or America, on the minds of English or American juries, even do not operate in this country, on an Anglo-Indian jury trying an Anglo-Indian accused charged with any offence committed against a native of the country.

Nor can it be honestly said that some sort of racial considerations are not in any case, operative on the jury and sometimes on the trying Magistrates in cases of this kind. The Government may not be responsible for it, but that such motives are at least occasionally present in the minds of the magistracy, is clearly proved by the remarks, quoted above, of Mr. Ellis, the Deputy Commissioner of Delhi; and that they sometimes weigh with the Anglo-Indian jurors is evident from the *Englishman's* comments on the Koderma case, also noted above.

But the gradual deterioration of British character in Indian estimation, will surely break this spell, and once it is broken, and people lose their confidence in the justice and benevolence of their alien rulers, they might break out into lawlessness, on the slightest provocation, real or imaginary; and thus bring on a more or less complete dead-lock in the administration.

The Government have disarmed the people, it is true, and thus made them harmless, apparently, to work any very serious mischief But mobs when roused to fury need no arms to create disturbances. And neither armies nor armaments are, really, any protection against a desperately excited, though unarmed, mob. The military might be called out to make a show of fight, and fire blank cartridges on the rioters, but no British Government which would permit the massacre of unarmed but disorderly crowds, would have three days' lease of official life at Westminster. Besides, the very occurrence of such riots would be an eye-opener to the world, and specially to Britain's rivals in the East, and encourage conflicts and complications on her Indian frontiers.

It is generally admitted, no doubt, that the secret of England's power in India lies in her *prestige*. But this prestige is really not so much the prestige of her arms, as that of her character. Truth to say, the military classes in India, have little respect for the fighting qualities of the British soldiery. The idea is not altogether absent from the Indian soldiers of his Majesty either that it is they who have to bear the brunt of every action, while their youthful officers and their white comrades get the largest reward. Here again, it is the spell of British character, and the almost superstitious faith in the ascendency of British luck, that supports Britain's supremacy in India.

The Government in India seem to be more or less conscious of these unwelcome contingencies; and the policy that has guided the criminal administration in

the country for some years past seems clearly to be meant to provide against these. But the prestige of character is not strengthened and increased, but on the contrary, positively enfeebled and diminished, by repression and injustice. This is, however, what the administration in India do not seem to fully realise, if they realise it at all. Otherwise it must be said that they have absolutely no sense of the danger that the present situation in the country is fast creating before them.

There is only one man, in the whole country, who appears to have a proper appreciation of this problem, and he is Lord Curzon himself. The Viceroy alone, among the Indian officials, is apparently conscious of the value of British prestige in the preservation of the British Empire, specially in India, and of the value of British character as constituting the principal element in British prestige. His Excellency has therefore persistently sought to keep up British character in India. The disbanding of the Regiment implicated in the Burma outrage, the punishment of the Ninth Lancers, the interdiction placed now by legislative enactment, against the employment of European females to serve at hotel-bars and drinking saloons,—all these prove the anxiety of the present Viceroy to maintain the prestige of British character, before the Indian people.

Now when judge and jury acquit a man, the Executive Government according to the law and constitution of the country, is simply impotent to bring him to book. In the case of British soldiers, guilty of any offence against the Indian populations the Viceroy, or the Commander-in-Chief may punish the man departmentally ; but even the head of the Administration cannot have a non-official offender adequately punished except by a regularly constituted court of justice.

The ordinary courts have, practically, failed to administer impartial and adequate justice in cases between Europeans and Indians in this country. At any rate, they have lost the confidence of the people. A military correspondent of the *Amrita Bazar Patrika* suggests that we should agitate to have all cases of this kind, in which any European soldier is the accused party, tried by courts martial, instead of by the ordinary criminal courts. Possibly this might secure better justice, but the general public, not acquainted with the methods of these courts would, I am afraid, fight shy of them. Besides we want protection not against the British soldier alone, but against some other classes of European residents in India, *e. g.*, planters, &c. What is wanted, therefore, is a remedy of a much wider application than is possible for a court martial.

The only chance of remedy lies, in regard to this evil, I think, in the formation of a special court in each province, composed of two judges, one European and another Indian, of the status of High Court Judges, who shall, like the Courts of Assize in England, go about from district to district, holding special sessions to try all criminal cases of a more serious nature, in which one party, whether complainant or accused, is a European and the other an Indian ; and this court shall be assisted by a jury of whom not less than one-half shall be natives of the country. The special court should have the status and the rights of the High Court Bench, and appeals against its decisions should be heard only by a Full Bench and a High Court. Such a court will be always free from the influences that work against the impartial administration of justice now, and will possibly be able to solve this serious problem. It will involve, no doubt, some additional expenditure ; but financial questions ought never to be allowed to stand in the way of a reform that is so urgently needed, in the interest of the peace and good government of the country.

Will Lord Curzon kindly condescend to consider this suggestion ? *

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* In this connection, the following General Order by the Commander-in-Chief, His Excellency Lord Kitchener, addressed to the British Army in India, will be read with great interest and appreciation :—" The Commander-in-Chief greatly regrets to inform the Army that there has been quite recently a considerable number of cases in which British soldiers have assaulted natives, sometimes with fatal results. His Excellency cannot too strongly impress upon the Army in India the gravity of such offences, showing as they do want of discipline and self-control, as well as want of proper supervision. Officers, non-commissioned officers, and men must realise that any such occurrence is a slur on the unit to which they belong, and the Commander-in-Chief is resolved to do everything in his power to prevent soldiers disgracing themselves in this way. His Excellency confidently relies upon all ranks to use their utmost endeavours to put a stop to these acts of violence. Commanding Officers will read this Order to all ranks on three successive parades, and will see that all British troops are warned once a month on this subject."

4. A Chaudhri Bakhtáwar Singh, writing to the *Sahifa* (Bijnor), of the 12th July, says that the selection of Chaudhri Aftab Singh for appointment as Honorary Magistrate at Nithaur, district Bijnor, has created great dissatisfaction among the people. Aftab Singh is quite a young man, without experience, and the people have already submitted a petition to the District Magistrate, protesting against his nomination, and urging the selection of a more experienced and *more* popular man. The people contemplate sending memorials to the Commissioner and the Lieutenant-Governor also on the subject. The authorities are causing section 34 (of the Police Act) to be enforced in the town at present. This measure is also disagreeable to the people, though they are quiet over it.

SAHIFA, 12th July, 1903.

Protest against the nomination of Chaudhri Aftab Singh as Honorary Magistrate at Nithaur, district Bijnor.

(b).—Police.

5. The *Khichri Samachár* (Mirzapur), of the 27th June, says that on the 25th idem the police arrested a number of persons in Tiorani-tola at Mirzapur on a charge of gambling and took them to the city police-station by a circuitous *route viâ* Tirmohani and Pasarhatta. They were beaten on the way, and one of the men had a number of old shoes tied round his neck. The police had no authority to ill-treat and dishonour the accused in this way. Again, a rumour is afloat that the police are desirous of getting some individuals into trouble; consequently many shroffs have suspended their trade, and people are even thinking of abandoning the town. The police are indifferent in tracing out murders, and other serious crimes, but are busy harassing the people. Many have been sent up by the police to the Magistrate under the bad livelihood section. In several instances the witnesses produced by the police have stated, on oath before the Magistrate, that they knew nothing against the accused, and that they have been tutored by the police. When the police desire to get anybody into trouble they induce them to attend the police-station under one pretext or another, and on their arrival take them into custody. They are then sent to the Magistrate, but their case is deferred. Then they commence selecting and tutoring witnesses. This procedure is quite irregular. The editor asks the local authorities to be on the alert, and to check police tyranny and oppression, drawing attention to the misconduct of the police in 1896, which led to Tej Singh, the Kotwal, being dismissed, and several other police officials and persons who were prosecuted by Baldeo Das, being convicted and punished.

KHICHRI SAMACHAR, 27th June, 1903.

Alleged misconduct of the police at Mirzapur.

(c).—Finance and Taxation.

6. The English *Hindosthan* (Kalakankar), of the 13th July, in commenting upon the Budget of the Government of India for 1903-1904, says:—As regards the phrase, "it will not be in vain to appeal to H. E., to apply his great mind in devising some scheme which may strike at the very root of the evil and render the recurrence of famines in this country almost impossible," we would fain repeat our well-known principle ventilated so often in the columns of our *Hindosthan*. India is an agricultural country, the chief income of which is derived from the produce of the land. As our preceding Aryan and Mahomedan rulers were Asiatics, they did not feel it incumbent upon them to open the trade of this country with any Western or alien ones, and therefore the produce of the country remained in the country; and as the yield of the country was much larger than the demand of the population, it always left a margin, and enabled the children of the soil to pay their rent to their landlords. Then again, the country being armed, the people committed more bloodshed than what havoc the scourge of the various epidemics, such as bubonic disease, cholera, various types of fever, small-pox, &c, could make. So the population being scanty remained stationary in its number and location, and these abominable fell diseases being caused by bad sanitation, did not come into existence. Famines also were unheard of for decades. Further, the exactions of the Aryan and Mahomedan Kings were rather more in kind than in coin [because they had no Home charges to meet, they had no alien soldiers to bring to India who cost rupees one thousand per head when they reach the Indian shore and burden us, the Indians, with a similar sum when they take their hook from this country and are told off to their own shores; they had no fear of the hue and cry of the *jolahas* (weavers) of Manchester, and were

HINDOSTHAN, 13th July, 1903.

The Budget of the Government of India.

under no control of the freebooters, the advocates of the free trade question of England]. May God therefore help the sobriety and propriety of England, as well as may He help its even-handed justice by altering the mind of the sober-thinking men of that country in favour of Mr. Chamberlain's protective policy, and thereby place India for ever under great obligation to that country! Now let us revert to the revenue-collecting system which has been changed, and perhaps changed for the worse.

As long as the system of payment in kind existed, so long the children of the soil paid nothing, when the land did not produce anything. But now we have to pay our rent chiefly in token money, therefore we feel it immensely hard at the time of a drought or hail when the crops are destroyed and the land produces nothing.

According to the present constitution, we must be ruled from Whitehall (*i.e.*, from the India Office by the Secretary of State) from a distance of seven or eight thousand miles; because our present Government does not think it worth its while to rule India as the former Aryan and Mahomedan Rulers had done by ruling it locally. It would not order the English people to settle down on the ranges of the Himalayas, in Kashmir and in other cool tracts of India, but greatly hesitates to allow even a Viceroy like Lord Curzon to remain in this country for a longer period than five years. This surely does not seem a very good and kind policy of the English Government to treat India so unkindly, as not even to allow Lord Curzon to remain a few years over and above his five years' term of office.

(d).—Municipal and Cantonment Affairs.

KHICHRI SAMÁCHÁR, 27th June, 1903.

7. The *Khichri Samáchár* (Mirzapur), of the 27th June, complains that the public roads at Mirzapur are in a very neglected state, and that the street lighting arrangements are not satisfactory.

Neglected condition of roads at Mirzapur.

(e).—Education.

KHICHRI SAMÁCHÁR, 27th June, 1903.

8. The *Khichri Samáchár* (Mirzapur), of the 27th June, says that 40 village schools in the Mirzapur and Chunar tahsils have been abolished, though the schools were popular and the attendance was large enough. Each school had an attendance of between 40 and 60 students. The District Board should take steps to re-establish the schools. The village schools opened in the Robertsganj tahsíl cannot be expected to be largely attended.

Abolition of a number of village schools in the Mirzapur and Chunar tahsils.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

INDIAN PEOPLE, 10th July, 1903.

9. The *Indian People* (Allahabad), of the 10th July, says :—The Government of India has lately been distinguishing itself by its anti-'native' crusade in the matter of appointments in the public service. As if the virtually total exclusion of our countrymen from the superior posts of the administration carrying high emoluments were not enough, not content with the injustice and impolicy involved in the better posts of even the Minor Civil Services being practically reserved for Europeans and Eurasians, and perhaps looking small in its own eyes for not yet having sufficiently honoured the Queen's Proclamation in the breach rather than in the observance, the Government stood sponsor to the late Delhi Railway Conference—held the day after His Majesty had reiterated his intention to govern India on humane and equitable principles—with the avowed object of securing the wider employment of poor whites on the different railways in the country. We are aware that when heckled in the Legislative Council and at St. Stephen's, the Government here, and the Secretary of State in London, disowned complicity in the affair, but the latter said that the resolutions of the Conference would not be carried out "at present," and the part the Secretary in the Public Works Department played both in bringing about the Conference and after it was held has not been and cannot be explained away. It may be taken that the resolutions of the Conference were only scotched and not

A new circular issued by the Government of India reserving for Europeans some of the higher posts in the offices subordinate to the Military Department.

killed, and the past history of the subject of the employment of Indians in the public service of their own land does not induce the hope that we shall not hear of them after the matter will have somewhat faded from the public memory. To this Railway Conference followed the circular of the Director-General of Telegraphs against the appointment of Indians—not the Eurasians but the pure Indians—in certain specified branches of the Telegraph Department. And closely on the heels of this circular came the invitation of the head of the Bangalore Telegraph Office for applications for the negligible posts of signallers only from Eurasians and non-'native' generally. This has been followed by yet another move which is not less discreditable, in the shape of the following circular, which may be quoted in full as it has not yet had a wide publicity:—

Copy of a letter No. 814, dated the 15th April 1903, from the Secretary to the Government of India, Military Department, to the Director-General of Supply and Transport.

Memorandum from the Home Department, to the Military Department, No. 1486, dated Simla, 3rd April 1903.

In reply to the office memorandum from the Military Department, No. 1512C, dated the 7th July 1902, and No. 6587D, dated 13th December, 1902, the undersigned is directed to state that with reference to the orders contained in paragraph 3 of the circular of the Government of India, Nos. 746, 153, dated the 18th April 1879, the Governor-General in Council is pleased to decide that the following appointments in offices subordinate to the Military Department, which carry a salary of Rs. 200 a month or upwards, shall be reserved for soldier-clerks who are not Natives of India:—

Five appointments in the existing establishment of the office of the Director-General of Ordnance in India, and in addition two appointments about to be added to that establishment.

Four appointments in each of the offices of the Inspector-General of Ordnance, Northern and Southern Circles.

One appointment in the office of the Director-General of Supply and Transport.

One appointment in each of the offices of the Inspector-General of Supply and Transport, Punjab, Bengal, Madras and Bombay Commands.

We purposely refrain from commenting on this circular for the sufficient reason that it carries its own convincing condemnation. Besides, there is so much more by way of facts that has to go in this article that space does not permit of indulgence in the superfluity of comment. We have begun by a reference to the Delhi Railway Conference. But even before this Conference was thought of, how did our countrymen fair in the Railway service? Our Calcutta contemporary of *Unity and the Minister* has a complete answer to give. It does not discuss the higher ranks of the service, "from which Indians have always been most sedulously excluded." Confining itself to the consideration of the affairs relating to the subordinate ranks of the Railway service, it publishes certain facts and figures on the condition and prospects of Indians employed in the Locomotive and Carriage and Wagon Departments "of a Railway which gives employment to a considerable number of officers and subordinates." Appointments of Locomotive Foremen are immediately below those of the Gazetted ranks and are worth from Rs. 240 to Rs. 400 per mensem. Subordinates belonging to the ranks of Locomotive Foremen are eligible, on the grounds of efficiency and education, for promotion to the superior or Gazetted appointments. There is, however, not a single native of India, for aught our contemporary knows, in the ranks of Foremen. Next to the Locomotive Foremen come the Assistant Foremen and Inspectors, whose salaries range from Rs. 170 to Rs. 200 per mensem. In special circumstances the Inspectors are allowed as good salaries as the Locomotive Foremen themselves. But there is not, so far as *Unity and the Minister's* carefully collected information goes, in the grade of Assistant Foremen or Inspectors, a single native of India. It would be the height of absurdity to contend that competent men are not available to fill these posts. As *Unity and the Minister* rightly observes, the Roorkee and Sibpur trained men, "used to rough and hard work, and who, as a class, are better men so far as general education is concerned, than the class of Europeans from which generally Locomotive subordinates are recruited," would gladly undergo any training that may be necessary to fit them for these posts. Our contemporary then prints the following tables "to show the scale of pay given to Europeans and Indians in those posts of the Locomotive Department in which, on some of the Railways, our countrymen have found some tardy admission":—

Posts.	*Europeans.*	*Indians.*
1. Probationers employed as Junior Firemen—	Per mensem. Rs.	Per mensem. Rs.
1st year ...	30 „	8 „
2nd year ...	40 „	9 „
3rd year ...	50 „	10 „
2. Senior Firemen—		
On engagement ...	60 „	11 „
Afterwards ...	70 „	12 to 15 „
3. Shunters—		
1st year ...	90 „	16 „
Afterwards ...	100 „	17 to 19 „
4. Drivers when engaged in India—		
1st year ...	120 „	30 „
2nd year ...	130 „	32 „
3rd year ...	140 „	34 „
4th year ...	150 „	36 „
5th year ...	160 „	38 „
6th year ...	170 „	40 „
7th year ...	180 „	42 „
8th year ...	190 „	45 „
9th year ...	200 „	50 „
5. Drivers, who have drawn Rs. 200 for 4 years ...	210	*Nil.*
6. Drivers, after 9 years' service ...	220	*Nil.*

From the beginning to the end of his official life the native 'driver' is never allowed more than a fourth of the pay of his white brother, and after that, he has no further promotion. The European, however, goes on adding to his emoluments. As a rule, we are told the former seldom draws more than Rs. 40 per mensem after 10 years' hard service, commencing on Rs. 30. "Further increase beyond Rs. 40 is given to only old and very deserving men under special circumstances." What a disparity on racial grounds alone! Worse is to follow. In the case of the highly paid European driver 8 hours on duty are reckoned as a day, after which every additional hour of duty performed by him entitles him to an eighth of the day's pay as overtime. But in the case of the scantily paid 'native' driver 10 hours count as a day's work and every hour of work done by him beyond this is taken as a 10th of a day for purposes of overtime allowance." Then again, European drivers of proved merit are often promoted to be Assistant and Chief Locomotive Foremen. They have, in fact, access to every rung of the ladder in the subordinate ranks of the Locomotive Department. Instances are not wanting where exceptionally meritorious men among them have been raised even to the superior ranks of the Locomotive service. The Native, on the contrary, however qualified he may be, remains for all time to come, a 'Native driver' though doing precisely the same kind of work as his European colleague, but drawing only one-fifth of the salary of the latter and having no prospects beyond Rs. 45 or Rs. 50 per mensem." In the Carriage and Wagon Departments, our contemporary finds that there are some Indians employed here and there as fitters, etc., their proportion being two to fifty Europeans. "Here, too, where the European is allowed to draw from Rs. 110 to Rs. 160 per mensem, the Indian of equal merit and standing attains to Rs. 45—commencing from Rs. 20 per mensem—at the time of his death or retirement." *Unity and the Minister* has done a public service by unearthing all this important information.

Not to be outdone by the rest of their generous kind, a secret body called the Custom House Commission composed of all Europeans, and appointed in September last to report on the affairs of the Calcutta Custom House, recommended in their confidential report—from which the *Amrita Bazar Patrika* quotes some important passages—as follows :—

MORE EUROPEAN SUPERVISION REQUIRED.

"37. We think better supervision is wanted throughout the offices; and we consider that more Europeans or Eurasians are needed in the upper grades of the more responsible posts. There should be a sufficiency of such employés to provide the ministerial officers in charge of each Department with subordinates being trained to take their place when they are temporarily absent or when they retire.

"Such Europeans or Eurasians should be sufficiently well paid to enable them to live decently in accordance with their station and provide a margin for emergencies. We fear the remuneration of many of them does not at present reach this standard.

NATIVE CLERKS.

"38. Whether more Native clerks are needed or not will depend on the extent to which economies can be effected in the work."

They also recommended that the Deputy Collector at the Custom House, who had always been an Indian, should hereafter be a Junior Civilian that he might learn work to fit him for the higher posts, and as was usual when a European took the place of an Indian, they urged an increase in the salary and allowances of this post. These recommendations with other similar ones are now being considered by the Bengal Board of Revenue under the instructions of the Lieutenant-Governor of the Province and, likelier than not, will be approved. The Queen's Proclamation is being thus openly violated in the year of that mighty 'ritual' the Coronation Durbar, and in the time of a Viceroy who professes to have as the golden rule of his conduct that immortal document!

PRAYÁG SAMÁCHÁR, 11th July, 1903.

10. The *Prayág Samáchár* (Allahabad), of the 11th July, says that it would seem that Lord Curzon is disposed to satisfy natives by empty words and promises, and to encourage native soldiers by empty praises to sacrifice their lives. But His Lordship extends his generosity only to Europeans. Lately His Lordship has ordered that no native in the army is to receive more than Rs. 200 a month as pay.

Exclusion of natives from higher appointments in the army.

ADVOCATE, 16th July, 1903.

11. The *Advocate* (Lucknow), of the 16th July, says:—Imperialism has run riot in this country, at least in the Government of India. Hence the duties and responsibilities of the Empire are gathering thick and fast around the Indians, while its rights and privileges are, according to the principle of division of labour, centring round the Anglo-Indian and his kin. Certainly, the one set is itself too heavy for the Indian and a set-off by way of rights may make him jump up with joy and bump down the entire burden to the dismay and chagrin of the rulers. So to keep the balance even, the Government is fast relieving Indians of their old rights and privileges in order to make room for added responsibilities. In the fields and meadows it may be well for the man who sows that he himself should reap, but in the political arena, at least in India, it does an amount of good, if this rule be not applied, and the Indian is made to toil and moil, prepare the ground, scatter the seed, transplant the seedlings, water the field, but leave the reaping to be done by the ruler and those from his loins. It is a fine division of labour and pays the Government well.

The larger employment of Europeans in the higher appointments in the State bureaus.

This system of work is proceeding apace. When a department is in course of organisation and much uphill work is to be done, it is manned by Indians who are more toilsome than brawling, more like busy bees than the droning queen. But no sooner are the arrangements complete and the wheel of routine work moves without a creak than Indians are asked to walk out from the upper regions positively, and poor whites come in. In this way the Railway, Telegraph, Opium, and Salt Departments have practically been made close preserves for Anglo-Indians and Europeans.

HINDUSTANI, 15th July, 1903.

12. The *Hindustani* (Lucknow), of the 15th July, while concurring with the views of the correspondent, who has lately been publishing a series of articles in the *Pioneer* criticising the measures which Government has hitherto adopted to check the spread of plague in India, expresses its strong disapproval of the policy of *laissez faire* which seems to find favour in the eyes of the Government of Sir James Digges LaTouche at present. It is true that the Local Government cannot afford to freely expend money on preventive plague measures; and that is the reason why the services of plague naib-tahsildárs have been dispensed with. But ever since plague inspections have been discontinued at the railway stations the disease has rapidly found its way into a large number of the districts in the United Provinces. The Government which willingly spent crores of rupees on famine relief measures, should certainly not shirk to render assistance to the people in saving them from plague. No specific has yet been discovered for plague, and all that a person can do to protect himself from it, with any hope of success, is to disinfect his house, when a case has occurred in it, and evacuating it shift his

Administration of plague in the United Provinces.

quarters to some open place and stay there in a hut temporarily erected for the purpose. But the people themselves are not generally able to do these things without the help of Government. Government, while rightly refusing to force people to adopt any preventive measures against their will, should be ready to help them with means for disinfecting their houses, and with land to construct huts on. If the Local Government cannot provide a sufficient grant from the Provincial Funds, it should induce and prevail on the Government of India to make a special grant from the Imperial treasury for the purpose. It is surely as important and humane to prevent people from dying of plague as of famine.

V.—Legislation.

Nil.

VI.—Railway.

Naiyar-i-Azam, 12th July, 1903.

Misconduct of some British soldiers at the Moradabad railway station and the indifference of the station-master.

13. The *Naiyar-i-Azam* (Moradabad), of the 12th July, states that on the 29th June last when the editor, with a few friends, went to the railway station, at Moradabad, at 6 P.M., to see one of his friends off, he saw that some British soldiers, who occupied a railway carriage, called one Muhammad Husain, a mango-seller, with the ostensible object of buying mangoes. But they robbed him of his fruit, and gave him a few blows on the head in the bargain. Mr. Taylor, the station-master, was on the platform at the time, but apparently he did not notice the unfortunate incident. The editor took the mango-seller to the station-master and requested him to interfere and get the man paid by the soldiers. But Mr. Taylor being a European, treated the matter with indifference and the train left. Surely, the residents of Moradabad do not want a station-master like Mr. Taylor, who makes such an invidious distinction between black and white passengers.

Naiyar-i-Azam, 12th July, 1903.

A complaint against the booking-clerk at Bareilly.

14. The *Naiyar-i-Azam* (Moradabad), of the 12th July, says that the editor who had occasion to travel from Bareilly to Moradabad, by the mail train on the 4th idem at night, noticed the following irregularities on the part of the booking clerk at the Bareilly station. The booking clerk issued tickets to third class passengers, who were not travelling a hundred miles, against rule, though such passengers were of course not allowed to travel by the mail train. A man and his female companions were booked as third class passengers. When they found that they could not travel by the mail train, they desired to get their tickets changed and earnestly entreated the booking clerk to book them as intermediate class passengers, but he haughtily refused to do so. Mr. Pope, the Traffic Superintendent, should demand an explanation from the booking clerk.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 21st July 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Advocate, 23rd July, 1903.

Cost of the Army in South Africa.

1. The *Advocate* (Lucknow), of the 23rd July, says:—While the old wounds are yet to be properly attended to, Mr. Brodrick has sharpened his knife to cut another good slice of flesh off India's breast. Under his extravagant scheme 25,000 British troops will form the South African garrison and will be available for service in India in case of emergency. This was the thin end of the wedge introduced. Then came the sop for the Indian public and those who thought India was being unjustly treated. The Government, he said, desired to avoid increase in the army stationed in India—as if the people and the rulers on the spot have pestered the Imperial Government with prayers for adding to the British troops already in this country—because the Indian Empire stood in immediate danger of conquest by a foreign power—Russia, Germany, France, Austria, China, Japan or Siam—or of civil convulsions, because of the Bengalis choosing to celebrate the Sivaji festival in Calcutta. As the Indian frontier may some day require the services of the troops, India must be called upon to pay a part of the permanent cost of their maintenance in South Africa. Nice logic, indeed!

So long the world has seen quite a different disposition of affairs in the British Empire. India has more than once sent out her troops to fight for the Empire in countries with whose interests hers never clashed or had anything to do under the heavens. Even while Mr. Brodrick is evolving his ingenious spider's web to catch the Indian fly, India is despatching troops to Somaliland to give chase to Mad Mullah, the method in whose madness has turned the War Office mad for the reverses met by the British troops. Is not this fact alone a sufficient contradiction, more logical than the fanciful emergency of India requiring from troops abroad to meet it, of the War Minister's statement? The injustice of the proposal simply paralyses the reasoning faculty of any man of average common sense.

Zul Qarnain, 14th July, 1903.

Need for the establishment of a general Muhammadan political association.

2. The *Zul Qarnain* (Budaun), of the 14th July, observes that though Mu almans consider the British rule to be a boon to India, yet no earthly power can enact a law which will satisfy *all* classes. The political interests of Hindus and Musalmans are no doubt identical in many respects, but they greatly differ in main principles. The Muhammadans have acted very wisely in keeping themselves aloof from the Congress; but it is high time that they organized a separate political association of their own, in order to make necessary representations to Government in such matters as affect their political interests. When the Hindi Resolution was issued in 1900 by the Local Government in the United Provinces, the Muhammadans held a meeting at Lucknow to protest against the Resolution, in defence of Urdu, in the same year. Subsequently some of the leaders of the Muhammadan community held another meeting in October 1901, with the object of organizing an association which should safeguard their political interests in general. No practical steps have, however, been taken since then, to promote the objects of the last meeting. Since the beginning of the present year Maulvi Mustaq Husain, Viqar-ul-Mulk, has been endeavouring to give effect to the resolutions passed at the Lucknow meeting of 1901. He has been inducing his co-religionists in the various districts of these Provinces, to hold local meetings and elect delegates from amongst them to represent them at the general Muhammadan meeting which will be held at Lucknow, when delegates have been elected everywhere, to consider the lines on which a Provincial Muhammadan Political Association should be organized. The editor trusts that Muhammadans will willingly render assistance to the Maulvi in the work he has undertaken in the general interest of the community.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Bharat Jiwan, 20th July, 1903.

The Kashmir question.

3. The *Bhárat Jiwan* (Benares), of the 20th July, says that whenever the Romans conquered a new country, they settled a few thousand Roman cultivators there. Thus the people dared not rise and Rome was spared the necessity of locating an army in the

place. The Indians are voluntarily loyal and faithful to the British Government but still the Government has deemed it expedient to maintain seventy-two thousand British troops in India to ensure the safety of Anglo-Indians. Some British officials desired to follow the Roman policy and to permanently settle Englishmen in this country, but the climate did not suit them, especially the children, and the experiment was abandoned. The establishment of a British colony in this country having been found impossible, efforts have been made to increase the number of indigo-planters and tea-planters to rid the country of all fears. Lord Curzon, who is well read in Roman history, is endeavouring to settle British cultivators and others in the Happy Valley in order to strengthen the foundations of British rule, and is anxious to occupy Kashmir. The *Simla News* is responsible for the rumour that the Maharaja of Kashmir likes Jammu and the neighbouring territory, but that he would gladly exchange Kashmir for other territory which might be agreeable to him. The *Simla News* adds that no pressure is being brought to bear on the Maharaja to surrender the valley. It is earnestly to be desired that the Viceroy will soon make a public declaration showing how matters stand. Sir Leppel Griffin, who was a man of strong will, wished to colonize Kashmir by Englishmen and consequently tried to relieve the Maharaja of the Happy Valley, but in vain.

IV.—Administration.

(a).—Judicial and Revenue.

Need for raising the salaries of Naib Tahsildars in the United Provinces.

4. The *Zul Qarnain* (Budaun), of the 14th July, regrets that while increments have recently been given to the salaries of certain clerks in the tahsíls in the United Provinces, the Naib Tahsildárs have been left out in the cold. The duties of the Naib Tahsildár are very heavy and responsible. He has not only to exercise general supervision over the tahsíl office, but he is also the right hand of the Tahsildár in executive matters. He helps the Tahsildár, to a considerable extent, as an Assistant Collector in the disposal of (revenue) cases. It is in view of these responsible duties, that Government has lately raised the standard of educational qualifications for candidates for Naib Tahsildárships. The initial pay given to the Naib Tahsildár is, however, only Rs. 50 a month, with which he cannot possibly maintain his family and children, and himself live decently as becoming his position. Hence unless Government expects these poorly paid educated Naib Tahsildárs to eke out their pay by unfair means, it should raise their scale of salaries. The authorities should bear in mind, that the standard of living has, as a rule, considerably risen among the educated classes.

Zul Qarnain, 14th July, 1903.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Technical education for India.

5. The *Citizen* (Allahabad), of the 20th July, says :—India of to-day has its many pressing needs. Most of these needs are of a fundamental character, that is needs without which the very existence of a nation is jeopardized. There is no wonder that it should be so, for India is a subject country and a fallen country, fallen from a high position which it once incontestably occupied. In the early days of the late Queen's rule, for a time after the Royal Proclamation of 1858 was issued, there was a widespread, deep and sincere impression created in the minds of the Indian people that under British rule we should be freed from the disabilities of a subject race, that our interests would command the same respect, the same sympathy and the same attention as those of the Britishers. That noble, royal declaration was then accepted as a genuine charter which was meant to be strictly adhered to in all its actions by the Government. Nobody then suspected that before the expiration of forty years since the date of its issue it would be practically annulled. It was never meant, it now appears, to be carried into effect

Citizen, 20th July, 1903.

by our rulers, and that must be said to be the reason why under British rule our needs—sorest and most vital needs—have not yet been supplied and why we are still distracted by various causes of national degradation and degeneration. The British Government has ever boasted that it has been engaged in the task of the regeneration of the people of India, but it has been mainly a mere boast. The first means of national regeneration is education—education in the fullest and most comprehensive sense of the word. But the British Government has been woefully remiss in its duty of educating the Indian races. A commercial and mercantile nation like the British should have been quick in perceiving that in raising the condition of a fallen subject race like the Indians, instruction and thorough training in the arts and manufactures was the foremost necessity. But although they clearly perceived this truth, they have not acted according to its light.

It can no longer be disguised, for it is plain and palpable as anything, that the stubborn indifference of the authorities to the introduction of techincal education in India is due to national or political selfishness, pure, simple and absolute. From the very earliest times of British rule in India, the decline of the people in arts and manufactures has been a sad reality, a reality which has been painful to many a high-placed sympathetic Anglo-Indian. The Government has rather helped forward the onward course of this decline than endeavoured to check it, for the decline of Indian arts and manufactures is synonymous with the growth and expansion of British arts and manufactures. If India is a British possession, why should it not be the most extensive market for British manufactures? Thus has our Government ever thought, and as it has thought so has it acted.

But diplomatic as the Government is, it has never allowed that selfish aim and object has ever guided its policy in the question of the education of the people of India in arts and manufactures. Its oft-repeated plea has been that the country is not prepared for technical education, that there is no demand among the people for education in the technical arts. This plea is purely imaginary. Herein it is the wish that is father to the thought. But even if we admit that the plea of the Government is true, that there is no demand for technical education, it is a plea which has not the support of any precedents. For the Government has never paid any heed to considerations of the existence or absence of demand when introducting general education into this country. Education in some of its branches had to be made acceptable to the people by inducements of various sorts. There was positive opposition to the teaching of medical science of the West in this country when Government started the idea of establishing a Medical College in Calcutta. There was no popular demand for such education. Nevertheless the Government carried out its project. In fact the policy of the Government in educating the people has been to create a demand for education by establishing colleges for the arts, law, medicine and engineering. If there is no demand for technical education among the people, the Government will be only following its established policy of disregarding the considerations of the existence or absence of present demand if it at once introduce technical education in the land. But no, such action will not be to the interests of the British people, and the Government of India must, therefore, abstain from it.

This is now too plain to be hidden under any pretext or plea that if the Government has not yet conferred on India the boon of technical education, it is under the influence of a selfish object. But is not such selfishness absolutely against the fundamental principles of British rule in India? Has not the British Government ever professed that the good of the people is its sole aim in administering this country? Did not the Royal Proclamation, which served so materially to establish peace in India and to reconcile her people to British rule after the Mutiny of 1857, declare in the clearest possible language that the Indians would be treated with equal consideration, sympathy and justice with the British subjects of the Sovereign? Is it not too disgraceful for the Government to persist in a course which is in direct contravention of its declared principles, its solemn promises and its best traditions? Who can say "nay" in answer to these questions? Not even the Government, we are sure.

That being so, will the Government still stick to its old, worn out, exploded, and untrue plea of the unpreparedness of the people for technical education? The best friends of the Government will advise it strongly not to act so unwisely. It

is a great need of the people of India—this education in the technical arts. The people have come to feel it. There is demand for technical education, and it is a daily growing demand. The Government will not have to create a demand for such education as it had to do with regard to other branches of education.

The reason why we have thought it expedient to dwell on this question at the present moment is twofold. In the first place, Lord Curzon, our present Viceroy, has publicly avowed himself to be a friend of indigenous arts and manufactures. He has declared himself to be one who wishes to see Indians rising to the position of a nation capable of providing itself with the manufactured necessaries of life. He has admitted that Indians should now devote themselves to the arts and industries hand in hand with the learned professions if they do not wish to fall back in the race of life. In the second place, Lord Rosebery has just broached a large scheme for the foundation of a Technological College in London and has, in support of his proposal, advanced the argument that it would be of distinct advantage to students from India. That words expressive of sympathy for the technical education of Indians should fall from the lips of so prominent an English politician as an ex-Premier is no doubt a matter for special congratulation.

* * * * * * * *

To speak the truth, we have lost much of our original faith in the assurances of our rulers that they govern India with their eyes wide open to what contributes to her welfare. But so long as they continue to repeat such assurances, we shall be fully justified in continuing to represent to them our wants and grievances and in appealing to them to remove and redress them. Lord Curzon has more than once publicly and solemnly avowed that His Excellency loves India and her people dearly and has further affirmed that the Royal Proclamation of 1858 is the golden rule of his conduct as Viceroy and Goveror General of India. In the face of such an avowal and such an affirmation, we think that we can confidently and hopefully recommend to His Lordship the momentous question of a complete, perfect and thoroughly satisfactory system of technical education for India to his earnest and serious consideration. There can be no gainsaying the fact, and it is idle to try to disguise it, that if technical colleges be established in India at the present moment, they will be soon thronged with eager, earnest, and enthusiastic students. If any absolutely irrefutable proof were needed for the accuracy of this assertion, it would be found in the fact of an increasing number of Indian youths undergoing the expense and the trouble of a sojourn in Japan for education in the technical arts. If a dozen of Indian youths now go to distant Japan for a training in one or other of the industries, it is absolutely certain that at least twenty times that number of Indians would seek such training in their own country if there were adequate provision there for the same.

If Lord Curzon is going to prolong his stay in India as our supreme ruler, we earnestly hope he will give the country and the people the boon and the blessing of a perfect system of technical education. This is one of the ways in which Lord Curzon can justify his prolonged viceroyalty in India.

6. The *Citizen* (Allahabad), of the 20th July, says :—The *Amrita Bazar Patrika* in one of its recent issues has justly adverted to the fact of Sir James LaTouche's indifference in the matter of reading newspapers. Conscious as we are of His Honour's perfect apathy in this direction, we should fail in the honest discharge of our duty, if we attempted to exonerate him from blame. Again and again have opportunities been placed at His Honor's disposal through the medium of this very journal to make himself conversant with the vital question of reform in the Education Department of these Provinces : but it is evident that Sir James LaTouche has failed to avail himself of them. It is true that the Lieutenant-Governor was pleased to express his willingness to receive a deputation at Lucknow and to informally discuss with it problems affecting school education, and it is equally true that His Honor received the deputation at Government House on the 18th instant, but these facts merely confirm what the *Patrika* stated as regards His Honor's unwillingness to read newspapers. So far as we have been informed the members of the deputation had not to say or represent more than what has already appeared from time to time in the columns of the *Citizen*, and had His Honor

CITIZEN, 20th July, 1903.

Alleged indifference of Sir James Digges LaTouche to reading newspapers, and the alleged grievances of some educational clerks.

made time to peruse our humble representations, he would have felt that there was no occasion for further deliberation or discussion, but the time had come for taking decided action. In the matter of the grievances set forth by us not only has His Honor hitherto failed to take any action for their redress, but he has not made even a semblance of enquiry into them, and has thus slighted public opinion and discouraged the disinterested efforts of those who have the wellbeing of the country at heart.

Even a casual reader of the *Citizen* may have noticed how hard we tried to persuade Mr. Lewis, the Director of Public Instruction for these Provinces, to furnish us with copies of his departmental orders as regards appointments, transfers, &c., and that when he assigned a flimsy reason for non-compliance with our request, we went so far as to agree to pay the copying charges. Had copies of the Director's orders been supplied to us regularly, thus affording the public an opportunity of examining their reasonableness, matters would not have come to such a pass, and we should have been spared the painful task of exposing the following extraordinary cases of departmental vagary:—

Case No. 1 of Munshi Rameshwar Prasad, who having passed the Fist Arts examination may be said to possess the same educational qualifications as Pandit Din Dayal Tewari, now drawing Rs. 300 a month. He was in the Director's office in the grade of Rs. 80 to Rs. 100, but has been transferred to Lucknow on a pay of Rs. 70. The Munshi is an old servant of 25 years' standing, and has a good record for aptitude and efficiency. But mark how his services have been rewarded! As might be expected, the Munshi has not joined his new appointment, but is on leave for two years.

Case No. 2 of Munshi Shyam Lal. This man's service begins on the same date as that of Rameshwar Prasad, *viz.*, the 1st April, 1878. After having served the Government for a quarter of a century, when the time for enjoying his pension has come, the poor man is declared incompetent, forced to go on two years' furlough, and ordered to provide himself with an appointment elsewhere!

Case No. 3 of Munshi Ramjas Mal. Consequent on the above changes, Babu Bulaki Ram, Head Clerk of the office of Inspector of Schools of this circle, has been transferred to Lucknow and one Munshi Hanuman Prasad has been officiating for him. This means that Munshi Ramjas Mal, who is an old, old Government servant, is again deprived of his chance. He has officiated more than three or four times as Head Clerk and remained in charge of the current duties for several months together each time. We know his claims have been frequently overlooked and he has been superseded by Lala Bulaki Ram, Pa: dit Ram Chandra Dikshit, B. Rajendra Lal Mitter and a host of others, who were junior to him.

The public may be curious to ask whether such vagary prevails in the ministerial establishment of the entire Education Department. The answer is unhappily in the affirmative. The other day it was brought to our notice that a clerk in the office of Pandit Din Dayal Tewari, Assistant Inspector of Schools, had been served with a notice of dismissal for inefficiency discovered in him after a protracted service of 17 years, and that the Inspector of Schools had accorded his sanction to the order of dismissal. We venture to ask if there is none in the land to enquire into these cases and do the aggrieved justice. Lord Curzon just after he assumed the Viceroyalty of India disposed of a few such cases of departmental vagaries, which were duly noticed in the cclumns of some Calcutta newspapers. We are sure His Excellency will do justice again, if only the grievances are properly represented to him.

AL BASHIR, 21st July, 1903.

Proposal regarding the despatch of a deputation by the Aligarh College to Persia.

7. *Al Bashir* (Etawah), of the 21st July, states that the Muhammadan College at Aligarh is going to send a deputation to Persia, with a view of explaining the aims and objects of the college to the leaders of the Persian society, and thereby inducing them to send their children for education to the institution. A boy from Shiraz is already receiving education in the college, and it is to be hoped that the deputation will be successful in its mission. Should Persians be led to take an interest in the college, the British influence in Persia would soon surpass Russian influence. But the great hitch is that the instructions given in oriental learning and religion at the college are scanty and nominal, while the Musalmans all over the world generally attach greater importance to them. But so long as the college has to regulate its studies by the curricula fixed by the existing Universities in India, there is no hope of an improvement in matters. Hence until and unless the Aligarh College is raised to the status of an University, it

cannot be expected to become the educational centre of the Muhammadan world, and the proposed deputation is hardly likely to achieve any great success.

(f).—Agriculture and questions affecting the land.

8. The *Citizen* (Allahabad), of the 20th July, says:—We must candidly state that, notwithstanding the false and exaggerated reports of tahsil underlings, who are the accredited vehicles of news to the administrative authorities in connection with the agricultural products of the country, the produce of land during the last two years has been scanty, hardly sufficient for the payment of Government revenue. Our information having been obtained from the actual tillers of the land and being therefore authentic, we can speak with some degree of authority on the subject. What the land produced the agriculturi ts were forced then and there to convert into cash to pay the zamindar for rent and the bania for debt, and not a single grain could be carried home for the benefit of the starving family. Even the fodder which according to previous calculation ought to have sustained the life-blood of the bullocks and milch cows, had to be sold to meet incidental charges of the family. The poor, dumb animals were left to roam over the naked and parched fields, depending upon the few stray leaves of trees and dry bushes, which escaped the busy broom of the village sweeper, and the vigilant eye of the grazier. For the maintenance of the family until another harvest was reaped, they had the only course of applying for loan to the accommodating village Shylock at an interest of 50 per cent. They have thus passed their days for two consecutive years, hoping against hope that this year would see their troubles removed by the yield of timely rains and a rich bumper harvest. But unkind Nature seems relentless. Not only has the country been depopulated by plague, but another famine is staring them in the face. Failure of only one harvest at the present stage will suffice to reduce the people to starvation.

CITIZEN, 20th July, 1903.

Scanty produce of land during the last two years.

(g).—General.

9. The *Prayág Samáchár* (Allahabad), of the 18th July, says that a European soldier at Sialkot killed a punkah coolie, and behaved as a lunatic. God knows whether he is really mad or feigns to be so to escape punishment. The evidence of Captain Evans, the Superintendent of the Lunatic Asylum at Lahore, has stood him in good stead and led to his acquittal. The Magistrate has ordered him to be watched like a lunatic as long as may be thought expedient. The punkah coolie having been killed and the soldier discharged by the Magistrate, it is now the earnest prayer of the editor that the soldier be set free!!

PRAYÁG SAMÁCHÁR, 18th July, 1903.

The Rawalpindi punkah coolie case.

10. The Hindi *Hindosthán* (Kalakankar), of the 19th July, refers to a letter which a correspondent communicated to the *Civil and Military Gazette* of the 10th idem, in which he observed that instead of reserving clerkships of Rs. 200 and upwards in the Military offices for British soldiers, as the Government of India has recently done, it should have made native soldiers also eligible for those posts. The *Hindosthan* supports the opinion of the correspondent, and says that the order in question should be modified to the effect that in future the clerkships in the Military offices shall be recruited from British and native soldiers according to their respective (educational) qualifications. This suggestion, if adopted, will, in the first place, absolve the Government of the charge of making an invidious distinction between white and black soldiers. Secondly, it will encourage native soldiers to take greater pains in their studies in the regimental schools which are attended both by them and British soldiers. Thirdly, native soldier-clerks will, in times of emergency, be able to discharge military duties also in addition to their clerical ones; so that the authorities can most advantageously do away with the services of civil native clerks in the Military offices altogether. Fourthly, native soldiers who have had occasion to serve as clerks in the Military offices will, on retirement, be able to obtain clerkships in *civil* offices, instead of being entertained there as mere menials, as they are at present.

HINDOSTHAN, 19th July, 1903.

Exclusion of natives from the higher posts in the Military offices.

11. The *Indian People* (Allahabad), of the 17th July, says:—"Shadow of Unrest."—There are certain very ominous passages in the current United Provinces Administration Report to which attention must be invited. In the "Historical Summary"—which is intended for a sober narration of facts and not

INDIAN PEOPLE, 17th July, 1903.

The *Indian People* on the United Provinces Administration Report.

for the laying of the paint too thick on events to lend themselves to any given conclusions—the writer has two paragraphs under the very sensational headings "Shadow of Unrest" and "Waves of Excitement." After drawing a gratifying picture of the moral progress of the provinces, the writer warns us that there are, however, shadows thereon. . . . .

"Waves of Excitement."—The next two paragraphs deal with dacoities "of a grave character" and "big riots" which "also interrupted peaceful progress." Now, as the Calcutta *Englishman* points out in commenting on these passages in the Administration Report, riots and dacoities do occur in the United Provinces, but it is yet to be shown that such crime is more plentiful here than elsewhere. "Among a population of nearly three hundred millions (to quote our contemporary) there must be many desperate criminals and many small communities liable to outbreaks of religious fanaticism. The writer gives a list of his "grave" dacoities and "big" riots, and then indites a paragraph under the menacing heading "Waves of Excitement." It reads :—

> Beyond actual crime many events bear witness to the sensitiveness of the provinces to sudden waves of excitement. Every attempt to substitute direct taxation for octroi has created discontent, if not disturbance. Political movements external to India quickly find response within the United Provinces. Letters from outside India, reports of foreign intrigue, tree smearing, mysterious rumours and agitation, though in themselves of little importance, are perpetual reminders that under a peaceful surface there still lurk many elements of disorder.

Not the Government's opinions.—Can it be because of such a sensational writing, which should have absolutely no place in an Administration Report, that Sir James LaTouche has felt bound to dissociate his Government, a somewhat unusual procedure, from the views of the writer of the Report? The opening paragraphs of the Report contain the following :—"The historical summary will, His Honor hopes, be valuable to officials and the public. It has been hastily compiled, *it deals with some matter on which opinions necessarily differ, and there is no time to check it ; for these reasons it cannot issue with the imprimatur of this Government on every statement in detail* ; but the Lieutenant-Governor believes that, so far as it goes, it gives a substantially accurate outline of the history of these Provinces under British rule." We congratulate Sir James LaTouche on this candour, but we wonder with the *Englishman* at his having spared the blue pencil, as the pages of an Administration Report are hardly the place for the printing of "scare heads." We invite attention to the criticisms of the *Englishman*.

Education in the United Provinces.—Well, this "Shadow of Unrest" and these "Waves of Excitement" could only be the result of ignorance. The United Provinces is educationally the most backward part of all India, more backward than even Behar. The number of literates per 10,000 is in Bengal 756, in the Panjáb 526, in Madras 903, and in Bombay 838, while in the United Provinces it is only 426. And what is worse, the number has actually gone down since 1891, when it was 437. The State expenditure of all kinds on education was some 25 lakhs in 1901-1902, but the Director of Public Instruction estimates that the urgent needs of the provinces require an additional yearly expenditure of 20 lakhs. Even when this be granted, the total expenditure from public funds on education, including University, Professional and Technical, as well as the general primary and secondary instruction, with the outlay on buildings and all the cost of direction will only come to 1½ annas a year per head of the population! And this scale of expenditure is already exceeded in most, if not all of the other provinces, as the Director says. But the Government will say, of course, that this much of additional expenditure is simply not to be thought of. The Administration Report itself says :—"Want of money is the beginning and the end of a narrative of education in these provinces in modern times."

TOHFAH I-HIND, 18th July, 1903.

The extraction of oil from cotton-seeds.

12. The *Tohfah-i-Hind* (Bijnor), of the 18th July, regrets that, while Europe and America provide employment in their factories and mills, not only for their own people, but also for foreign labourers whose demand with them is always on the increase, the means of employment for the children of the soil in India are becoming more and more stinted every day, indigenous industries, unable to compete with foreign manufactures, dying out one by one. According to the *Capital*, the Upper India Chamber of Commerce lately addressed a letter to the Government of India, requesting the latter to obtain a machine for extracting oil from cotton-seeds, so that these seeds might be profitably utilized in this very

country, and not be exported to America in large quantities. But the Government of India refused to comply with the suggestion of the Chamber of Commerce on the ground, that an English or American machine would not do for extracting oil from Indian cotton-seeds. This contention of the Government of India is, however, not supported by the fact that the export of Indian cotton-seeds to America and England has gone on increasing since 1899, the value of the export last year amounting to 91 odd lakhs of rupees. The refuse of cotton-seeds, after the extraction of oil, is found to form a very valuable manure for land. Surely, the Government of India should reconsider its decision on the subject, and indent for the required machine and give it a fair trial. When once this machine is found to give satisfaction, the people themselves will be encouraged to send for it to start cotton-seed oil factories on their own account. What is it that has caused Japan to be called "the England of Asia" of late years? The reason is that the Japanese Government is not neglectful of the needs of its country, and leaves no stone unturned to make its people prosperous. It also encourages emigration to Korea and China, and Japanese are now found to beat the natives of those countries hollow in their own trades. On the other hand, the Indians are hampered by the Government in their cotton industries, a countervailing duty being levied on their manufactures in order to prevent them from competing with Manchester mill-owners. Once upon a time, the British Government finding British cloth industry decaying in England on account of the import of cotton goods from India, stopped this importation in the interest of the British people; does not the same Government think it now expedient, in the interest of the Indians, to stop India's trade with Manchester and other centres of cotton manufacture? Indians are also not allowed to freely emigrate to the British colonies to better their fortune, new restrictions being imposed on their residence, trading, &c. there. It is thus clear that the Indians themselves are not in a position to improve their financial condition, without the special aid of Government. Government should therefore have factories established for the manufacture of the various raw products of this country, and adopt other similar measures, which have proved greatly beneficial even to the people of mountainous countries and petty islands, who have to depend for their industries on the raw products of foreign countries. Nature has blessed India with all sorts of produce of the soil, and it rests with the people to turn them to the best advantage.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

13. The *Rájput* (Agra), of the 15th July, says that Babu Ram Kishan, the proprietor of the *Bharat Jiwan* Press at Benares, has admitted two Hindi books, *viz.*, the *Ashrumati* drama, and the *Chitor Chátki*, published by him, to be abusive and libellous of Rajputs. The writer would now draw attention to another objectionable drama, called *Ilá*, which has been translated from Bengali into Hindi and printed at the *Bharat Jiwan* Press. Ilá was a daughter of Madho Rao, the Commander-in-Chief of the Udaipur forces in the time of Rana Sanga. In the drama Madho Rao is represented to be a Kshatri or Rajput. The fame of Ila's beauty spread far and wide. Hemu, the Muhammadan Commander-in-Chief of the king's forces, tried various expedients to secure her in his possession, but in vain. At last one day she was carried away from her garden by Hemu in disguise, during her father's absence. At first she indignantly rejected all advances of Hemu, but later on when he promised to marry her, she acceded to his wishes. But he did not marry her, and ill-feeling grew up between them. She endeavoured to have him assassinated, but failed. She made a confession to him and he ordered her to be executed. It is well known that numbers of Rajput women in Chitor more

Rajput, 15th July, 1903.

Exception taken to "Ila," a Hindi novel printed and published at the *Bharat Jiwan* Press, Benares.

than once committed themselves to the flames in order to escape being outraged by Muhammadans. Nothing could be more reprehensible for a Hindu author than to represent the daughter of the Rajput Commander-in-Chief of the Chitor army to have been secretly carried away by Musalmans and to have consented to the loss of her chastity and the change of her faith, in the hope of becoming the wife of a Muhammadan commander. The book has been translated, printed and published by the proprietor of the *Bharat Jiwan* Press for the last ten years, but still he has the audacity to pose as a friend of Kshatrias. At two or three places in the book the author has indirectly attacked the British Government, the attacks being ostensibly directed against the Muhammadan kings.

ALLAHABAD:
The 28th July, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Citizen, 27th July, 1903.

Strengthening of British rule in India.

1. The *Citizen* (Allahabad), of the 27th July, says:—We think that it is altogether a mistaken, unwise and suicidal policy which the Government of India has adopted with regard to the protection of the country against foreign invasion. It is a mistaken policy because it is unstable and illusory. A Buffer State may any day prove the traitor and the liability to such treachery of States like Afghanistan and Thibet is always great because the rival Power which they have to oppose is more formidable in certain respects than Britain. It is only a friendship of the money bag and not of the heart that the Amir or the Dalai Lama can feel for England, and no reliance can be reposed on such selfish and mean attachment. Russia may by inducements of a very tempting character or by the mere exercise of force, win over Thibet or Afghanistan to her side. And we firmly believe that when Russia does decide on invading British India, she will not hesitate to turn Britain's allies on the Indian frontiers into her own. Then again, the Government's frontier policy is wrong, because it is the cause of a ruinous strain on the exchequer of the country which has hundreds of domestic needs, every one of which requires money to be met. It is unwise to postpone indefinitely the many urgent internal reforms of the country so that neighbouring kingdoms may be heavily bribed to keep off a formidable enemy. The policy is further suicidal, for it diverts the attention of the Government completely from the one only true method of strengthening its position sufficiently to render foreign invasion absolutely ineffective, *viz.*, the method of establishing its foundation on the hearts of the people.

And this impels us to indicate what the Government ought to do to make its position proof against all possible attacks from outside. It should in the first place cease to distrust the people. Despite all its professions to the contrary, the Government has never believed the people of India. It has ever regarded them all as eager to overthrow British rule in India. This is a fundamental error, a primal misconception, a baleful hallucination. The Government must shake it off and realize that on its renunciation lies the growth of that mutual faith and trust between it and the people which will be the strongest safeguard, the most reliable security and the most sure protection against all foreign aggressions. The people of India are physically weak, poor in purse and crushed under the heavy weight of the benumbing influences of a long subjection. They are thus not only utterly incompetent to array themselves in an attitude of opposition to their present masters, but without any inclination to that direction. They are a people who have not yet learnt to stand up, how can they aspire to walk or to run or to fly? They have fondly looked up to the British for the last century and a half to help them to stand up. They have regarded their British rulers as their saviour and deliverer. They can have no inimical feeling towards the British whom they regard as their only friend and refuge. It would be the height of folly to distrust such willing and submissive subjects. Let the Government then cease to distrust the people and demonstrate by its acts that it reposes in them perfect trust. Let it in the first place treat them as equals with British-born subjects. The late Queen Victoria in her famous Proclamation distinctly laid down that such equality would be recognized by her representatives in India. But although forty-five years have passed away since that solemn declaration was made, it has not been carried out even to any appreciable extent. Let there be a complete change of policy in this regard. This must be the first step towards laying the foundation of British power in India on the hearts of the people. And this involves so comprehensive a principle of rule that an unwavering loyalty to it would mean doing thorough justice and impartiality to the Indian subjects of the British sovereign. To mention some particular reforms which the observance of this principle would necessitate, the first and foremost is the restoration of the privilege of using arms without restraint. If the British Government treat Indians as equals with British subjects, so deep and fervent will naturally be their attachment to British rule, that they can perfectly be trusted with arms. The Indian races are being fast emasculated beyond all redemption by the Arms Act which has now

been in force for more than a generation. After the Arms Act is repealed, the next great reform the Government should introduce is the granting of privilege of being enrolled as Volunteers. Every able-bodied, capable, sturdy adult Indian should be encouraged to be a Volunteer for the protection of India against her enemies, internal and external, for his own sake and for the sake of his Sovereign. We make not the least doubt that no sooner the Government confers this precious privilege upon the people, than hundreds of Indians will flock to the Volunteer Headquarters in every province or in every district in every province to be enrolled as honored defenders of their own country and the Sovereign. If England with her population of 41 millions maintains a force of Volunteers numbering about 300,000 men, then India, with her population of 300 millions, poor though they be, may well be able to raise a volunteer force of equal or even greater strength. With three or four lakhs of volunteers to defend British supremacy in India, and with the whole population, fully convinced of the blessings of British rule, the British Government in India may defy even a combination of the great Powers of the world to humiliate Britain by the conquest of India. The adoption of the policy which we have here indicated, and which is the policy of wisdom, justice, truth, and let us add, generosity, shall free the Indian Government from perpetual Russophobia, Germanophobia, Frenchophobia, *et hoc genus omne*, and shall enable it to do away with Buffer States, frontier defences, subjugation of border tribes and the enormous cost all these involve. And that is also the only policy which shall ensure the establishment of a perpetual relationship between Great Britain and India as two distant countries, bound by the tie of loyalty to the same Sovereign and the same constitution, and inspired by the vision of the same glorious political destiny.

Treatment of Indians in the Transvaal.

2. The *Citizen* (Allahabad), of the 27th July, says:—Is not, we venture to ask, the Indian settler in the British colony of the Transvaal, a British subject, a fellow-citizen of ours of the Empire? Has not every right of Imperial citizenship, every consideration for his person and property, in the name of every thing human and divine, been promised and vouchsafed, time and again, to every human being, whose lot happily or unhappily it may be to be born and to continue as a subject of the Britisher? Why then should the Indian settlers in the Transvaal be treated in the abominable, inhuman way they are? Why should they be marked and classified as belonging to "an inferior race," as "coolies," as undesirables" and as "dirty niggers"? From personal knowledge we are in a position to say that some of the settlers in the British colonies occupy in our society as high a position as the highest in the land, and if it be their lot to be placed in the category of "slaves," we should be only too happy to forego all our rights and privileges as citizens, lay aside all our ancient traditions, and all our feelings and sentiments of pride, and to be placed with them in the same category of slaves. Moreover, under the present rules which are to be equally enforced against all Asiatics, when we are at all relegated to locations and banished to "ghettos" we may have the consolation of enjoying in the self-same "ghettos" the company of the High and Mighty Mikado, who may initiate us into the mysteries of the origin of the sun or inspire awe and wonder in our minds by tracing his pedigree back to *Tensho Daijin;* or when we are forbidden to walk on the footpaths or to use the public conveyances, we may perchance discover in a solitary pedestrian the autocrat of China giving like ourselves expression to his wailing complaint in the following well-known ballad of the Celestials:

CITIZEN, 27th July, 1903.

Nought red is seen but foxes,
Nor aught else but black crows,
Oh come all ye that love me,
Let's fly before our foes.
Can we any longer stay,
Victims to this dire dismay?

But, jest apart, was it not Lord Lansdowne and Mr. Chamberlain too, who had protested in the most emphatic form they could against such unjust treatment of the Indians at the hands of the Boers? The former was pleased to say that amongst the many misdeeds of the South African Republic he did not know that any filled him with more indignation than its treatment of the Indians. And it was because of the remonstrances made by Mr. Chamberlain that the anti-Indian

regulations under the Boer Government had remained for all practical purposes a dead letter. Now that the Boer Government no more exists, the anti-Indian regulations have revived. The policy that England has been following in the matter of the race question of the day indeed fills us with contempt and disgust.

We express indignation and contempt when we hear of treatment accorded by the English Government to their Indian subjects in the Transvaal.

ADVOCATE, 30th July, 1903.

Indians being a doomed race according to *United India*.

3. The *Advocate* (Lucknow), of the 30th July, says :—*United India* declares Indians are a doomed race. The reasons are not many. The Gracious Proclamation of 1858, lately styled the " golden rule of conduct" for officials in India, has had an effect the reverse of hopeful, the triple drain by which India's lifeblood flows abroad is swelling year after year. Our contemporary then defines the triple character of the drain : more money is appropriated than ever for the payment of pension, etc., in England ; the industrial and commercial exploitation of the country by foreigners is adding to the accumulations of British capitals ; and the growing military exigencies of an expanding and struggling Empire, are driving the lancet deeper into the bloodless as well as the congested parts of India. As a result, taxes upon taxes have been piled up to meet the enormously increasing system of military administration that really characterises the Government of India. As our friend discovers no sign of a change for the better, rather many that tell a different tale, his conclusion is we are a doomed race. It is sad and very disheartening indeed to confess that there is very little gainsaying the verdict. To think that our lot is so under the rule of the most civilised nation on the face of the earth makes the thought too corroding. We who see things as they are feel the pinch sharply.

Our doom is indeed writ large on our forehead, not because we are dullards and sluggards and not ready to move an inch even when the means to better our condition is within easy reach, not because our rulers are a set of blood-suckers and cut-throats, ready Shylock-like to drive the knife deep into our heart for the pound of flesh that means death to us, but because of certain economic results of the relations, political and commercial, which exist between the United Kingdom and India. Mr. Swinny, while describing his " Impressions of India," thus summarises the results : " There is first the establishment of peace and good order throughout the entire country ; secondly, the opening of the money markets of the world to India, the heaping up of a large debt, the construction of railways and irrigation works with capital borrowed from Europe, and the starting of new industries, such as tea-planting, usually under European management ; thirdly, the development of the foreign trade of India and the flooding of the country with cheap manufactures from Europe ; fourthly, the support of a great number of European soldiers, civilians, planters, etc., etc., who have no abiding place in the country, whose service, like all alien service, is expensive, and many of whom are to be maintained even after they have left the country ; and fifthly, as a result of all these, the drain on India involved in the making of large remittances to England without economic return, whereby, as J. S. Mill shows ('Principles of Political Economy,' Bk. III, chap. 21, sec. 4), the debtor country has to buy commodities dearer and sell them cheaper throughout its foreign trade." On the face of it, some results make for prosperity, while others tend to increase our poverty.

Peace has not added to the population as some economists hold. Security of life and property has opened the world's money market to India and helped to flood the country with cheap machine-made goods of the West. The great economic evils of India, observes Mr. Swinny, are the ruin of the native industries, the expensiveness of the Government in comparison with the resources of the country, and the drain of wealth to Europe. He is sorry he did not come across any among Anglo-Indians who have studied the case properly about the last fact. They had not even read the classic passage in Mill. And yet this is the crux of the situation. To India the effect is doubly disastrous. She has to make payments to England not only without direct economic return, but has to make it by forcing that amount of Indian produce on the foreign market over and above what it would have been necessary to export in order to obtain the imports required, then it follows that the interest on the debt, the payment of pensions, the cost of the India Office, etc., etc., have not only to be paid, but to be over-paid by the additional burden of the reduced price obtained for Indian goods in a forced market. This

must be taken into account in judging of the advantages or disadvantages attending public works made by capital borrowed outside India. Nor does it seem that much is being done to remove these evils. The theory of the drain is met by a mere denial The costliness of government, so far from being diminished, is to be increased by a large addition to the military expenditure. And the decay of Native arts and industries, universally deplored, continues unchecked. Mr. Swinny winds up by reiterating the old, orthodox and very strong argument that famine is not the result of the failure of the rains alone, as in many other parts of the world famines once prevailed, and have now ceased without reference to the rainfall. The outlook is then surely very gloomy for India of Indians, though it is prosperous for the British in India.

Here we are face to face with our doom as a nation. Are we to sit with folded hands and allow darkness to gather round us, draw its stygian folds close and engulf us? That would have been possible if our eyes had not been opened by English education. We have realised that mere existence, as has so long been our lot, is no life, much less national life. So the policy of drift is now an impossibility. At the same time a vigorous life for national advancement entails an amount of sacrifice that few Indians are ready to make, though some surely have got the money to spend and brain to exercise, unfortunately, not conjointly.

Cost of the army in South Africa

4. The *Indian People* (Allahabad), of the 24th July, says:—More of Brodrickian logic is to follow. "The Government desired to avoid increase in the number of men permanently stationed in India," he said. But where was the necessity even for contemplating this step, when facts, logic, commonsense, all have long pointed the urgency of quite a contrary move? Do His Majesty's Government feel ashamed at not yet bleeding India sufficiently deep? But to proceed. "Yet it was *obvious*," Mr. Brodrick proceeded, "that the frontier of India would require reinforcements from Great Britain and the Colonies in the event of an emergency." To whom was it obvious? When has there been any emergency in India since the country passed directly under the Crown? How many times has England lent her army to India? And is there a single instance of any Colony having ever been called upon to aid India in any shape or form? On the other hand how often has India not sent her Army outside for Imperial purposes, and all at her own cost? But this is nothing to Mr. Brodrick, and with a sovereign contempt for facts he said, "We consider ourselves entitled to ask the Government of India for some contribution towards the extra cost in South Africa, where the troops are available for India, if necessary. The extra cost will be about one million and a half. The force in India will not be reduced." INDIAN PEOPLE, 24th July, 1903.

The late Sir William Hunter on financial sharp-dealing with India.

5. The *Indian People* (Allahabad), of the 24th July, says—Wrote the late Sir William Hunter many years ago:—"I hope this country (England) will realise once and for all the poverty of the people from whom the Indian revenues are raised. When we have clearly recognised this, we shall see that the smallest act of financial sharp-dealing with India is an act not only of iniquity but of cruelty and meanness, and one which carries with it lasting reproach." But Mr. Balfour and his colleagues would seem to be strangers to such noble sentiments, or the present iniquity would not be contemplated. In commenting on Lord Curzon's alarmist pronouncement uttered in the Supreme Legislative Council, we quoted Lord Beaconsfield, Lord Lytton, Lord Roberts, Lord Cromer, Sir Auckland Colvin, Sir Courtney Ilbert, Sir Erskine Perry and Sir Barrow Ellis in support of our plea for a reduction of even the present Military expenditure. These distinguished men have unfortunately been succeeded by mediocrities who seem to be almost constitutionally incapable of distinguishing right from wrong. Well, let insane Imperialism go on recklessly in its wild career and India will go on with accelerated speed in her downward course prescribed for her by God and man. For the rest, the authors of the iniquity which has provoked us into writing so much may once again be reminded of Lord Salisbury's infallible dictum, "Injustice will bring down the mightiest to ruin." INDIAN PEOPLE, 24th July, 1903.

India's helpless position.

6. The *Indian People* (Allahabad), of the 24th July, says:—Lord Lansdowne "admitted that India was not in a position to give preference to a friend nor to retaliate on those treating her in an unfriendly manner." Now, why should this be so? Lord INDIAN PEOPLE, 24th July, 1903.

Rosebery said in his great speech at the Liberal League, that the "Empire is founded on the condition—and could not have existed until now except on that condition—that every *self-governing* part of it shall have the right to work out its own progress and own prosperity by its own methods." Why should this freedom be allowed only to the *self-governing* colonies? Has India forfeited all claim to economic freedom by reason of her political subjection? Lord Rosebery asked why this freedom should be denied to England, "which after all is not an insignificant part of the Empire." Now India is not only the most important part of the Empire, but without India there could be no British Empire worth the name. India also pays heavily for being a member of the Empire, while the self-governing colonies, which are advertised by Mr. Chamberlain almost to a sickening extent, never think of bearing their fair share of the burden. Still, India is to be reserved for specially unjust treatment, why no fellow can divine unless it be because of her exuberant loyalty.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Al Bashir, 28th July, 1903.

Exception taken by *Al Bashir* to the speech of the Raja of Nabha at Simla.

7. *Al Bashir* (Etáwah), of the 28th July, takes serious exception to the allegation made by the Raja of Nabha in his speech at Simla, on the 16th idem, to the effect "what a vast difference between these times of peace and the old times of tyranny and overruling the feelings of others when the Hindus were converted to Islam by force!" His Highness' allegation is hardly supported by history. Can any instances be given, from Indian history of Hindus having been converted to Islam by the Muhammadan Kings by force? The Quran expressly enjoins the spread of the Muhammadan religion by persuasion and not by the sword. The Muhammadan Kings were influenced by political considerations in waging the great majority of their wars. The times in which the Indian Kings lived were those of absolute monarchy, when the will of the ruler was the law. But even in those times there have been Muhammadan Kings of whom the whole of the civilized world will always be proud. Even the black sheep among them were considerably better than their contemporary Kings in Europe and other countries. If any Muhammadan Kings broke idols, they did so on political grounds. Indeed, the editor would make the same defence on their behalf which Lord Kitchener made for his destruction of the tomb of the Mehdi in the Soudan. At all events, the Raja of Nabha, who is a Sikh, should have thought twice before bringing any charges against the Muhammadan Kings, inasmuch as the Sikhs during their short rule exercised far greater tyranny and oppression over Muhammadans than did the Muhammadan Kings over Hindus. British rule, which has delivered the Musalmans from the misrule of Sikh and Mahratta tyrants, has been a perfect God-send to them. Thus the Musalmans have reason to be most thankful to the Britishers, their deliverers. Nothing could be more ill-advised than the expression of any views which are calculated to create bad blood between the two great communities of this country. Indeed, there is no reason why the Government of India should not demand an explanation from the Raja of Nabha.

IV.—Administration.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Hindosthán, 20th July, 1903.

Police Reform.

8. The English *Hindosthán* (Kalakandar), of the 20th July, says:—"The last subject of Rai Sri Ram Bahádur is the Police Reform, which is one of the most burning questions of the day, and we want to say something more on this subject. We have sent more than once our opinion to the Commission of the Local Government and twice to that of the Supreme Government; but the former refused to accept it, and the latter never acknowledged the receipt of it. Therefore we intend to send a copy of this *Article* to the Supreme Government, so that if our opinion has not been taken notice of by the Commission, the Supreme Government may have an opportunity of reading it. The late Sir John Woodburn rightly said that 'the first and commanding requirement is the reform of the police. The police bear sorely on the

people. They harass them. Police exactions, police apathy, police inefficiency are the universal complaints. The reform of the Police is of the first importance to the comfort of the people and to the credit of the State.' But the chief remedy for this reform is named by the Rai Bahádur to be only the separation from the Executive Department of the Police, and its amalgamation with that of the Judicial. This is an old theory, and nobody can raise his voice against it. But this much alone is not enough. Separate the Police from the Executive Department by all means and place it under the control of the judges and sub-judges; at the same time, introduce the public element in the scheme, inasmuch as the appointment of the village *mukhias* has deteriorated to the position of a *chaukidár*, which was intended to take the place of the public representatives, and consequently it has frustrated the object of the Government, and the cheerful hope of the public at large. *Mukhias* must be representatives of the public and respectable people, such as the younger brothers or near relatives and relations of the landed proprietors and the *Taluqdárs*. They should represent a number of villages and have one or two colleagues with them. They should be allowed to record the depositions and statements of the parties taken down by the police, and keep them in their control to be produced before a Magistrate or any other higher authority, if they be sent for by them. Of course, these records must bear the signature of the police officer before whom the *mukhia* recorded the statements and depositions of the parties. This will be a very satisfactory process to the public and a check to police corruption. The *Police Diaries* should be written by the complainants or by their friends or relations, if they be illiterate, in the presence of the Police officers, and a copy of their complaints must be kept by the *mukhias* also. Police officers authorized to make enquiries should be made eligible to serve as Assistant District Superintendents, Deputy Collectors, and even as District Superintendents of Police, if they be so fortunate as to gradually rise to the position of an Assistant District Superintendent of Police. The practice of censuring *thanadars* for not sending a great number of *challan* cases should be abolished, and the Honorary Magistrates, in the interior of the districts, should be authorized to have control over the *thanadars*, and be also required to watch their proceedings and attend their enquiries and investigations when they are making them in the mufassil."

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

9. The *Citizen* (Allahabad), of the 27th July, remarks:—In one of our recent issues we showed how the second master of the District School, Gonda, a teacher of 17 years' standing, had been directed much against his wishes and indeed, under threat of dismissal, to put himself to a course of training at the local Training College. We are now informed that he is not the only individual that has been subjected to this hardship, but some twenty others from different districts, most of them already in employ for several years, have also been compelled to join the institution. The greatest grievance of these teacher-pupils is that they have not been allowed their full emoluments, but only half their pay and a small stipend. Considering that these men never received a high salary, and it was only with the help of other sources of income, such as private tuition, sale of books, etc., that they could somehow make both ends meet, it cannot be denied that the reduction in some cases would mean a most pitiable privation. We understand the Director has just now in his hands the surplus of the educational grant for these provinces, and as for the benefit of the European staff of the Training College he is bent upon maintaining the institution at any cost, rather than see the pupils withdraw themselves from it in despair, we trust he may not grudge allowing them their full pay. As the deputation that waited the other day on the Lieutenant-Governor did not think it worth its while to represent this grievance of our teachers in Anglo-Vernacular Schools, as also various other legitimate grievances, we humbly beg leave to bring it to His Honor's notice.

CITIZEN, 27th July, 1903.

School teachers and the Training College.

AL BASHIR, 28th July, 1903.

The Bareilly College.

10. The *Al Bashir* (Etawah), of the 28th July, observing that though it is far better that the Muir Central College should be thoroughly manned and equipped than that inefficient colleges like those at Bareilly and Meerut should be kept up, and turn out inefficient graduates, says that the editor has, however, no objection to the advocates of the Bareilly College endeavouring, as they are doing at the present time, to raise fresh subscriptions to save it from abolition. But what he cannot tolerate is the misrepresentation which is made to the effect that the Rohilkhand Musalmans also sympathize with the cause of the Bareilly College. Let any of the advocates of this college prove their contention by statistics, since 1877, showing the comparative number of Muhammadan students who have benefitted from this institution. If the education imparted at the Bareilly College were satisfactory, the Muhammadans of Rohilkhand, who are very orthodox and opposed to the religious views of the late Sir Saiyid Ahmad Khan, would hardly send their children to the Aligarh College for education. The editor, therefore, urges that the Bareilly College being neither for the good of natives (in general), nor for Muhammadans, all the subscriptions, which have hitherto been raised for its maintenance from the Hindus and the Musalmans, should be made over to the Hindu Central College, Benares and the Aligarh College, respectively ; or in case the Government disapprove of this course, the whole amount should be transferred to the Muir College. At any rate, the editor would like to have all the money collected from Musalmans for the Bareilly College to be returned to them, and then he would have no objection, if the Hindus persisted in maintaining this college, making it an exclusive institution for Hindus like the Hindu Central College at Benares.

CITIZEN, 27th July, 1903.

Dismissal of a clerk by Pandit Din Dayal Tewari, Assistant Inspector of Schools.

11. The *Citizen* (Allahabad), of the 27th July, observes :—In our last issue we mentioned that Pandit Din Dayal Tewari, Assistant Inspector of Schools, had served a clerk of his office with three months' notice of dismissal. It has now come to our knowledge that the man has been actually discharged. Prior to Pandit Din Dayal's appointment as Assistant Inspector, Munshi Sham Lal used to be rega ded as a competent office hand, and Munshi Balkrishna Lal, Mr. Gyanendra Nath Chakravarti, Pandit Gaya Prasad and other officers under whom he served never questioned his ability. We respectfully lay the case of the poor Munshi before His Honor the Lieutenant-Governor, and in the meantime cannot help feeling that the people who took seventeen years to discover the dismissed man's incompetency must necessarily be more incompetent than he.

AL BASHIR, 28th July, 1903.

An educational deputation to the Lieutenant-Governor at Lucknow.

12. *Al Bashir* (Etawah), of the 28th July, referring to the deputation which recently waited on the Lieutenant-Governor at Lucknow, suggesting certain reforms in the curricula of studies lately introduced by the Education Department in the United Provinces, is highly indignant at the three Muhammadan gentlemen who joined the deputation along with " the opponents of Muhammadans " (*i.e.* Hindus). These three Muhammadans were certainly not representatives of the Muhammadan community in *any* sense. One of them is ignorant of the English language, and the other two never showed any great interest in educational matters, though the latter attended the Muhammadan Educational Conference *once* each. If these gentlemen thought there was necessity for making a representation to His Honor on educational matters, their proper course was to lay their views before the Muhammadan Educational Conference and have a deputation appointed by that body to wait on His Honor for the purpose. The editor is personally acquainted with these gentlemen, and his family is on terms of familiarity with those of two of them, but he cannot help arraigning their conduct in this matter, inasmuch as he regards it a heinous sin to be influenced by private considerations, in matters affecting national interests.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

CITIZEN, 27th July, 1903.

Punkha Coolie murder case, Sialkot.

13. The *Citizen* (Allahabad), of the 27th July, says :—The trial of Private J. Cassidy, 2nd Battalion, Gordon Highlanders, for the murder of Umar Din, punkha coolie, at the regimental barracks, Sialkot, was held in the Chief Court, Punjab. The jury came

to a unanimous finding that the accused had committed the murder while insane and by reason of unsoundness of mind was incapable of knowing the nature of the act. The Judge accordingly acquitted the accused and directed that he should be detained during His Majesty's pleasure. The finding of the jury shows that the peculiar distemper from which the English soldier seems to suffer in this land—that of continuing perfectly free from it so long as there is no contact with a native and of developing all its violent symptoms as soon as he takes the life of a fellow-being—has not altogether disappeared. We have consulted the highest authorities on medical jurisprudence in connection with such cases, and have been given to understand that hanging is the only measure calculated to eradicate the disease from the soil. Hang a soldier next discovered as suffering from the malady, and you may be sure no soldier will catch it again.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

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IX.—Miscellaneous.

Nil.

Allahabad:
The 4th August 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 32 of 1903.

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Nil.

(b).—Home.

Sipáhí, 31st July, 1903.

The cost of the South African army.

1. The *Sipáhí* (Cawnpore), of the 31st July, in a paragraph headed "Excellent justice," says that the treatment which the Indians are receiving in the Transvaal is an instance of gross injustice rather than that of excellent justice. The world knows what services the Indians rendered during the late Boer War; but now they are treated worse than English cats and dogs in return. This is not all. Mr. Brodrick has made the strange proposal that poverty-stricken India should share the cost of the South African Army. According to the native proverb, "if a person fails to control the washerman, he pulls the ears of the washerman's donkey." Mr. Brodrick's pet Army scheme failing to gain the support of military officers and the British public declining to pay any additional tax for it, he has hit upon the idea of throwing a portion of the cost of the South African Army on India on the ground that the army will be a help to her in an emergency! Has India made an application to him for help? Is not the present Indian garrison sufficient for her requirements? Mr. Brodrick's ways are mysterious. It remains to be seen what answer the Government of India will give to his proposal. India is now exposed to the Divine wrath which has held off the rains, and the high-handedness of His Majesty's Ministers, which are reducing her to a mere skeleton.

Rohilkhand Gazette, 1st August, 1903.

Proposal for an increase in the pay of British soldiers.

2. The *Rohilkhand Gazette* (Bareilly), of the 1st August, regrets to say that while India finds it difficult to make both ends meet, unfair burdens calculated to crush her are being thrown on her. John Bull has increased his appetite to such an extent that in order to satisfy it he has to ransack the pocket of poverty-stricken India now and then. Parliament is always ready to blindly impose new burdens on the Indian treasury. It is reported that an increment is to be made in the pay of British soldiers, who will henceforth receive 12 instead of 10 annas per diem; and if they agree to serve eight years with the colours, they will receive an additional allowance of six annas a day after two years' service. This concession to the British soldier is certainly calculated to raise a hue and cry in India, and severely wound the feelings of the neglected native soldier. No expense is spared to make Tommy Atkins "fashionable" and enable him to commit all sorts of misdeeds, while the native sepoy is left out in the cold. Under the existing arrangements, the yearly charge for British soldiers is already over Rs. 270 per head, and the charge will be still higher owing to the proposed increase in the soldier's pay. The question is, what sacred duty or duties have British soldiers performed in India which has led to their pay being doubled? The British soldiers are notorious for debauchery, drinking, and especially for killing human beings. They are constant visitors to public brothels and liquor shops, and their names are well known to native prostitutes. As regards the killing of human beings, they stand simply unrivalled. In ancient times Romans devised several ingenious expedients for killing their enemies. They made a snake of gold and attached thereto a poisoned chain which no sooner a victim touched than he died. Similarly a knife of gold was made by which a victim was tortured to death. But in the present times of progress British soldiers are able to do the same thing with the help of the bullet much more easily than their ancient predecessors could do. British soldiers have killed thousands of natives, taking them for game, and a history of these cases would fill a volume. Such are the special characteristics of the so much talked of British soldiers, while the rights and claims of native soldiers are trampled under foot.

Hindustáni, 29th July, 1903.

Proposal to burden India with additional military charges.

3. The *Hindustáni* (Lucknow), of the 29th July, referring to the great expectations of special concessions and considerations being shown to Indians in the Transvaal, on the restoration of peace, for their services during the war, observes that there is reason to fear that they will not only be disappointed in their hopes, but that they will be subjected to still greater severities and burdens. When Mr. Chamberlain declared war against Mr. Kruger, he proclaimed to the world that this action was necessitated by the ill-treatment which British Indian

subjects received from Mr. Kruger's Government! Thus the establishment of British rule threatens to render their condition much worse. During their supremacy, the Boers never dared make a proposal to the effect that the indentured Indians should be sent to the Transvaal to serve as coolies for three years, and on the expiration of that term be compelled to go back to their country; but such is the demand now made by the British Transvaal Government! However, Indians are not privileged to urge that they should be granted in South Africa equal rights with Englishmen; but they should not, at the same time, be bled for the benefit of the country, and the Foreign Powers afforded an opportunity for finding fault with the British Government for its ill-treatment of Indians. The Home Government have lately decided to make India contribute to the cost of the increments recently made in the salaries of British soldiers, in proportion to the strength of the British garrison in this country. Again, while Indians have not derived the least benefit from the conquest of South Africa, they are asked to make a contribution to the cost of the 25,000 British troops who are proposed to be maintained in South Africa as a garrison, to keep the newly-conquered Boers in check! The British Ministers support this demand on India with the argument that, as a portion of this force will be always available for service in India in an emergency, it is but fair and reasonable that she should partially bear the cost, otherwise if an additional British force were kept in that country, she would have to pay the entire charge. This is all sophistry and bare-faced unfairness; might is right being the sole principle underlying this plea. What is the danger which threatens India and to meet which an additional force is necessary? India alone is not interested in her defence against an invasion from the North-West frontier. This policy of the British Government of laying unjust burdens on the shoulders of poor India has caused annoyance not only to Indians, but also to the Anglo-Indian Press. The *Pioneer* dubs the measure as the most high-handed one ever adopted by the British Government since India passed to the Crown; while the *Englishman* indignantly labels it as a "devilish act," and advises the people to set up a strong agitation against it. Does the Government think that by celebrating the anniversary of Sivaji, Bengalis will create new Sivajis who will interfere with British rule? If not, why should the authorities consider it necessary to increase the strength of the present British garrison? If England desires to extend the North-West Indian frontier, or to fight Russia, to preserve British commerce in Persia, the cost of the British force required to carry out this policy should be charged to rich British traders and not to poor Indians. The proposed measure is such a gross act of injustice, that no fair-minded man can view it with equanimity. The people should enter strong protests from all parts of the country; so that if the British Ministers pay heed to them, well and good, otherwise they will be responsible for the consequences of creating wide-spread discontent in the country.

Mr. Brodrick's scheme regarding the South African Army.

4. The *Bhárat Jiwan* (Benares), of the 3rd August, expresses deep surprise and regret at Mr. Brodrick's scheme for the contribution by India of a portion of the cost of 25,000 British troops which will be located in South Africa, on the ground that if any additional British troops are required for service in India in an emergency, they will easily be obtained from South Africa! England ought to bear all the charges of the army which will have to be maintained in South Africa. Nothing could be more unjustifiable than to burden India with a portion of the cost of the South African Army on the mere supposition that that army may be useful to her at any future time. Indian troops are being sent to Africa to restore peace and order in Somaliland, and may be required for similar purposes. But is England or any British Colony prepared to contribute towards the expenses of the Indian garrison? Certainly not. Then why should such an unfair burden be laid on the shoulders of India? Is India overflowing with milk and honey? The Government of India should never accept Mr. Brodrick's scheme, and the public should extend a helping hand to it. It is a matter of great satisfaction that the *Englishman* has entered a strong protest.

BHÁRAT JIWAN, 3rd August, 1903.

India and Preferential Tariffs.

5. The *Indian People* (Allahabad), of the 31st July, says:—It is becoming increasingly clear that Mr. Chamberlain's preferential tariffs scheme is only calculated to make India the industrial slave of all the self-governing colonies, in addition to her helpless subordination to the United Kingdom itself: such utterances

INDIAN PEOPLE, 31st July, 1903.

of the liberal leaders as contain a few words for India are doubly welcome. Sir Henry Campbell-Bannerman, Lord Spencer, Sir Charles Dilke, Lord Ripon, Lord Northbrook, and Lord Reay have already had their say on the Indian aspect of the scheme; and now Mr. Asquith, the brilliant man who may be said to be the rising hope of the Liberal party, has followed up their pronouncements by the following remarks:—"But there is another country which is curiously ignored in the calculations. What about the dumb populations of India? They seem to have passed entirely out of the view of our Imperial statesmen. India would not be allowed to go by the board if this scheme were worked out. India would demand to be heard. She is an exporter of cotton, skins, and hides; and there again, if you are going to equalize the position of India, there is a lot of raw materials which would have to be taxed before they are brought into this country."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Prayág Samáchár, 1st August, 1903.

The seating of jurors at the District and Sessions Court at Allahabad.

6. The *Prayág Samáchár* (Allahabad), of the 1st August, says that formerly jurors, who were empanelled to help the Allahabad Sessions Judge, were seated on the *däis* and were face to face with pleaders for the prosecution and the defence and could clearly hear their speeches. Moreover, when the trial was over, they retired to an adjoining room where they conveniently consulted one another and determined their verdict. But the present Sessions Judge seats the jurors below the *däis* and behind the pleaders, and the result is that when a pleader addresses the jurors, he has to turn his back to the Judge, and when he addresses the Judge, he turns his back to the jurors. This produces great confusion. The present arrangement is very unsatisfactory and not befitting the position of jurors. Indeed, there is general dissatisfaction among them. Under these circumstances it is to be hoped that the Judge will revive the former arrangements.

Roznámcha-i-Qaisari, 1st August, 1903.

Intention of the Allahabad High Court to abolish the Vakils' Examination.

7. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st August, says that it would seem that the High Court is inclined to abolish the Vakils' examination, examining only a few candidates who have regularly attended the law lectures, along with the LL. B. Examination candidates. The proposal has created an idea among the people to the effect that Government has been closing the various walks of life against them with a view to forcing them to become converts to the Christian religion. Evidently the idea is a wrong one, but steps should be taken to check it. It is not wise to allow wrong and disquieting ideas to spread among the people.

(b).—Police.

Edward Gazette, 31st July, 1903.

Highway robberies in Muzaffarnagar.

8. A correspondent of the *Edward Gazette* (Sháhjahánpur), of the 31st July, writing from Muzaffarnagar, complains that cases of dakaiti have lately been frequently occurring in that district, and that the police do not appear to have taken any steps to check the evil. Lately an overseer was attacked by dakaits, near the Lakarsanda village (*sic*) at 5 A. M. in the morning. He was robbed of Rs. 5 and also beaten and his horse taken away. The inhabitants of Lakarsanda have a bad reputation, and the Sub-Inspectors of Police at Muzaffarnagar and Charthawal should deal with them in the proper way and force them to mend their ways. The metalled road between Shamli and Muzaffarnagar is also unsafe. Mir Taqi, a Mukhtar at Kairana, who was going in an *ekka* to attend his son's marriage at night, was surrounded by a gang of robbers who ordered him to stand and surrender. He quietly made over to them a hundred rupees and a tin of *ghi*. The other roads in the district, too, are not safe. The Sub-Inspectors at Muzaffarnagar, Thana Bhawan, Baghra and other places in the district should make a point of ridding the district of robbers, otherwise they will be accused of being in collusion with the dacoits, &c.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

9. The *Gauhar-i-Hind* (Najibabad), of the 5th August, regrets to say that some Municipal officials at Najibabad are desirous of weeding the Municipal service of Kayasths. Steps were taken to bring some Kayasth Muharrirs (clerks) into the clutches of the law, but the Chairman, being a just and unprejudiced official, took a fair view of their case and let them off after suspension for one or two months. Again, orders have been passed to examine the registers of four Kayasth Muharrirs. If the work of all muharrirs were checked without distinction of caste or religion, there would be no objection to the measure.

GAUHAR-I-HIND, 5th August, 1903.

Kayasth clerks in the service of the Municipal Board at Najibabad in the Bijnor district.

10. The *Sahifah* (Bijnor), of the 5th August, in its local news column, states that lately the Kotwal had occasion to visit that quarter of the town which is inhabited by the butchers. He was very annoyed at finding beef exposed to public view at their stalls. According to them, he gave them a thrashing and sent them to the Magistrate. They complained to the Magistrate, who had them examined by a medical official. The butchers have suspended the sale of beef. Their houses and stalls are situated in a place where no Hindus live and have no occasion to go; consequently beef has always been openly sold there. The Magistrate is making a thorough inquiry, and will, it is to be hoped, pass just orders.

SAHIFAH, 5th August, 1903.

Sale of beef at Bijnor.

(e).—Education.

11. The English *Hindosthán* (Kálakánkar), of the 31st July, says:—It would seem as if England is sorry for having given promiscuous higher education to Indians without a guarantee of employment, thereby creating discontent. The retrograde movement of trying now to put a padlock on the mind at this stage is not to be commended. Education should be scholastic, that is to say, literary and scientific; or spiritual, *viz.* theological and occult; or industrial, that is to say, technical, commercial, and practical. All these three different classes should be equally leavened with training in manners, and morals, and Western travel.

HINDOSTHÁN, 31st July, 1903.

Education in India.

12. *Al Bashir* (Etáwah), of the 4th August, referring to the late circular of the Director of Public Instruction in the United Provinces relating to the exclusion, from the local colleges, of such students who have passed the Entrance Examination of any University other than the Allahabad one, says that this circular has been partially misunderstood by the native press which have strongly protested against it. This prohibition applies only to *private* students who have matriculated at other Indian Universities. But even this limited prohibition is open to serious objection. A university is only an examining body, and so long as a student satisfies its examiners, it has no business to bother itself as to whether a successful student has received his education from a private source or at a recognized school. Hence it is absurd on the part of the Educational authorities in the United Provinces to exclude a private student from any local college, on the ground of his having matriculated at an outside university, and to admit another who appeared at the examination from a recognised school, the qualifications of both the successful students being manifestly equal to all intents and purposes. It is a mistake to suppose that the Panjáb University exacts a lower standard of efficiency from the candidates for the Matriculation Examination.

AL BASHÍR, 4th August, 1903.

Circular of the United Provinces Director of Public Instruction regarding the exclusion, from the local colleges, of private students who have matriculated at any University other than the Allahabad University.

(f).—Agriculture and questions affecting the land.

13. The English *Hindosthán* (Kalakankar), of the 5th August, says:—It is a great pity that the Government cannot see their way to start an Agricultural College at Cawnpore, where there is already an Experimental Farm. There are also Agricultural Colleges at Sibpur, near Calcutta; at Poona and at Saidapet near Madras. As about 100 millions of people in India live by agriculture, the more instruction given in that useful subject the

HINDOSTHÁN, 5th August, 1903.

Rejection of the proposal for the establishment of an Agricultural College at Cawnpore.

better, both theoretical and practical. Such stations as Dehra Dún, Bareilly, etc., would be also suitable localities for Agricultural colleges.

(g).—General.

ROHILKHAND GAZETTE, 1st August, 1903.

Mixed cases.

14. The *Rohilkhand Gazette* (Bareilly), of the 1st August, referring to the case in which a British soldier is being tried at Cawnpore at present on the charge of shooting a son of the Postmaster in the Cawnpore cantonment, seven years of age, observes that just as oil is latent in sesamum and fire in wood, so mischief permeates the whole body and mind of the rampant British soldier. Any act, however strange, attributed to the British soldier, will be readily believed by the public in consequence. It is a pity that Government seeing the evil (wilfulness) on the part of British soldiers growing, does not raise a finger to stop it. Government devotes its entire energy to civilizing the natives and safeguarding this country from the attacks of foreign powers, while it is utterly indifferent to the misbehaviour of those Englishmen who practise cruelties on the people, and thereby provoke a breach of the peace now and then. It is often asked why a clamour is raised at all whenever an Englishman kills an unfortunate native. The answer is because both the people and Government desire that British rule should last here till the end of the world. But events are occurring almost every day which are calculated to create ill-will between the rulers and the ruled. However weak and helpless the Indian may be, it is much to be apprehended that goaded by the cruel treatment of the members of the ruling race, he may be obliged to take the law into his own hands, and avenge himself on his offender. This is sure to lead to anarchy, which the Government, the writer hopes, will take effective measures to prevent. Excitement and imagination are very powerful agents, and they are calculated to engender most terrible thoughts and desires in one's mind. The cruelty of a tyrant is calculated to excite even weak people. When his present Majesty King-Emperor Edward VII visited India as the Prince of Wales, he stood aghast at the secret (unpublished) proceedings and misdeeds of British soldiers and of high-handedness of other Englishmen in this country. Again a mixed case like the one referred to above, also attracts much notice because the accused is invariably either acquitted altogether or only nominally punished. The writer has never heard of an Englishman being hanged for murdering a native. This would imply that members of the ruling class have, as it were, been given the privilege of killing natives. The accused in such a case generally gets up a defence urging the plea of the spleen rupture theory, or insanity, &c., and the trying jury at once accepts his defence and acquits him. Government has, however, a remedy in hand for this evil. The system of trial by jury does not do for hot-headed Europeans, and it must be abolished altogether, and British soldiers tried by courts-martial and British civilians by some cool-headed Sessions Judge.

ROHILKHAND GAZETTE, 1st August, 1903.

A tax levied from visitors to the mausoleum of Akbar at Agra.

15. The *Rohilkhand Gazette* (Bareilly), of the 1st August, says that a tax has been levied from visitors to the mausoleum of Akbar at Agra, with the sanction of the Commissioner. This is certainly a novel and unprecedented proceeding, and the tax may fitly be called "a *múrdah* tax" (a tax relating to the dead), and may gradually lead to the imposition of similar taxes on visitors to the shrines of saints. It is to be hoped that the Commissioner will see his way to reconsidering the measure and abolishing the objectionable tax.

ADVOCATE, 6th August, 1903.

Levy of a tax from the visitors to the Taj at Agra.

16. The *Advocate* (Lucknow), of the 6th August, says :—Some vernacular papers report that the Commissioner of Agra has approved of the levy of a sort of tax on visitors to the Taj. We do not know how far this statement is true. Anyhow if the visitors to the Taj or its gardens are asked to pay, the demand would prove vexatious and prevent a good many poor people from having a look at the magnificent building.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

17. The *Advocate* (Lucknow), of the 6th August, says:——A friend writes to *United India* about the spirit of isolation shown by the higher class of Indian officials. Indians now hold a number of influential offices and are District Judges, District Collectors, Divisional Officers and so forth. In special departments, such as engineering, medicine, salt, forest and post office, high appointments are held by them. Other Indian officials draw liberal salaries and command considerable influence. So far as official duties go, they are unequalled in efficiency or character. From their hard work and knowledge of the country, they are rightly regarded as the true pillars of the administration. But we are sorry that, in regard to their obligations as members of society, they are not equally above criticism. They show a tendency to club together and keep aloof from their non-official neighbours and fellow-residents. There is no reason why an Indian District Judge should make himself a *gosha* lady within the walls of the zenana. We can see nothing wrong in his seeking the company of his friends and acquaintances and giving them the pleasure of his own. As the District Judge does, so do the subordinate judges and other officials of the station. They would either associate together among themselves, or immure themselves within ill-ventilated and ill-kept rooms. They treat other people like vakils, school-masters, merchants and landholders, as inferior beings. One evil result of this exclusive spirit is that the sympathies of the officials get narrowed, and they often surrender their judgment to the influence of caste feeling. No one is a hero to his valet. To his near kith and kin or to his castemen, the official is no inscrutable mysterious being which he is to others. His patronage he therefore reserves for these men, which gives rise to misunderstanding. Our official countrymen might very well imitate European officials, who look upon their social obligations to be as important as their official duties. The story is the same in almost every province, the difference being one of degree only.

Advocate, 6th August, 1903.

The keeping aloof of the higher native officials from native society.

IX.—Miscellaneous.

Nil.

Allahabad:
The 11th August, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE, 7th August, 1903.

1. The *Indian People* (Allahabad), of the 7th August, quoting extracts from the Government of India's telegram of protest to an increase in the pay of the British soldiers, remarks :—

Increase in the pay of the British soldiers.

It might be supposed that the Secretary of State did his obvious duty, on receipt of the above telegram, than which nothing could be better, of supporting it and fighting it out on behalf of India. But no. Unfortunately we have for our Sec. etary of State a political shuffler constitutionally incapable of forming a right judgment on the simplest of matters, and hence many things are possible. What Lord George Hamilton actually did was that he threw overboard the Government of India and supported the War Office. The following that Lord George wrote to Mr. Brodrick serves as a sample of his conception of his duty to the people who pay him £5,000 a year to safeguard their interests :—

> The Government of India argue that the change has been introduced to meet Imperial and not Indian needs; but it appears to His Lordship that inasmuch as India is part of the British Empire, for the defence of which Empire as a whole an adequate number of troops has to be provided by means of recruitment in this country, it is impracticable to draw such a distinction. The pay of the British soldier must, in His Lordship's opinion, be settled by the Home Government upon a consideration of circumstances which do not come within the cognizance of the Government of India, and if as at present a large force of British soldiers is required for the service of the Empire, while the conditions of the labour market make it increasingly difficult to obtain them, it is obvious that the rate of pay, whether in England, India, or elsewhere, must be raised. This no doubt may involve inconvenience, but it is in accordance with the arrangement agreed to on behalf of India by His Lordship's predecessors in office—an arrangement for which it is now practically impossible to propose an alternative. So long as the British soldiers in India are recruited for and form part of an imperial force serving in all parts of the Empire, it is not possible for the Indian Government to refuse them the pay and emoluments to which they are entitled elsewhere.

The Deplorable Result :—It was humanly impossible for Lord George Hamilton to have behaved worse. Well the above admissions were naturally made the most of by Mr. Brodrick, and quite fittingly Lord George's faint and feeble appeal for some concession to India was rejected. We simply marvel that political or personal self-respect did not prevent Lord George from appealing, as it were for a compassionate allowance after disgracefully surrendering an impregnable position. The Government of Indian's protest was not even placed before Lord Alverstone and the arbitration could not naturally have ended favourably to India. This is not the first instance of Lord George's gross perversity of judgment and crass indifference to Indian interests. His whole administration at the India Office is one long-drawn-out agony for our people, and there is not a darker page in the annals of Britain's Government of India.

TOHFAH-I-HIND, 4th August, 1903.

2. The *Tohfah-i-Hind* (Bijnor), of the 4th August, in a long article, observes that India has such natural defences that a foreign invasion is next to impossible, especially as she is now free from internecine dissensions among native chiefs and is under the powerful sway of England. Russia is the only country from which any danger can be apprehended; but she is a weak Power, not strong enough even to engage in a war with Japan. Even during the late South African war, when a considerable portion of the Indian Army was employed in Africa and China, Russia did not dare attack India; and hence it is unlikely that she will make such an attempt in the future, especially as it would be impossible for her to make satisfactory transport arrangements for her army should she attempt a march on India. Such being the case, many politicians, well versed on the subject, have been urging for some time past that, in view of the condition of Indian finance and of her military requirements, her military charges are far too heavy, particularly the cost of the British soldiers, in comparison to whom a native soldier may be said to cost almost nothing. But alas! instead of any curtailment being made in the military charges of India, or the British garrison being reduced, proposals have been set on foot to increase the pay of British soldiers, and even to charge India with the cost of half the British garrison which will be kept in South Africa. This is most egregious.

Proposals to increase the pay of British soldiers and to throw a portion of the cost of the South African Garrison on India.

The cost of British soldiers has already, according to the *Pioneer*, increased by Rs. 270 a year since 1894, whereas the increase in the cost of native troops has been nominal during that period. As to the proposal of locating 25,000 British troops in South Africa and charging half the cost to India, it has been rightly condemned by all right-thinking statesmen and editors both in England and India. Has not India helped England with her troops again and again in its wars in foreign countries? Then why should not the former expect to be helped in the same way and on the same terms by the latter when she herself requires aid? It is a pity that the British Ministry desire to throw an unjustifiable burden on India to save the British treasury. The British Government would do well to reconsider its decision, and not adopt a high-handed policy towards India and thereby give cause of dissatisfaction to her children. It is difficult to understand why India should be burdened with any portion of the cost of the garrison in the Transvaal which abounds in rich gold mines and English settlers who ill-treat the Indian traders.

OUDH SAMÁCHÁR, 7th August, 1903.

Additional Military charges to be thrown on India.

3. The *Oudh Samáchár* (Allahabad), of the 7th August, regrets to say that this country is always exposed to one misfortune or another. What is still worse is that if any of her children migrate to another country, ill-luck follows them there. It is difficult to understand why God and the King do not feel pity for her in her old age. She has been reduced to the last stages of life by the ruin of her trades and industries, the frequent outbreaks of famine and plague and the levy of a number of taxes by Government. But still India is about to be saddled with two new taxes, which are unfair and intolerable. The editor cannot view with silence the perpetration of an act of such gross injustice. The Indians held great rejoicings at the conquest of the Transvaal and entertained several good hopes. They hoped that they would be allowed to live and trade freely in South Africa, that Sikh and Pathan troops would be located there to keep the Boers in check, and that the disabilities under which the Indians laboured would be withdrawn. But in spite of the representations of the Secretary of State on their behalf, Lord Milner has done nothing, and the condition of the Indian settlers in South Africa is now worse than before. As regards the additional military burdens, the editor refers to the increase in the pay and emoluments of British soldiers and cannot understand what meritorious services they have rendered to this country, which might warrant an increase. The measure will entail an additional expenditure of one crore and 37 lakhs of rupees on the Indian revenues. The Lord Chief Justice, to whom the question was referred as an arbitrator, has given his verdict in favour of the burden being thrown on India. Again, India is required to contribute a portion of the cost of the 25,000 British troops which will be maintained in South Africa, on the ground that half the troops will be ready to serve in India in an emergency. The British garrison in India is enough, and there is no necessity to saddle her with the cost of any additional British troops. The fact is that 25,000 troops are required in South Africa: but neither the British settlers in that country nor the people in England are prepared to bear the whole of the burden. The plan has consequently been devised of shifting a portion of the cost on to the shoulders of dumb India! In the debate which took place in the House of Lords on the 20th July on the subject, Lord Ripon protested against the proposal; Lord Hardwicke said that India was required to pay only a portion of the cost of half the troops, and that the alternative was an increase in the Indian garrison which would involve greater expenditure! Might is right. The British Ministers are always ready to adopt measures which are calculated to create dissatisfaction and disaffection among the Indians. When the Indians find their burdens intolerable, they will become indifferent to politics and abandon all idea of supporting British Rule.

ADVOCATE, 9th August, 1903.

Protection in theory and practice.

4. The *Advocate* (Lucknow), of the 9th August, says:—"*East and West*" has two articles supplementary to each other on this subject. In one Mr. G. Subramania Iyer shows what free trade has done for England and India, and brings his story—a sad tale of the oppression of the mighty over the weak—to a close with the assertion that India can only prosper under a system of protection; in the other the editor himself considers what India stakes by preferential trade, and concludes that the preference to be shown to us by the United Kingdom and her colonies will hardly

compensate us for the loss we are to suffer by foreign countries retaliating in case we raise our duties on foreign imports. Mr. Iyer relates the melancholy facts about the strangling of industries in England's colonies and dependencies openly, deliberately and consistently in order to raise England to the pinnacle of commercial prosperity. There is barefacedness in the doings of English politicians that is simply astounding. A cool calculation was made of the procedure to be followed and the scheme was worked with a selfishness, an inhumanity and a rapacity beyond the imagination of any man with a drop of kindly feeling in him. For the sake of humanity, one would wish to see Mr. Iyer refuted; but that is past thinking, for our friend quotes chapter and verse and relies not on his unaided imagination.

INDIAN PEOPLE, 7th August, 1903.

Extension of Lord Curzon's term of office.

5. The *Indian People* (Allahabad) of the 7th August, says:—In a neat little speech Lord Curzon announced the news of the extension of his Viceroyalty at Tuesday's meeting of the Supreme Legislative Council. The speech does not make clear the period of the extension, nor whether he will go to England for a short time next year. We are unhappily among those that are not enthusiastic over Lord Curzon's Viceroyalty, and if the past is at all a guide to the future, we must say that the extension of his *regime* will not prove a blessing to India. As we indicated last week, though His Excellency has done some undoubted good to our country in a few small matters, his positive disservices in matters touching the political status of the classes and the economic condition of the masses, we are reluctantly compelled to state, far outweigh the little good that has been done. The remainder of his tenure is bound to be fraught with even more far-reaching consequences than the past. As Lord Curzon has indicated in his speech, the problems of education, irrigation, police, railways, agricultural banks, judicial reform are all awaiting solution at his hands, and on his Government's decisions on these questions will largely depend the future of our people. Well, we can only hope for the best, though there is no gainsaying that we must also be prepared for much worse. We wish Lord Curzon success, and trust that good may come out of the renewed lease of his Viceregal life.

RIYÁZ-UL-AKHBÁR, 8th August, 1903.

Extension of Lord Curzon's term of office.

6. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th August, referring to the announcement made by Lord Curzon, regarding the extension of his term of office in his Legislative Council on the 4th idem, says that various rumours *re* the extension have been afloat for one year. It is a matter of satisfaction that no voice has been raised in the country against the measure. It is earnestly to be hoped that the Viceroy will now be able to remedy the crying evils and provide in a satisfactory manner for the progress of the country all along the line.

HINDOSTHÁN, 8th August, 1903.

Extension of Lord Curzon's term of office.

7. The Hindi *Hindosthán* (Kalakankar), of the 8th August, adverting to the extension of Lord Curzon's term of office, observes that the news will be highly welcome to all classes of Indians.

BHÁRAT JIWAN, 10th August, 1903.

The extension of the Viceroy's term of office.

8. The *Bhárat Jiwan* (Benares), of the 10th August, referring to the extension of Lord Curzon's term of office, says that neither the Indian chiefs nor the people appear to be satisfied with His Lordship. No application was ever made by them for the extension. Sir Antony MacDonnell, the late Lieutenant-Governor, enjoyed great popularity with the people of the United Provinces, and at their request a year's extension was granted to him, which was highly welcome to them. But no desire was ever expressed by the Indian public for an extension of the Viceroy's term. However, all Government measures are agreeable to the people.

TOHFAH-I-HIND, 11th August, 1903.

Extension of Lord Curzon's term of office.

9. The *Tohfah-i-Hind* (Bijnor), of the 11th August, is very glad to notice that Lord Curzon was offered, and has accepted, an extension to his term of office, and observes that it now remains to be seen whether His Excellency chooses to carry on the onerous duties of the Indian Viceroyalty for two or five years more. But it seems very probable that, unless any important change takes place in the British Ministry, Lord Curzon will not think it proper or expedient to lay down the office until he has carried out the reform of education, police, &c., which he has undertaken. India also urgently wants a statesman who will give an

impetus to her industrial arts and agriculture by introducing the use of machinery. But what is still more necessary is a complete overhauling of the present system of periodical settlement and heavy assessments of land revenue. Landholders and tenants are generally more steeped in poverty than other classes; and though this may partly be due to their extravagant expenses on matrimonial and funeral occasions, and to the severities of the season, yet the main cause is the periodical revision of settlements. The editor is very sanguine that Lord Curzon, who has already made himself popular by reducing the income and the salt tax, will be pleased to reconsider the question of land settlement, and grant the boon of permanent settlement to the whole of the country which would serve as a durable and noble memorial of his administration.

HINDUSTÁNI, 12th August, 1903.

Extension of the term of Lord Curzon's Viceroyalty.

10. The *Hindustáni* (Lucknow), of the 12th August, says that it would be hypocrisy on the part of the editor to rejoice over the extension of the term of Lord Curzon's Viceroyalty; but that at the same time he cannot say that he regrets the extension. Lord Ripon has had several successors, both Liberal and Conservative, but all of them have pursued the same system of administration. Lord Curzon is about to complete the five years of his Viceroyalty, but Indians have so far received from him nothing but empty words. It is, however, quite possible that during the period of extension His Excellency may make his administration more useful and win the gratitude of the people.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

ADVOCATE, 13th August, 1903.

The agricultural situation.

11. The *Advocate* (Lucknow), of the 13th August, after describing the agricultural situation, says :—Lord Curzon is indeed a lucky Viceroy in many things, but his star in the matter of famine is devoid of its lustre. His present term has seen three—and two most serious—famines, from the effects of which the people have not yet recovered. The extension period is likely to be ushered in in the midst of another and more dire famine. His Excellency said at the Delhi Durbar that there was no Indian problem that could not be solved by British statemanship. Our representative in his Council last March submitted one problem to his Lordship when it was in a nebulous state, and we now, for a solution, offer the same, when it has assumed a gloomy aspect. It seems that the success or failure of the British Government in India now depends upon one single point—the disappearance or the permanence of famine conditions in India. Let all British pluck and energy be concentrated upon the proper solution of this one problem, and a way discovered out of this interminable maze of failure of the rains and starvation of the people. If the Government fail, India may continue an English dependency, but Indians will grow less and less in numbers, as they have begun to do, and die a slow but sure death. And the disappearance of a nation under the best administration in the world will be an eternal disgrace to England and her mission in the East.

(g).—General.

ROHILKHAND GAZETTE, 8th August, 1903.

12. The *Rohilkhand Gazette* (Bareilly), of the 8th August, says that the law is powerless to check the infatuation of the British sons of arms. The private soldiers and the officers are, as it were, cast in the same mould. God forbid that the faith of the ignorant tribes of this country in the love of justice of Government should be shaken by the immunity with which British soldiers are able to exercise tyranny and oppression, to steal, and cheat, &c. There is no reason to doubt the love of justice of Government. Just as the Bedouins are at liberty to rob and plunder the Mecca pilgrims, India is a free hunting-ground for British soldiers. The writer then refers to the case of Lieutenants Rickford and Plant of the Essex regiment at Bangalore who have been charged with cheating, forgery, &c., and are undergoing their trial.

Misbehaviour of British soldiers.

OUDH SAMÁCHÁR., 7th August, 1903.

13. The *Oudh Samáchár* (Lucknow), of the 7th August, says that it will be remembered that some British soldiers lately outraged a young Muhammadan woman, named Jamáli, at Dum Dum. Further particulars regarding that shameful incident have been received since then, which are calculated to excite feelings of grief and sorrow. The woman stated before the court of Babu R. C. Ghose, City Magistrate at Alipur, that while she was going along the broad road towards the barracks, a British soldier called her, but she declined to go. He then seized her. A number of other soldiers then came up and also surrounded her. She became unconscious and did not know what occurred subsequently. The City Magistrate had the woman examined by Mr. Daley, Assistant Surgeon, who stated that the private parts of the woman had the marks of having been outraged! Such are the proceedings of the soldiers, an increase in whose pay and allowance has but lately been sanctioned by the Secretary of State. The outrages of British soldiers are not confined to Dum Dum, but extend to all parts of the country. Recently the peasants of some villages in Bengal submitted a petition to the Military authorities complaining that British soldiers forcibly enter their houses and plunder their fields. These complaints are perfectly true. This is the way in which the orders of Lord Kitchener are being carried out! The British soldiers will not mend their ways until and unless the offenders among them receive exemplary punishment, otherwise they will continue to ill-treat the people, bringing British rule into disrepute.

Outrages on a native woman by British soldiers at Dum Dum.

ADVOCATE, 13th August, 1903.

14. The *Advocate* (Lucknow), of the 13th August, in commenting upon the Meerut assault case, remarks :—We do not know if there is any way to punish him (Sergeant Stone) for his carelessness that brought about the death of a poor man. But the Government has a responsibility in the matter. Let it fix a life pension on those who for their existence depended on Gurbuksh'searnings. In the meantime let the higher Military authorities think if they can devise some means by which they can put an end to such cases of violence. We must admit that in this particular case the assault was not due to a deliberate desire to take life, but was the result of irritation caused through small failings of Indian servants. Circulars and orders have been issued in the past, but they have done little to protect large-spleened Indians. Some better means are required to solve the problem, which, with every case of failure of justice, causes an amount of irritation in the country ; and this irritation has begun to filter down to the masses.

The Meerut assault case.

HINDUSTÁNI, 5th August, 1903.

15. The *Hindustáni* (Lucknow), of the 5th August, expressing its general approval of the high encomiums which Mr. Macauliffe bestowed on Sikhs in the two lectures which he lately delivered at Simla (Sir Charles Rivaz and Lord Kitchener being among the audience) observes that all that has been said regarding the bravery, obedience, devotion, patriotism and loyalty of the Sikhs by the lecturer and the two distinguished officers is well deserved ; but that the editor cannot possibly endorse the expediency of the policy which aims at separating the Sikhs from all other classes of natives of India. The object of Guru Nanak in founding the Sikh religion was to create mutual sympathy and friendship between the Hindus and Musalmans, both the communities being worshippers of one and the same God ; but far from that good end being secured, an attempt is now being made to treat the Sikhs as a

Mr. Macauliffe on Sikhs and Sikhism.

separate class of people, having nothing to do even with Hindus. When Lord Roberts' scheme for the formation of class regiments was first promulgated, native thinkers strongly opposed the measure on the ground that it would impede the growth of fellow-feeling and cordiality which the formation of mixed regiments encouraged. There are certain classes of natives who are not admitted into the army, and the authorities now call upon such of these classes who also desire to enlist as soldiers, to get themselvs first initiated into Sikhism. This is an indirect way of inducing people to adopt a particular form of religion which is against the policy of non-intervention of the British Government in religious matters. Some of the Sikhs, too, seem to disapprove of a portion of Mr. Macauliffe's lecture. Carried away by an enthusiastic desire to prove that the Sikhs are different from the Hindus, he went out of his way to assert that Sikhs are permitted by their religion to eat beef, but that they have abstained from it simply in imitation of Hindus. This would imply that originally the Sikhs were not Hindus, but some frontier tribesmen, and as such had no aversion to beef. It is to be hoped that when Mr. Macauliffe makes a tour to visit the various Sikh *sabhas*, he will think twice before he repeats such a statement before them. The Sikhs themselves will do well to remember that they are *Hindus*. Hindus have always been as proud of the brave deeds of Sikhs as of those of their other brethren, the Rajputs and Mahrattas. If the Sikhs separate themselves from the Hindu community, they will simply weaken their position, and frustrate the very object for which Sikhism was established. The Raja of Nabha, in his speech on the occasion, made a remark offensive to the Muhammadan community. Both Hindus and Musalmans should refrain from indulging in offensive language in public.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad :
The 18th August 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

FROM THE

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

EDWARD GAZETTE, 14th August, 1903.

1. THE *Edward Gazette* (Sháhjahánpur), of the 14th August, says that it has been rumoured, for some time past, that Colonel Barr, the Resident in Hyderabad, has been opposing contributions made for the Hedjaz Railway, on the alleged ground of the scheme being merely an imaginary one, and never likely to be executed. The Colonel is not justified in entertaining such doubts when 700 kilometers of the line have already been completed. One Munshi Ghulam Muhammad, a pleader at Raichur, lately desired to buy some shares of the Nizam's (guaranteed) railway, and to contribute the dividend he would get on the shares to the Hedjáz Railway Fund, but Colonel Barr has disallowed the proposal on the ground referred to above. The writer is at a loss to understand what right Government has to prevent a person from investing his money even in an imaginary project: people stake lots of money on horse-racing but Government never thinks of interfering.

Colonel Barr and the Hedjaz Railway scheme.

(b).—Home.

ZAMINDÁR-WA-KÁSHTKÁR, July, 1903.

2. The *Zamíndár-wa-Káshtkár* (Bijnor), for July, observes that though the United Provinces have now nothing to do with Sir Antony MacDonnell, the people cannot yet forget the obstinacy which marked his conduct in connection with the North-Western Provinces Tenancy Act and the North-Western Provinces and Oudh Revenue Act which he succeeded in passing, owing to the undue confidence placed in him by the Viceroy and the King. Having thus wrongly acquired a good reputation for dealing successfully with land questions, he was selected at Home for dealing with the Irish Land question also. As he was easily able to force his policy on Indian zamíndárs, he was emboldened to introduce similarly severe provisions into the Irish Land Bill. But the English landlord proved a Tartar, as might be expected, and the result was that his Bill was denuded in Parliament of his pet sections to which he attached the greatest importance.

Sir Antony MacDonnell and the Irish Land Bill.

CITIZEN, 17th August, 1903.

3. The *Citizen* (Allahabad), of the 17th August, says:—We are sorry Lord Curzon holds but a subordinate position, we mean, a position subordinate to the British Ministry. If it rested solely and wholly with His Excellency, he might be able to do a good deal for us. Our readers might remember His Excellency's first efforts to check aggressive acts committed by Europeans on natives of India, but lest he should by his overzeal suffer from the effects of an explosion, he thought it prudent not to go too near the barrel of dynamite. Against the monstrous proposal, too, of extorting more money from the poor rate-payer of India for the South African garrison, we understand, Lord Curzon has protested vigorously, but we are afraid he will have again to give way. If Mr. Brodrick's scheme is at all abandoned, it will be due to the universal opposition to it of the Press here and at Home.

Lord Curzon's protest against any portion of the cost of the South African garrison being thrown on India.

OUDH SAMÁCHÁR, 14th August, 1903.

4. The *Oudh Samáchár* (Lucknow), of the 14th August, in continuation of its previous comments on Mr. Brodrick's proposal for a portion of the cost of the South African garrison being thrown on the Indian revenues (paragraph 3, page 335 of the Selections from the Native Newspapers **No.** 33), cannot understand why the Secretary of State made no reference to the Viceroy's telegram of protest in his statement in the House of Commons on the 6th August, although there can be no manner of doubt that he had received the Viceroy's telegram by that time. It may be supposed that Lord George Hamilton was influenced by some secret motive in the matter. His Lordship has expressed his concurrence with Mr. Brodrick. Providence alone can now save this poverty-stricken country from the fate with which it is threatened.

India and the cost of the South African garrison.

OUDH SAMÁCHÁR, 14th August, 1903.

5. The *Oudh Samáchár* (Lucknow), of the 14th August, referring to the statement made by Lord Curzon in his Legislative Council on the 4th idem, regarding the extension of his term of office, says that since the Delhi Darbár the Indian people have cherished the idea that if an extension were granted to his Lordship, better days would dawn on this country. It is a matter of

Lord Curzon's extension of term of office.

satisfaction that now their prayer is a *fait accompli*. But the Viceroy has made no definite announcement as to how long he means to stay. His Excellency would do well to make a declaration on the subject and assure the public that he will not retire until he has introduced all the administrative reforms to which he has directed his attention.

ADVOCATE, 20th August, 1903

Attitude of England towards India.

6. The *Advocate* (Lucknow), of the 20th August, says:—"Can the Government find no means of throwing part of the expenditure on the revenues of India?" was very caustically asked by the Earl of Rosebery when the English Military Land Bill was the subject of discussion in the House of Lords. The *morale* is easy to read, and the Government representative must have felt very small at the time. This very smart sarcasm and cynicism has had its effect and, after an ineffectual attempt at defence, the scheme has been abandoned. But in doing so Mr. Brodrick played the rôle of a sad prophet who seems to peer far into the future and pities the lot of the India Government and Indians for what may come upon them in the near future. He curses them, in a seer's language, for not realising his virtues and kicking at his proferred aid. We, on our part, pity the War Minister but have little patience with our Secretary of State who is guilty of a threefold crime in this matter. Lord George Hamilton played himself into the hands of a powerful colleague in the Cabinet without consulting the Government of India; he agreed to a mean proposal against all principles of just, what to say of generous, apportionment of military charges between India and England; and against all sense of propriety he tried to force the hands of the Government of India, by a definite declaration of his views on the proposal, while professing to wait for Lord Curzon's opinion on it. If we had Lord Elgin in place of the present Viceroy, India would most probably have to submit to the proposal, and Indians treated to a sermon on the mandate theory. Blessed, indeed, is Lord Curzon who has stood by India at the moment of her dire need.

* * * * * * * *

Though many English papers do discuss Indian topics when they rise to the high fever point, as, for instance, the Brodrick scheme now shelved, few keep themselves and their readers well posted in what transpires in India week after week. Even the *Times* is now silent that used to publish a two-column letter every Monday from its Calcutta correspondent, and articles on Indian affairs from the pen of such eminent men as the late Sir W. W. Hunter. The weekly summary included all subjects of interest, from the Viceroy's doings and movements to the scores in the cricket field. In addition, the leading journal would find space, to the extent of three-quarters of a column, for description of the wrongs done to a municipality not far from Calcutta by a too zealous official, and nearly two columns for a recital of the wrongs of the Maharaja of Kashmir by a too acquisitive Viceroy. Now, no matter how many people die of starvation and from plague, nor how grievous the injustice done to India with regard to military expenditure and other matters, or to Indian Princes, a deep silence broods over all things Indian. The reason is not far to seek. To publish such a weekly summary or discuss Indian topics would be to say much against the policy and doings of the Government. So let India drift and the British public kept blind as to her perilous journey. This rabbit's trick to cheat the pursuer is only another evidence of how far India has gone back and the Government on the spot no less helped in bringing about such a deplorable condition.

ADVOCATE, 20th August, 1903.

The proposed Mohammedan Political Association.

7. The *Advocate* (Lucknow), of the 20th August, says:—We have said in these columns that the supporters and friends of the National Congress and the Hindus in general have no reason to mistrust the gentlemen who propose to start a political Association to protect Mohammedan interests. There should be no distrust, specially in the face of the declaration made in every public meeting recently held in several districts that the Association is not being formed to oppose Hindus or their interests, and that it will be neutral in its attitude towards the Indian National Congress. But it appears the speech of Munshi Abdulla Khan, Vakíl of Saháranpur, has alarmed the principal promoter, Maulvi Mushtaq Husain Vikar-ul-Mulk, who has no hesitation in deliberately misrepresenting the objects of the Congress. The Hindus are, on the one hand, told by the Maulvi and his friends that they are not actuated by any spirit of opposition or jealousy in forming their

political association; while, on the other hand, the Anglo-Indians are seriously told that the National Congressists are a set of disloyal men and are bent on creating mistrust about the intentions of the Government. The Maulvi in a letter to the *Pioneer*, with a view to disabuse the minds of the official world that the Mahommedans are going to have a congress of their own, thus writes :—

Public agitation, such as has a tendency to lead the public to mistrust the Government, is the distinctive feature of the National Congress; whereas our programme expressly avoids public agitation and accepts as an axiom a complete confidence in the Government. We start with the firm conviction, and seek to implant it in the mind of every Indian Musalman that our national destiny is now bound up with the presence and permanence of British rule in this country, and that in the Government of the day we have got our best and surest friend. But the Government is confronted with such difficult and complex problems, and it has to deal with such various and conflicting interests, that it does require help on the part of the governed in the shape of true representation of facts and free expression of their wants. We, the Indian Musalmans, being in the minority, have our own especial need and require some means through which we can place them before the Government.

Is this spirit a sample of the fairness or neutrality which the Association will adopt towards the Hindus? Are not these sentiments, which are at variance with those expressed in private meetings, likely to create a great deal of bad feeling between the two sections of the community?

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Asr-i-Jadíd, August, 1903.

The Police Commission.

8. The *Asr-i-Jadíd* (Meerut), for the month of August, says that little good was expected to accrue from the commissions appointed to reform the various branches of administration. However, high hopes were entertained regarding the Police Commission. But it made a mistake at the very outset by putting the cart before the horse. The commission declined to hear of the evils which mark the police force, inviting only suggestions for its reform. In other words, the commission desired to provide a remedy without diagnosing the disease. What could a commission so conducted, achieve? It has only succeeded in framing a set of proposals which will have the effect of introducing into the force a larger number of Eurasians and half-educated Europeans whose high pay will press heavily on the people, and who, having little or no knowledge of the people and the country, will play into the hands of their incompetent and corrupt native subordinates. What is still worse is that the commission has expressed its opinion against the separation of the judicial and the executive functions; the Maharaja of Durbhunga recording a note of dissent. No thoughtful person who has watched the irregular and arbitrary proceedings of Magistrates under the present system has any doubts on the necessity for the separation. Many shrewd natives and some able retired Anglo-Indian Judges have advocated the reform. It is a matter of deep regret that the commission has placed such a wrong view before the Viceroy; but it is earnestly to be desired that His Excellency will not allow himself to be influenced by it.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Al Bashir, 18th August, 1903.

The address presented to the Lieutenant-Governor at Lucknow by the Educational Deputation.

9. *Al Bashir* (Etáwah), of the 18th August, referring to the Educational Deputation that recently waited upon the Lieutenant-Governor at Lucknow, finds fault with those Muhammadans who joined the Deputation without consulting the leaders of their community. They could not by any means claim to represent

the Muhammadan community. Soon after the publication of the address presented to His Honor, Nawab Mohsin-ul-Mulk held a meeting at his house in Aligarh on the 2nd August which was attended by the Muhammadans of Aligarh and some from other districts. The address was thoroughly discussed, the discussion lasting full six hours. The meeting supported the compulsory instruction of boys in schools in both the Persian and the Nagri characters. It is absolutely necessary that Muhammadan boys should learn both the characters, until and unless the Government Hindi Resolution has been cancelled. To the editor's knowledge several Muhammadan clerks employed in the courts did not learn Hindi, though they had been given a year to do so, and were consequently suspended, on the complaint of the Nagri Prachárini Sabha. Again, candidates for appointment as Tahsildars and Deputy Collectors are also examined in Hindi. But as Muhammadans do not learn the Hindi character in their infancy, they have great difficulty in passing the examination. Arrangements for teaching the Nagri character to the boys in the Islamia High School, Etáwah, have been made, and the boys are found to be able to read and write Hindi fluently in a few months. Moreover, the compulsory instruction of Hindu and Muhammadan children in both the Hindi and Persian characters is calculated to promote goodwill and mutual sympathy between them. Indeed a better means for the purpose could not be thought of. But of course an attempt to introduce obsolete Sanskrit words into vernacular readers would be objectionable.

(f).—Agriculture and questions affecting the land.

10. The *Citizen* (Benares), of the 10th August says :—The news that the Government of India has declined to sanction the scheme of an Agricultural College at Cawnpore, which was suggested and developed by the late Lieutenant-Governor of the United Provinces, has by no means surprised us. Opinions differ on a wide scale as to the practical utility of such an institution, and it is generally believed that it could do little good to the class of agriculturists for whose special benefit it was to be started, the only advantage calculated to result from it being a supply of teachers for primary schools. Hitherto the results of the experimental farms have not in any way benefited the agricultural class, the reports published being read and utilised by only a limited few. Our own opinion is that some ready cash and a copious fall of rain can do by far more good to the tillers of the land than all reports, theories and theoretical teachings. We are not, therefore, at all sorry at the refusal of the Government of India to accord its sanction to the establishment of a costly agricultural institution. We know that more than half-a-dozen Indians have come back successful from the Cirencester College of Agriculture, and we have yet to be told what these men have done to ameliorate the condition of the agricultural class. Few of them, as far as we are aware, have taken to agriculture as their profession. We are prepared to say with our Anglo-Indian friends that it would tend to increase more discontent in the land if you established more colleges and passed out students without finding occupation for them.

CITIZEN, 10th August, 1903.

Rejection by the Government of India of the scheme regarding the establishment of an Agricultural College at Cawnpore.

(g).—General.

11. The *Citizen* (Allahabad), of the 10th August, says :—As our readers might have anticipated, the trial of Sergeant Stone, 72nd Field Battery, at the Criminal Sessions of the N.-W. Provinces High Court, on Tuesday last, resulted in his acquittal on all three counts charging him with assaulting and causing the death of the native driver, Gur Bakhsh. At the very preliminary stage, at the suggestion of the Chief Justice himself, the more serious charges—culpable homicide not amounting to murder, and causing grievous hurt—were abandoned by the prosecution, and, as we expected, the jury returned a verdict of "Not Guilty" on the charge of causing simple hurt. Comment on the trial is unnecessary.

CITIZEN, 10th August, 1903.

Acquittal of Sergeant Stone who was charged with causing the death of a native at Meerut.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 25th August, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Oudh Samáchár, 21st August, 1903.

Mr. Brodrick's scheme.

1. The *Oudh Samáchár* (Lucknow), of the 21st August, referring to Mr. Brodrick's speech at Godalming and Lord George Hamilton's speech in Parliament at the introduction of the Indian Budget, says that according to them they were conferring a favour on India by asking her to pay but a portion of the cost of the South African Army, otherwise she would have to make an addition to her British garrison at greater expense. But Lord Curzon and Lord Kitchener being on the spot are, it may reasonably be assumed, better acquainted with her military requirements than Mr. Brodrick and Lord George Hamilton. Both of them have protested against Mr. Brodrick's proposal. As peace reigns in the country, what need is there for strengthening the garrison? The Indian Government was able to spare about 20,000 troops for service in the Transvaal War which afforded a welcome relief to the Indian Treasury. The fear of a Russian invasion taking place has long been entertained in some quarters, but it has really no foundation. Even were it real, Government could hold its own against the world, so long as it enjoyed the good will of the teeming millions of this country, and they were ready to sacrifice their lives on its behalf. The increase of a few thousand British soldiers would be as a drop in the ocean. It would be far better to strengthen the native garrison and stimulate the martial instincts of the people. All India should be thankful to the Viceroy and the Commander-in-Chief, who have saved the country from a heavy burden by entering a strong protest against Mr. Brodrick's South African Army Scheme.

Prayág Samáchár, 22nd August, 1903.

Mr. Brodrick's Scheme.

2. The *Prayág Samáchár* (Allahabad), of the 22nd August, says that the strong opposition, offered by the Indian and the Anglo-Indian Presses and by the public meetings held in England and India, has forced Mr. Brodrick to abandon his unjust proposal for burdening India with a portion of the cost of the South African army. Mr. Brodrick, who should have felt ashamed in passing round the hat in this way, is highly indignant at the Indian press and politicians, who put a spoke in the wheel and prevented him from carrying out his pet scheme, and holds out threats to India. What is still more surprising is that Lord George Hamilton, who receives his pay from the Indian treasury, follows suit. According to His Lordship, the Indian newspapers and politicians, Lord Curzon and Lord Kitchener have failed to understand Mr. Brodrick's noble scheme, and the Secretary of State is found to fret and fume like a jackal. He thinks that they have only injured themselves by opposing the scheme. The writer then refers to the views expressed by Mr. Brodrick in his Godalming speech and by Lord George Hamilton in his Indian Budget speech in Parliament, and makes short hostile comments.

Indian People, 21st August, 1903.

Mr. Brodrick's South African garrison scheme and India.

3. The *Indian People* (Allahabad), of the 21st August, says :—We have said elsewhere that now that the South African affair is a past episode, we do not deem it necessary to refer at length to the subject again. But in view of what is coming, it becomes necessary to examine briefly certain statements made by Mr. Brodrick and Lord G. Hamilton, the joint authors of the iniquity as it now seems, in the House of Commons. Both protested with the voice of injured innocents that it was all for India that the proposal was hatched and that the Empire's policy was being dictated really by Indian considerations. The past history of the financial connection between England and India being what it is, even a child will not be deceived into believing this high protestation. As for Lord George Hamilton's statement that the one paramount consideration with him has always been to secure economy in Indian administration—well after the light in which he has appeared in the public view just in these transactions, decency if nothing else should require him to set up no such pretension.

Hindosthán, 20th August, 1903.

India and Mr. Brodrick's South African garrison scheme.

4. The Hindi *Hindosthán* (Kalakankar), of the 20th August, referring to Mr. Brodrick's South African scheme involving a portion of the cost of the garrison being thrown on the Indian revenues, observes that the proposal has unanimously been opposed by the Indian Press. Several meetings have been held in England and this country to protest against the measure. All honour

is due to Lord Curzon for the strong protest which the Indian Government has entered. The present British garrison of 75,000 troops in this country is more than enough for her requirements, and it is not likely that she will ever require any troops from South Africa. No wonder if England occasionally stands in need of aid from South Africa to fight her battles, and for this reason it would be proper if she contributed a portion of the cost of the army thus maintained in the Dark Continent. The editor refers to the opinions expressed by Sir Lepel Griffin, Lord Welby, Lord Ripon and Lord Northbrook against Mr. Brodrick's proposal, and observes that the proposal is really so unreasonable that no thoughtful person could approve of it.

Triumph of public opinion *in re* the South African garrison scheme.

5. The *Indian People* (Allahabad), of the 21st August, says :—Never has the triumph of public opinion been more striking than in the case of the mean attempt that has been made by His Majesty's Government to impose on India a portion of the cost of the South African garrison. England's financial dealings with India have never been above reproach, and on not a few occasions has she behaved worse than as a step-mother to India ; but never before has a proposal been made more monstrous than Mr. Brodrick's. Hitherto we have been accustomed to an unnecessarily large number of British troops being quartered at India's expense, but the troops have been stationed in the country, and it has been possible for the Government to set up even a specious case for the continuance of the arrangement. Encouraged, however, by the undeserved success of every iniquitous endeavour previously made and the absolute helplessness and voicelessness of the Indian tax-payer, out of whom all spirit has been crushed by continued political and priestly tyranny, Mr. Balfour's most incompetent Government have gone a step further and sought to introduce a wholly novel and dangerous principle in the apportionment of military charges between the dominant and the subject country. Unfortunately for Mr. Balfour and Mr. Brodrick, however, they have gone somewhat too far, and the very depth of the iniquity has proved the ruin of their pet scheme. Such a cry of indignation has been raised against it in England as well as in India, and the Government in England have been so plainly told of the far-reaching political consequences of their unwise and disgraceful course of action that even they had to pause before finally striking the blow. In Parliament the honoured leaders of the Liberal Party, men like Lord Ripon and Sir H. Campbell-Bannerman ; and outside Parliament, men like Lord Welby and Sir Charles Dilke, did their best to rouse the nation's dormant conscience, and they have been to no small extent instrumental in averting the threatened catastrophe. The meeting which our leaders in London, Sir William Wedderburn and Mr. Dadabhai Naoroji got up, would seem to have been a great success. A highly respected English friend than whom few have warmer sympathy with our efforts for the amelioration of our political and material condition and who was himself present at the demonstration, writes of it as follows in a private note :—" The proposal to make India pay part of the cost of the South African garrison, is generally condemned and has to some small extent broken down the indifference of the English public to all that concerns Indian politics and finance. There is a good cartoon in this week's *Punch* and the meeting we held yesterday afternoon was *the best I had seen on an Indian question* for many years. Sir Muncherjee spoke eloquently and sensibly—quite as a reformed character ; but as he will probably lose his seat at the next election (his friends being divided and his enemies united), this is something of a death-bed repentance." We had intended to notice at some length the highly important debate initiated by Lord Ripon in the House of Lords and criticise in detail some of the very unwise statements and damaging confessions made by Mr. Brodrick in the House of Commons, but now that the proposal is a thing of the past, we think we need not take up our too limited space with that. Of course we are simply staggered at the militant tone of Lord George Hamilton's pronouncements and his menace that we shall have to pay a great deal more for the increase that will be effected in the strength of the white garrison in this country, but the whole conduct of the Minister quartered at India's expense for safeguarding her interests is so sickening that " no words," to adopt the language of the *Times of India*, " can too strongly express our condemnation of his inexcusable violation of the duties of his office ;" and the threat now made, regard being had to recent events, is too scandalous to be summarily disposed of in the course of the present article. Already the Military expenditure of India is frightful, and it will need all the persistence, fearlessness

INDIAN PEOPLE, 21st August, 1903.

and wisdom the Indian political reformer is capable of to prevent the contemplated addition to this expenditure. We shall have a good deal to say on the subject in future issues, and so leave it there for the present. We purpose here to lay stress on what appear to us to be the three outstanding features of the situation created by the Tory Government's folly.

The very first thing that emerges clearly from this disgraceful episode is the utter incapacity and the crass inefficiency of the Balfour Government. From the hurry with which the Brodrickian proposal has been dropped, from as it were the consuming anxiety displayed by the Government to somehow get out of the miserable scrape into which they had managed to fall, it becomes clear that if there were not such extraordinary lack of the most ordinary prudence, such amazing dearth of talent in the Tory party, Mr. Brodrick would never have been permitted to make public the intentions of the Government before consulting the Government of India and getting their assent thereto. So much agitation, so much deep political discontent would have been avoided if the scheme, hatched in secret, were also dropped in secret. It will be said that we are not so immediately concerned with the character of His Majesty's Government. We hold this view to be superficial and mistaken. The character of the Government "at home" is reflected in the character of the Government in India, and we are therefore vitally interested in the overthrow of Mr. Balfour's Government. True, a Liberal Government is not likely to shower blessings on us, but it will not smite us with an iron rod either as has been persistently done by the Tory Government since 1895. Our own belief is that if the Tory party had not been in the ascendant for the last seventeen years, the annual meetings of Indian National Congress would have resulted in much greater good to the country. We sincerely pray therefore that the forthcoming General Election may place the Liberal party in power.

The second outstanding feature of the situation which we refer to is the outrageous conduct of the Secretary of State for India and the India Council in coolly assenting to the proposal of the War Office. These estimable gentlemen, who are paid out of Indian revenues over three lakhs of rupees a year for the purpose of protecting the Indian revenues, somehow manage to meekly submit to the inroads of the War Office almost every time that they are called upon to stand up for India's interests, and Lord George Hamilton has, on the present occasion, gone the length of publicly advocating the cause of the War Office as against that of his ward the unrepresented Indian tax-paper. The attitude of the Secretary of State and the India Council to the South African scheme is more indefensible than ever, and it appears to us to be necessary that the Congress should either revive its demand for the abolition of the Secretary of State's Council or agitate for the employment of a reasonable proportion of Indian members on it.

The third point that we have in mind is this. Not a single public meeting was held in India to protest against the injustice sought to be perpetrated on us, before intelligence was received of the abandonment of Mr. Brodrick's proposal and not a single petition has been forwarded to Government or Parliament. The favourable issue of the struggle is entirely a triumph of the press and of the opposition offered by the Government of India. A protest meeting was held at Lucknow only on Friday last. How the citizens of Allahabad conducted their meeting the next day we tell elsewhere. Calcutta, Bombay, Madras, all were silent and merely looked helplessly on. Never mind what the causes might be for this discreditable inaction, there the fact is that while the country is as it were in flames, educated India moved not and stirred not and continued in its fatal sleep as if nothing had happened. To our mind this abdication of the most elementary duties of citizenship on the part of the educated Indians is a scandal even grosser than the misconduct of the Secretary of State and his Council, and forces us to doubt whether really our countrymen are not past praying for.

Before concluding it is our pleasant duty to tender our grateful thanks to the Liberal press in England and the Anglo-Indian press in India for their valiant championship of the cause of India in this most serious matter.

INDIAN PEOPLE, 21st August, 1903.

Meeting held at Lucknow to protest against any portion of the cost of the South African garrison being thrown on India and against Lord Alverstone's decision.

6. The *Indian People* (Allahabad), of the 21st August, says:—It is no pleasure that we should be compelled thus to write of men who have our regard, but at times we would be failing in our duty if we did not turn the search-light inward. How agreeable it is to contrast the feeble and inconsequential nature of the public work of our own public-spirited

townsmen, our "leaders" with the unostentatious, business-like, we had said English way in which they do business at Lucknow. Our esteemed friend Mr. Ganga Prasad Varma is a man of resolute will, and hence manages to do much useful public work in his own quiet way. At the meeting held there on Friday under the presidency of that other good man and true, Babu Bansi Lal Singh, the following resolutions were passed :—

I. That this meeting strongly protests aginst the proposed imposition on India of the burden of maintaining a garrison in South Africa and holds the demand for contribution from India as extremely unjustifiable and unreasonable, and certain to rouse deep discontent throughout the country.

II. That the Chairman be authorised to submit the following telegram to the Private Secretary to His Excellency the Viceroy, expressive of the views of the meeting :—Please lay before His Excellency—"Lucknow citizens in meeting assembled protest against proposal to charge India part of cost to maintain proposed South African garrison and submit that the imposition would rouse strong indignation and be regarded as unjustifiable and ungenerous.

III. That this meeting protests against the decision of Lord Alverstone in the matter of charging the increased pay of the British soldiers on the Indian revenues in spite of the protest of the Government of India as being calculated to shake the confidence of the public in the impartiality of the arbitration in dispute between the British and Indian Treasuries.

The Army Amalgamation Scheme.

7. The *Indian People* (Allahabad), of the 21st August, says :—Both the Secretary for War and the Secretary for India bemoaned with tears in their eyes that the impoverished English tax-payer was made to bear India's military burdens on account of the Army Amalgamation scheme of 1859; that the patient camel's back was about to break; that the fat and fattening—doubtless owing to the material benefits conferred by that philanthropic gentleman, the English tax-payer—Indian would no longer be permitted with impunity to have all the ha'pennies for himself and leave all kicks for poor John Bull, and so on and so on. And as their last act of vengeance against the extremely wicked and unreasonable inhabitant of this insolent country who not only refused the boon offered him by such kind friends as themselves, but went a step further by abusing the benefactors, they said they would be led to leave India to her fate and repeal that scheme of 1859.

INDIAN PEOPLE, 21st August, 1903.

The extension of Lord Curzon's term of office.

8. The *Aligarh Institute Gazette*, of the 22nd August says :—The announcement that His Excellency Lord Curzon has accepted an extension of his term of office has been received with general satisfaction in this country, and we are sure that it is a feeling with which Muhammadans interested in public matters would like to fully associate themselves. While the satisfaction which is being felt at this juncture is general and genuine, one does not know that it is either intense or loud voiced. But this, as we view it, is by no means uncomplementary to the present *regime*. On the other hand we believe that the moderation of judgment and feeling which is being displayed in connection with this matter in India is creditable both to the ruler and the ruled.

ALIGARH INSTITUTE GAZETTE, 22nd August, 1903.

One can conceive of circumstances very different from those which now exist and indications of public feeling dissimilar to those which are observable. We refer to feelings verging on the extreme one way or the other. Thus, without meaning the least disrespect to the exalted personality of the Viceroy, which, as the *Pioneer* remarked, must always be wholly above controversy, people in India might, under certain circumstances, have shown some impatience at the prolongation of the present *regime*, beyond the normal term. Under other circumstances, similarly, the people might have gone to the other extreme and repeated at this juncture those demonstrations which marked the close of Lord Ripon's Viceroyalty. Both of these exhibitions of feeling were possible, and the latter at least is a state of feeling which in many countries a statesman may very properly strive to bring about. But so heavy is the price attached to the winning of enthusiastic plaudits in India that the best friends of the Viceroy would not wish that he had paid it.

We are referring to a state of things which is perfectly well-known (the difficulty, one might almost say the infeasibility, of winning any great measure of popularity with one large section of the people—Indian and Anglo-Indian without treading upon the corns of the other. It would be easy enough to enlarge on this point were it necessary, but we venture to think it is not.

* * * * * * *

But having said and admitted that much, one is inclined to ask whether willingness and capacity on the part of the Viceroy constitute all that is necessary for the introduction of large schemes or the initiation of important steps ? For the sake of argument we can take it for granted that a Viceroy is fortunate enough to have colleagues who are of the same mind as himself and that the home authorities—the Secretary of State in Council—are not likely to come in his way. May be that we have assumed a little too much, but we can afford to do so at present, for our main contention is that a perfectly free hand added to capacity and willingness constitute neither the justification, nor the condition which is requisite, for the introduction of large measures such as some Viceroys were enabled to initiate. Statesmanship—it will be admitted--is not of the same class as essay writing. There is little that is theoretical about it, and that little is mostly of the objectionable sort. It is not open to a statesman to give free vent to his ideas on paper and next, to proceed to translate them into action. It is not what he would do that matters. The question rather is whether he could do it—and whether he must do it. This we take it is the chief thing that differentiates between sound and unsound statesmanship, statemanship of the modern type which makes for stability, and that of the old type which sought no prop and had no foundation beyond the ruler's will. We have here two different types of statesmen. The one is a statesman by profession as much as the other, but it may perhaps be said that in the one case it is the state which makes the man, while in the other the man that makes the state. Blessed be the memory of Oliver—Cromwell ! Blessed be the memory of our own pious Aurangzeb ! They were both very bold statesmen, and they both sought to make the state –their respective state. But what is the lesson we learn from them ? No ruler, however great he may be, can be greater than the state. Indeed in statemanship greatness does not necessarily mean boldness and perfect independence in the initiation of large measures. The bolder a statesman is the greater is the disturbance he creates, and therefore greater is the stress and perhaps the revenge of those laws which teach us to advance step by step.

A statesman must abide by his destiny ; he must not—we submit—emulate his predecessors or forestall his successors. This is specially applicable to India—a country in transition, a country liable to sudden economic disturbances, and one which more than many European countries has a frontier policy quite as liable to vicissitudes as its finances. What a Viceroy can do is to understand the requirements of the hour. They may call into play the highest resources of statesmanship. They may, on the other hand, necessitate his adopting the rule of an ordinary administrator. A worse fate may befall him, for the greater portion of his term may be spent in trying to make the two ends meet. It is, in the main, a question of opportunities, and what we should ask ourselves with regard to the present Viceroy is whether he has made the best of his opportunities. If it be objectionable—as the *Pioneer* laid down--to forget what some of his predecessors did, it may be equally out of place to suggest—as the *Pioneer* did—comparison between him and those predecessors.

And what evidence is there that the *Pioneer's* criticism of the English press was justified in point of fact ? How do we know that the comments of the English press, which praised Lord Curzon, were by implication detrimental to his predecessors ? Praise of one man who holds a high office need not necessarily be a disparagement of his predecessors simply because the eulogist has not in the same breath mentioned their names and expatiated upon their achievements. There is something intrinsically wrong about this point of view. If this doctrine were sound the best thing for a man inclined to praise any one would be to hold his tongue unless, of course, he could manage to turn out a decent volume. "Oh ! Saints," the sinning eulogist might exclaim, "Oh ! Saints, do forgive me ! In burning the incense at the nearest shrine I never meant to offend you. My avocation henceforth will be the procuring of incense to burn at all the shrines simultaneously. As for the special claims of my patron saint, Oh ! this is maddening."

This may seem absurd, but as a matter of fact it is the doctrine enunciated by the *Pioneer* that is preposterous.

ÁRYA MITRA, 24th August, 1903.

Extension of the Viceroy's term of office.

9. The *Árya Mitra* (Moradabad), of the 24th August, expresses great satisfaction at the extension of Lord Curzon's term of office on the ground that His Lordship has accepted the extension with the noble object of encouraging or improving the sytem of high education, police administration, railway management,

irrigation, agriculture, technical education and trade. It is earnestly to be desired that the Viceroy will be able to carry out these various measures he has in view.

CITIZEN, 24th August, 1903.

10. The *Citizen* (Allahabad), of the 24th August, says :—Another action of Lord Curzon which has offended the educated classes of Indians but has not been noticed by Mr. O'Donnell is the practical nullification of the Queen's Proclamation—the Magna Charta of the Indian people—by his completely ignoring it in his epoch-making speech at the Coronation Durbar at Delhi. The educated Indians had thought that if the Coronation ceremony at Delhi was a necessity, it was so far giving the Viceroy a suitable opportunity to confirm and ratify the principles of administration enunciated in the Royal Proclamation of 1858. But instead of doing anything of the kind, there was not even a faint allusion to that charter in his great speech of the occasion. This is without a precedent, for at the first Delhi Durbar, held to celebrate the assumption of the title of Empress by the late Queen Victoria, Lord Lytton, the then Viceroy and Governor-General of India, reiterated the exact promises made in the Proclamation. Attempts have in recent years been made to prove that the said Proclamation has no legal status, and the Government of India has been violating the conditions of that much prized charter with a wantonness that cannot but cause serious uneasiness. When all this is followed by the complete ignoring of the same document by the representative of the Sovereign at the ceremony of His Majesty's Coronation, the circumstance must needs occasion the gravest alarm in the minds of the Indian people. Lord Curzon has been guilty of causing this alarm, and he has not yet declared that it is unwarranted and baseless. The fact, however, appears to be that the non-allusion of the Proclamation in the Coronation speech by the Viceroy, and in the Sovereign's Coronation Message to his Indian subjects was deliberate and meant as a broad hint that our Magna Charta was null and void. As Lord Curzon is the author of this formal nullification of the Proclamation, Indians have enough cause to feel offended with His Lordship. We wish Mr. O'Donnell had dwelt upon this matter in his own caustic way. Of the other causes of offence to educated Indians under Lord Curzon's *regime* we may mention His Lordship's partiality for European merchants and planters, the Delhi Durbar and its extravagance, and his secret but well-known attitude of hostility and spite towards the National Congress and Congressmen.

The failure of Lord Curzon—II in the *Citizen*.

The second proof of Lord Curzon's failure, according to Mr. O'Donnell, is that "though continually face to face with famine, he has refused to take the most experienced advice, while his policy is pushing the mass of the agricultural population lower and lower in the slough of misery and starvation." Whatever may be Lord Curzon's own opinion or that of his Councillor, his attempts to deal with the famines that raged furiously during the first two and a half years of his reign and that has never totally disappeared from the land, have been unsuccessful, since there was an enormons loss of life from that cause. No famine policy can be thought satisfactory which cannot prevent deaths from starvation. The ideal king of the Indian is one who would not tolerate a single death in his dominions from hunger, and a king is no longer a king when he shows himself indifferent to deaths occurring among his subjects from famine, or scarcity. Lord Curzon's famine policy is to Indian eyes a perfect failure and also in truth it is so. There is another reason why that policy could not be called a success. And it is this that it tolerated or even permitted large numbers of the famine-stricken to be converted into Christians for the paltry sake of food and raiment. Lord Curzon's Government encouraged Christian missionaries to make converts of the famine-stricken as the famine raged with unabated vehemence. Even an arrangement was entered into by the Government with missionaries to contribute a portion of the future expenses of the "famine Christians." This was a serious defect of Lord Curzon's famine policy, for it was clearly a violation of the pledge the British Government had given to the people of India that it would never directly help the Christian missionaries in their mission of proselytization. Then again, Lord Curzon stood before the world with the begging bowl for aid towards the Indian Famine Relief Fund. A famine policy that includes such a humiliating feature is unworthy of any respectable Government, much less the British Government in India. Lord Curzon stooped to this demeaning act, so that he might be able to surprise the world soon after long continued famine was over, with a showy prosperity budget. Mr.

O'Donnell is perfectly correct when he characterizes Lord Curzon's policy towards the agricultural population as one that is pushing them lower and lower in the slough of misery and starvation. The worst and most hopeless feature of this policy is that His Lordship refuses to admit, in the face of the clearest proofs obtainable, that the ryot is in a condition of indigence. Lord Curzon reposes thorough confidence in the statement of the mufassil officials that the ryot is prospering; but a keen student of human nature as he is he must know that the officials are deeply interested in presenting a rose-coloured account of the condition of the masses. If the Viceroy had sufficient regard for truth, he should have permitted a full and independent and impartial inquiry into the matter. But he would not consent to anything of the kind.

* * * * * * *

But our Viceroys have greater sense of self-respect than this apologist of Lord Curzon would allow them. Further, to imagine of Lord Curzon that he had no free hand in the Government of this country is to pervert a well-known fact. In more senses than one Lord Curzon has been "an omnipotent dictator" of the Indian Empire, and it has been most forcibly illustrated in the English Government's recent decision about the extra garrison in South Africa, a decision which has to a great extent been formed by Lord Curzon's determination not to contribute to its expenditure from the Indian revenue. As a matter of fact, it is Lord Curzon and not Lord George Hamilton, the State Secretary, who has actually ruled India during these five years. And this renders Lord Curzon's failure—a failure only of himself and not at all of any other superior agency concerned in the administration of the British Indian Empire.

ADVOCATE, 27th August, 1902.

Lord Salisbury's death.

11. The *Advocate* (Lucknow), of the 27th August, says:—England has lost one of her noblest sons, the Empire a great peace-keeper, and science an enthusiastic devotee, in the death of Lord Salisbury. A firm friend and contemporary of Gladstone, the noble Lord was also a consistent political opponent of the Grand Old Man. When Sirdar Nasr-ulla Khan went to England, a change of ministry occurred there, but the leaders of both parties sat round the same table to welcome him and then discuss their differences. He confessed that one minister in his country could succeed another only by walking over the blood of the latter. Salisbury and Gladstone were, we are told, the best instance of honest difference of opinion with warmest friendship. Lord Salisbury was twice Secretary of State for India but left little mark on the administration of this country during his incumbency. His fame rests on what he did in the Foreign Office, whose policy he guided and controlled for about 14 years. While jealously guarding British interests everywhere, he did not rush in where angels fear to tread, that is, declare war on the slightest provocation. His opposition to Turkey was plain from the time he went as Special Ambassador to Constantinople; he sided with and secured the liberty of Greece after the close of the Greco-Turkish War. He refused to join the European Powers to put pressure on the United States in the war between the State and Spain, and this refusal resulted in friendliness between America and England. In 1898 his strength of character and prompt action saved the Fashoda incident from developing into a war between France and England. If the removal of the giant intellect of Gladstone has split the Liberal party into mutually irreconcilable sections, the retirement of Lord Salisbury produced no less disastrous effect on the Unionist party. The bungling over the Venezuelan dispute made by Mr. Balfour for a time alienated American sympathy with England, and for no good to either party; this was the result of submission to German influence. The cessation of Lord Salisbury's control over the party has really led to the promulgation of the fiscal policy of Mr. Chamberlain who now feels himself free and able to force Mr. Balfour into submission; to the want of this strong hand is to be attributed the mischievous scheme, now dropped, of Mr. Brodrick; and Lord George Hamilton is now no longer saved from his own follies as the man who could foresee them and guard him against them is no more at the helm of the State. But Lord Salisbury was a confirmed opponent of popular government, more of self-government, and hence he has no reason to find educated Indians ever grateful towards him except for his admission of the fact that by England India must be bled.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

12. The *Rahbar* (Moradabad), of the 21st August, says that Mr. Piggott, the District and Sessions Judge of Moradabad, has acquired great fame by dealing with the convicts, who are persons of rank and position, in the Amroha riot case, with remarkable leniency. Even though one person was killed in the riot, no convict has been sentenced to more than three years' rigorous imprisonment. On the other hand, in the Bahjoi case, which also involved a single murder, Mr. Piggott has sentenced eight men to be hanged and 14 others to be transported for life! Such a great difference between the sentences in these two similar cases could only be intelligible on the ground that in the latter case the counsel for the convicts did not appeal to the mercy of the Judge in the proper way. The High Court has remanded the case for further inquiry.

Rahbar, 21st August, 1903.

Lenient sentences passed by the Sessions Judge in the Amroha riot case.

13. The *Sulah-i-Kul* (Gorakhpur), of the 24th August, says that the roads between Kasia and Gorakhpur and between Kasia and Deoria which are to be metalled next year were lately covered with earth in order that they might be made even. But the fall of rain has turned earth into mud, rendering it difficult for carriages and pedestrians to drive and walk along the roads. It is rumoured that on Mr Clarke leaving the district, the court (of the officer in charge of the Kasia subdivision) will be held at Gorakhpur, for three or four weeks. This rumour has created much consternation among the people, especially cultivators and landholders who have frequent dealings with the court in September owing to ejectment suits. To say nothing of the difficulties of travelling on account of the unsatisfactory condition of the roads, the agriculturists would have to be absent from home for several days, if the Court were transferred to the headquarters of the district. It would be better if the pargana officer were required to hold his Court at Kasia for three or four weeks so that he might be easily accessible to the inhabitants of Hata and Padrauna.

Sulah-i-Kul, 24th August, 1903.

Rumour regarding the temporary transfer of the court of the Kasia subdivisional officer to Gorakhpur.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

14. The *Prayág Samáchár* (Allahabad), of the 22nd August, regrets to say that the Allahabad Municipal Board is rather lax in the performance of its duties. The public roads and drains are in a very unsatisfactory condition, the former being out of repair and the latter dirty. The Katra road has recently been mended. It remains to be seen when the other roads will be taken in hand.

Prayág Samáchár, 22nd August, 1903.

Public roads out of repair at Allahabad.

(e).—*Education.*

15. The *Indian People* (Allahabad), of the 21st August, says:—The thanks of the public are due to His Honor Sir James LaTouche for extending the time during which to collect the required subscriptions in aid of the funds of the Bareilly College. The 31st March 1904 is fixed as the date by which a sum of not less than one lakh should be collected as an additional endowment. Should, however, this sum be promised and the balance to be collected be small by that date, the period will be extended to the 30th June. The Trustees of the College are proceeding about their business in right earnest, and we sincerely trust that early success may crown their efforts. We think, however, that in insisting upon a vague standard of 'efficiency' and upon immediate provision for boarding houses, etc., the Government expects too much from the Trustees. May we inquire how long is it since the Muir Central College has been provided with hostels, and whether even now there is boarding accommodation for all out-station students? As for 'efficiency,' Sir James LaTouche does not perhaps know that just at present the teaching of

Indian People, 21st August, 1903.

The Bareilly College.

a particular subject in the Muir College has been entrusted to very incapable hands, and that large numbers of students have not left the institution only because of the stringency of the transfer rules. We mention these points only to impress the Lieutenant-Governor with the fact that it will be hard on the Trustees that will have laboured hard for the collection of funds as well as on the general public of Rohilkhand, if precisely for the want of hostels the college will be ordered to be closed. In this connection we think it our duty to say that the Hon'ble Pandit Madan Mohan Malaviya, who is expected to go out to collect subscriptions for the local Hindu Boarding-house, will be unfair to the Rohilkhand people, and will be committing a tactical blunder, if he will include Rohilkhand in his itinerary and if any moneys that may go to benefit the college will anyhow be caused to replenish the funds of the Boarding-house. The college is more important than the Boarding-house, as the hon'ble pandit will admit, and we trust he will find it possible to do something for the college in the course of his tour.

(f).—Agriculture and questions affecting the land.

ADVOCATE, 27th August, 1903.

16. The *Advocate* (Lucknow), of the 27th August, says :—The Commission has said its say, and in no uncertain terms. It was appointed on 13th September 1901, assembled for the first time on 28th October following, worked up to 18th March 1902, separated for about seven months, resumed work on 15th October 1902, and finished its labours at Lucknow on 11th April last. Burma was excluded from the enquiry. The Konkan districts or Bombay, Coorg, Assam, and Eastern Bengal need no irrigation works. Such of the Native States were visited as requested the Commission to do so. Ninety-one sittings were held and 425 witnesses examined. As the report was submitted so late as April last and the Commission knew it would be so, it sent in an *ad interim* communication to the Government, making recommendation in respect of the most urgent or important questions, on which action should, it was thought, be taken without delay. The final report consists of three parts, giving the general recommendations, provincial schemes and maps respectively. The terms of reference were comprehensive, and proposals were asked to be based not on financial considerations, but on the extent of protection that could be assured against drought and thus against scarcity and famine.

The Irrigation Commission's Report.

It is needless to enter here into the consideration of the main factors that determine the use and value of irrigation, namely, the distribution of rainfall, character of the soils, and the principal crops. The facts in this connection are that the average rainfall of India is 42 inches, the maximum being 460 and minimum less than 5 inches ; that lower rainfall areas are more liable to deficiency : that cultivation is impossible without irrigation in areas with an average rainfall of 10 to 12 inches ; and that a deficiency of 25 per cent. would cause some injury—that is a dry year – and one of 40 per cent. severe injury—that is a year of severe drought. The character of soils cannot be changed and must be put up with. In alluvial tracts canals, tanks and wells may be constructed : in the crystalline area storage is the only means but very difficult of accomplishment for the hilly character of the country ; and in the Deccan trap area the soil retains much moisture and the subsoil is impervious to water, which is thus kept long to bring crops to maturity. While the above factors determine the use and value of irrigation, they also, along with other circumstances, limit the extension of irrigation. The other conditions are the physical configuration of the country, the difficulty of holding up water stored in years of good rainfall as a provision against a year of drought, and the large number of different states and territories into which India is divided and sub-divided.

* * * * * * *

Then come the definite proposals for every province which, if carried out, will increase the area to be irrigated by $6\frac{1}{2}$ million acres. The total probable expenditure is estimated at 44 crores of rupees to be spent in 20 years. The permanent charge on the State will, the Commission says, be about 43 lakhs annually. We are told that the actual saving in cost of famine relief will not be very large, because most of these works will be constructed in tracts which do not suffer from famine. The cultivation on these works will, however, reduce the cost of famine indirectly in other ways, by increasing the available food supply of the country and by attracting labour from adjacent distressed districts. The net burden on the

State will, therefore, be a great deal less than 43 lakhs; but it will be further reduced by the share in the increase of the wealth of the community which will accrue to the State indirectly in all years, and also by some reduction in the indirect cost of famine. The residual burden, whatever it may be, will represent the cost to the State of preventing distress within the areas to be protected, instead of providing relief when it occurs—relief which is almost necessarily restricted to the bare protection of human life. Thus the programme does not impose an undue burden on the State.

(g).—General.

17. The *Citizen* (Allahabad), of the 24th August, says :—Among the topics of the day, Lord Kitchener's new circular condemning the brutal assault made by European soldiers on helpless Indians is one upon which much has already been said. On our part, we cannot find any orginality in the scheme devised by His Excellency for putting a stop to the reprehensible practice, but the circular surely testifies to the sympathetic heart of its author. The matter ought to attract serious attention when it is known that jurors empanelled in our courts to try offenders are recruited from a class that has not sufficient intellectual or moral acumen, to make them sensible of their responsibility; and it was expected of Lord Kitchener with the reputation he carries, that he would depart from the usual groove and hit upon an idea which would not only be original but effective. Being the head of the military in India, a position which he, though young in age but ripe in experience, has acquired by sheer dint of merit, it was expected that his ideas would soar above the height of ordinary red tapeism and official cants. We notice with deep concern that the value of the steps taken by the much maligned and much abused Napoleon, a century ago, to prevent cowardly attacks being made by his French troops on those whom his genius had conquered, and to preserve strict discipline in the army, has not been yet appreciated by the nation that pretends to be the first on earth and is ever boastful of its civilisation and military prowess.

CITIZEN, 24th August, 1903.

Lord Kitchener's orders condemning assaults on natives by British soldiers.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

18. The *Rahbar* (Moradabad), of the 21st August, refers to a serious accident which recently occurred to the mail train which left Moradabad for Sahâranpur at 10 P. M. at Matlabpur, the second station from Moradabad. The train being a little late, the speed was not reduced while passing the station, as should have been done. As the train was shunted by the pointsman, a rail was dislodged and the result was that the train was derailed. Five carriages were entirely smashed, three being third class ones. The editor himself visited the scene on the third day. He found two third class carriages broken to pieces and the third upset and greatly damaged. The alleged casualties are one killed and seven wounded. But no thoughtful person can accept such an allegation. Rumour puts the number of deaths at 250. None of the inmates of the two third class carriages which were entirely destroyed could possibly have survived the accident. Supposing no casualties occurred in the other carriages, one hundred passengers at least must have perished at the lowest estimate. It cannot be pleaded that the carriages had but few passengers, inasmuch as the train was overcrowded, passengers having been left behind for want of room.

RAHBAR, 21st August, 1903.

A serious railway accident at the Matlabpur Station on the Oudh and Rohilkhand Railway.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

19. The *Sahifah* (Bijnor), of the 19th August, publishes a communication from a follower of Sir Saiyid Ahmad Khan at Aligarh, who, in commenting upon a book which a Shaikh Imam Ali, Khanzadah, a resident of Bhatwámau in Bara Banki, has published, complains that the author, influenced by strong prejudice, has made a number of false imputations against the Sunnis with a view to setting Government against them. The book is a kind of autobiography, but it is of no

SAHIFAH, 19th August, 1903.

Abuse of Sunnis by Shaikh Imam Ali, a resident of Bhatwamau, in a book published by him.

value, though it is one and three quarters of a *seer* in weight. The author is only 25 years old and has not received a sound education either in Arabic or in English. He has no estate. Thus he is a man of no importance. In the book he treats of a variety of miscellaneous subjects, and even dabbles in philosophy and astronomy or astrology of which he knows little or nothing. He represents the Sunnis, especially Sir Saiyid Ahmad Khan and his followers, to be hostile to Government. But he and his family are very loyal indeed. His father and some other relatives had an encounter with British troops at Alambagh in Lucknow, in which they killed one soldier and one of them was killed and two others wounded. The author himself has been born and brought up under the *ægis* of British rule and two of his brothers are in Government service, one being a sarbarahkar and the other a ziladar. Thus his relatives depend on Government for their support, but still he speaks of Englishmen on page 200 of the book in this way :—" Englishmen came from a narrow island called England. They were wretched and poverty-stricken, but now they are arrogant. God protect them." Nothing could be more ungrateful than the conduct of the author in speaking of the British nation in such terms, though he and his family owe so much to Government. He is guilty of defamation, if not sedition. Again, he boastfully states that his late father, Kazim Husain, during his visit to Medina, held a public meeting there, at which he openly indulged in *tabarra* (abuse of the Khalifas), while the audience listened to him with attention and praised him! Had he done anything of the sort, he would have been torn to pieces then and there. Even the King of Persia can not venture to indulge in *tabarra* in the presence of a single Arab.

IX.—Miscellaneous.

Nil.

Allahabad :
The 1st *Sept.*, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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(a).—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE, 28th August, 1903.

Mr. Chamberlain's treatment of India.

1. THE *Indian People* (Allahaba d), of the 28th August, says:—It is entirely for the Secretary of State and the Government of India to determinedly uphold the interests of their wards—the Indians Mr. Chamberlain has erased India from his map of the British Empire. His sole concern is for the self-governing colonies which fatten at the expense of the so-called mother country but which treat all proposals that emanate from the latter in imperial interests, with undisguised contempt. We despair of the new Avatár of Birmingham; we have despaired of him for ten years. But the Colonial Secretary is an inconveniently strong man, and there is the danger that he may once again wheedle the poor man at the India Office into selling the interests of this country. He said in his speech in the House of Commons referred to above, that the Government of India had already consented to an analogous proposal, relating to the termination of indentures in India once before, and that now it is probable that a similar satisfactory arrangement may be come to. This statement is disquieting. But we trust Lord Curzon and Lord G. Hamilton's combined influence will be used in favour of the oppressed Indian.

INDIAN PEOPLE, 28th August, 1903.

Indians under Boers and Britons.

2. The *Indian People* (Allahabad), of the 28th August, says:—It is not true as Lord Milner says, that the position of our countrymen in the Transvaal is now better than under the late Republic. Under Boer rule (we are indebted to the new *Indian Opinion* of Durban for the information) the Indians were not compelled to pay £3 for registration fee; every Indian has now to take out his registration on pain of being fined from £10 to £100, or on failure, being imprisoned from a fortnight to six months. The Boers permitted the Indians to trade in any part of the Transvaal without a license; now every Indian must remove to locations for trade except those who held licenses to trade in towns before the war. Under the Republic any Indian could live in any part of the Transvaal without molestation and without having to apply for exemption; now a special exemption from the Colonial Secretary is necessary before he may live in towns, and practically all Indians must remove to locations. Indians could then hold landed property, but now this has become extremely difficult. Indians previously held 99 years' leases in Johannesburg for landed property in the Indian location there; their land is now being taken away from them without any guarantee that land will be given them elsewhere. Indians were before free to enter the Transvaal without any restrictions whatsoever; now even *bonâ fide* Indian refugees are only sparingly allowed to enter the colony and then after nearly three months' delay after application. There was no Asiatic Department for Indians with its passes and permits; now the Asiatic Department has become a painful fact with the Indian community in the Transvaal. Vested interests were never touched by the Boer Government, while they do not fare as well now.

HINDOSTHAN, 26th August, 1903.

Employment of Indian labourers in South Africa.

3. The Hindi *Hindosthan* (Kalakankar), of the 26th August, supports Sir Edward Buck's suggestion in the columns of the *Times of India* regarding the employment of Indian in preference to Chinese labourers in South Africa, observing that Indian labourers are very patient, industrious, and faithful. Their services have proved very useful in Trinidad, Mauritius and other islands. But the editor is at a loss to understand why Sir Edward Buck is opposed to the permanent settlement of Indian labourers in South Africa. The migration of Indian labourers from the congested parts of the country to the various British colonies for good is highly desirable. If Indian coolies go to any of the colonies only for limited periods and leave their families behind, their children are reduced to great misery, and when they return home they have to spend a large portion of their savings to rectify matters.

URÚJ, 28th August, 1903.

Extension of Lord Curzon's term of office.

4. The *Urúj* (Bijnor), of the 28th August, says that all classes of people are greatly rejoicing over the extension of Lord Curzon's term of office. His Lordship has saved India from being burdened with a portion of the cost of the South African garrison and has several important administrative reforms in contemplation.

5. The *Sahifah* (Bijnor), of the 26th August, referring to the question put in Parliament *in re* the ivory furniture and to Mrs. Smeaton's letter, points out that Mr. Smeaton, late Financial Secretary to the Burma Government, was a candidate for the Chief Commissionership of that province, but that as Lord Curzon did not nominate him to the appointment, he was much annoyed. According to the Secretary of State, the ivory furniture formerly belonged to the Resident. If so, how did Government make a gift of it to the Maharaja in recognition of his mutiny services? Again, if he received it as a mark of distinction from Government he was not justified in allowing it to get out of repair. If the furniture was really neglected, the Viceroy should have impressed upon His Highness the necessity of keeping it in good order. But His Excellency expressed a desire to purchase it, and in that case, the Maharaja had no alternative but to give it to the Viceroy free or in exchange for something else. The public are likely to be disposed to repeat on this occasion the native proverb that the elephant has one set of teeth for eating and the other for mere show. But God knows what the real facts are?

Lord Curzon and the ivory furniture.

SAHIFAH, 26th August, 1903.

6. The *Indian People* (Allahabad), of the 28th August, says:—It is impossible not to sympathise with Lord Curzon in the very awkward situation he finds himself in. Nor could, we may be sure, the Maharaja of Benares be feeling more easy. The story has been told in our contemporaries, and there is nothing that we can add to it. When the parties that figure in the transaction are Lord Curzon, the Marharaja of Benares, Mrs. Smeaton, Mr. Havell, and the Commissioner of the Benares Division, it is of course difficult to say whom to believe and whom not to believe. We desire, however, to emphatically repudiate the veiled insinuations made against the lady whose sense of fair play alone could have prompted her to perform what could have been to her nothing but a most painful duty. Only one word we wish to say. It will be best for all concerned, it will be graceful, it will above all be in perfect consonance with Lord Curzon's own sensitively honourable nature, if the inauspicious ivory suite of furniture will be quietly transferred from Calcutta to Benares.

Lord Curzon and the ivory furniture.

INDIAN PEOPLE, 28th August, 1903.

7. The English *Hindosthán* (Kalakankar), of the 28th August, referring to the transaction of the ivory furniture between His Highness the Maharaja of Benares and Lord Curzon, says:—This dealing has lent itself to a most mischievous representation, and Mr. MacNeill, M.P., has not interrogated in a mere travesty form, but has most malignantly tried to revile the act of the present Viceroy who is doing so much for this country, and whose judicious and wise policy has gained him the name and fame of an Indian Viceroy unparallelled up to this time by his predecessors in history. The Viceroy has not yet left India. He has not yet entirely carried out or fulfilled all his reforms. What does the hon'ble M.P. know as to how His Excellency wishes to dispose of this furniture? We feel sure that to all intents and purposes Lord Curzon did not intend to take the ivory furniture to his English hearth and home, but he surely intended at the time of his departure to leave his furniture to some Indian conspicuous institute, and thereby feel glorified at having saved a unique set of furniture from ruin, the restoration and overhauling of which cost him £30. Lord Curzon knew full well that if he accepted the furniture in accordance with the rules or practice of depositing in the *Tosha Khana* or Treasure House, the furniture would have been eventually sold, and Lord Curzon, as the representative of the Government, could not bid for it at the auction. Therefore he felt constrained to accept the offer of the Maharaja, because he would not accept any price for it, and consequently His Excellency presented the gun to His Highness. The practice of purchase and sale is prevalent in India between officials and gentry. So by asking the Maharaja to sell his neglected, nay, rather grossly neglected furniture, Lord Curzon committed no offence; and on the Maharaja's refusal to receive any price and insisting on giving the furniture gratis—(we refer to Maharaja's insisting, because it seems that the Viceroy merely mentioned his intention of buying the furniture and kept quiet; the Maharaja refused to sell it, but afterwards sent it, at his own expense, to Calcutta, and thus placed the Viceroy in an awkward position; because he could not return the furniture having expressed at first his willingness to purchase it, and thereby hurt the Maharaja's feelings who was so anxious for the Viceroy to receive the gift that he sent the articles at his

Lord Curzon and the ivory furniture.

HINDOSTHÁN, 28th August, 1903.

own cost to Calcutta)—the Viceroy felt constrained to receive it, because it would have looked very funny if the furniture sent at the cost of the Maharaja from Benares were returned at the cost of the Viceroy from Calcutta, and it would have disgraced the Maharaja as trying to corrupt the Viceroy unsuccessfully, and given a handle to the critics of the Government to demand of the Secretary of State an explanation as to the good or bad intentions of the Maharaja to influence the Viceroy. At any rate Lord Curzon is not Warren Hastings who had similar implications with the Maharaja of Benares. But notwithstanding Mr. Burke's impeachment he got off scot-free. We have decided to finish this question before we introduce any other subject in the columns of the *Hindosthán*.

INDIAN PEOPLE, 28th August, 1903.

Mr. Mushtak Husain and the Mahomedan Political Association.

8. The *Indian People* (Allahabad), of the 28th August, says:—Mr. Mushtak Husain hastens to assure an expectant world, in the columns of the *Pioneer*, that the proposed Mahomedan Political Association is "essentially different" from the Indian National Congress, not only in its "most important objects," but "in its *modus operandi*." Mr. Mushtak Husain has a pious horror of political agitation, and has convinced himself that not agitation against the unjust measures of the administration, but humble petitions for the redress of grievances to a *mabap* Government is what will advance the cause of the Musalmans. The writer assumes a representative character, but we trust he is not echoing the view of his co-religionists, and writes only for himself. According to this sapient critic, the greatest political need of the Indian Musalmans is "to teach the people to have confidence and trust in the Government and in its benign intentions," and "to constitute ourselves into a sort of Opposition and to criticise every action of the Government is not conducive to the attainment of this end." Therefore Mr. Mushtak Husain and those whom he thinks he represents "disapprove of public agitation as a means of securing our political objects."

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

SULAH KUL. 28th August, 1903.

Native States and the Arms Act.

9. The *Sulah Kul* (Gorakhpur), of the 28th August, says that when Government was making conquests in this country it had occasion to enter into different treaties with the Native States according to the exigencies of the time. But circumstances have changed, and now Government is disposed to treat all States, great and small, in the same way. For the maintenance of peace Government has deemed it necessary to disarm the people, though the measure has had the effect of rendering them incapable of giving aid to Government in an emergency. The Arms Act does not apply to Native States, but their officials in accordance with the secret wishes of Government are voluntarily extending the Act to them. Four years ago the inhabitants of Bhopal were warned not to keep arms without taking out licenses, though the restriction is not yet strictly enforced. The introduction of the Arms Act is fraught with some danger in Native States, inasmuch as the numerous forests which abound in most of the States afford, great shelter to dakaits and robbers, and the police are not strong enough to cope with them as they are in British India. The Resident in Hyderabad has lately issued a proclamation extending the operation of the Arms Act to Military cantonments in that State, such cantonments in Native States being under the jurisdiction of Residents. The introduction of administrative reforms is desirable in the interest of peace and order, but they should be introduced slowly with due regard to the feelings of the people and the existing treaty stipulations. In several states the Arms Act has already been introduced by the ruling chiefs of their own accord, the Political Agent not being responsible for the measure in any way, as has wrongly been supposed in some quarters

MUKHBIR-I-ÁLAM, 30th August, 1903.

Christian Missionaries at Jaipur.

10. The *Mukhbir-i-Álam* (Moradabad), of the 30th August, says that the Christian missionaries have long obtained a footing at Jaipur. They have built a large church and established two schools. Missionaries have freely preached their religion and missionary ladies have had access to the zanana without any interference on the part of the State. The seeds sown by the missionaries long ago have now begun to bear fruit. They have recently succeeded in converting a Brahman subordinate judge

and a Brahman lady doctor. These conversions have created a deep sensation in the state. The Hindus have withdrawn their children from the missionary schools and do not allow the missionary ladies to enter their houses. The religious feeling is running so high in the state that even the darbar has dismissed both the converts from the public service. Sympathy shown in this way might lead to breaches of the peace among the people, and ultimately the state would get into trouble. The state should take a warning from the fate of China and take steps to check the spread of religious feeling.

IV.—Administration.

(a).—Judicial and Revenue.

11. The *Tohfah-i-Hind* (Bijnor), of the 4th September, on the authority of its Bareilly correspondent, says that three criminals received corporal punishment. It would appear that one of the men succumbed to the flogging. The severity with which convicts are whipped is deserving of consideration, and magistrates when sentencing convicts to be whipped should pay due attention to the state of their health and strength.

Tohfah-i-Hind, 4th September, 1903.

The Bareilly whipping case.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

12. The Hindi *Hindosthán* (Kalakankar), of the 27th August, in reviewing the municipal administration report for these provinces for the last year, expresses satisfaction at the working of the municipalities as a whole, but regrets to observe that the Municipal Boards do not pay sufficient attention to the need for providing pure water. Out of 104 municipalities, water-works have been constructed in only nine so far. The editor, referring to the importance of pure water to health, asks the Municipal Boards to make a point of supplying it.

Hindosthán, 27th August, 1903.

The Municipal Administration Report for last year.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

13. The *Mukhbir-i-Álam* (Moradabad), of the 30th August, says that Europeans are in the habit of dubbing the Indians as a semi-barbarous, foolish and mad nation. The Allahabad Traffic Department is busy inquiring into a strange scene which two railway guards witnessed in the closet of a second class carriage in down-train No. 12 at the Gharibgaon station. They found a European, a resident of Cawnpore, lying dead drunk and stark naked in the bath-room with a European lady. It has been alleged that the European got into the carriage while the train was in motion and found his way into the closet where the lady was at the time. She had to welcome the intruder *nolens volens* and shrieked. The reticence of the Anglo-Indian Press is quite surprising. No Anglo-Indian newspaper has taken the trouble to find out and publish who the European and the lady were. Had they been natives, the Anglo-Indian Press would have devoted columns to the disgraceful incident. Now the public can judge for itself which nation is semi-barbarous.

Mukhbir-i-Álam, 30th August, 1903.

The misconduct of a European in a carriage on the East Indian Railway.

14. The *Rohilkhand Gazette* (Bareilly), of the 24th August, in an article headed "The double-coloured law," points out that no nation or country can get on satisfactorily and prosper without having any laws or regulations. Law is a *sine quâ non* for the good government of a country. Some European officers in India are cutting the roots of public peace and order by the axe of so-called laws made by themselves. Why do not true friendship and sympathy grow up between Englishmen and Indians? Why do Englishmen not respect Indians? Why do Englishmen view the elevation of Indians to any high appointments

Rohilkhand Gazette, 24th August 1903.

Invidious distinction made between Europeans and natives.

with jealousy? Why are Indians always contemptuously called natives? The reason is not far to seek. The Anglo-Indian officers do not consider themselves to be servants of the public. If they deemed the interests of the country to be identical with their own, the fire burning in the hearts of the people would at once be extinguished. Nothing could be more unfair than to lay unjust burdens on India and to ill-treat her in other ways. Whenever she is threatened with the imposition of a new burden, she calls out, but a deaf-ear is turned to her. The authorities do not even take the trouble to ascertain the real sentiments and feelings of the people in any matter! New selfish measures are adopted and represented to have the public approval and sympathy, though the public have never been consulted! Even if the administration of the country is conducted on such despotic principles, at all events the powers that be should lend an ear to the touching cries and representations of her friends. Hard beset as India is with a hundred and one calamities, she is as firm and unflinching in her loyalty to Government as ever. Native offenders are punished with great severity; while British soldiers, who commit all sorts of offences, are invariably let off with little or no punishment. In short, the law which is poison to Indians is a titbit to Englishmen. A British soldier, convicted of stealing 39 rupees worth of merchandise at a native shop in Sialkot was sentenced to a month's imprisonment; while on the other hand a Eurasian who, assuming the rôle of a police officer, searched the shop of a shroff at Cawnpore and misappropriated some jewellery, got two years and a fine of Rs. 50. These cases are a good illustration of the way in which justice is dispensed. The British soldier escaped with a month's imprisonment, inasmuch as he was a European and committed a theft at a native shop. But the Eurasian was more severely dealt with, either because he was a half-caste or because Government was the plaintiff. The administration of justice is not fair and impartial. There is no hope of the evil being checked until the authorities hold the balance evenly between Europeans and natives and friendly intercourse is encouraged between the two races.

INDIAN PEOPLE, 28th August, 1903.

The amalgamation of Berar with the Central Provinces.

15. The *Indian People* (Allahabad), of the 28th August, says:—The problem of Berar has now been solved by its amalgamation with the Central Provinces. The educated Indian community of that province have expressed their preference to be let alone, but all the valiant championship of Mr. Mudholkar notwithstanding, it was never expected that the wish of the people would be acquiesced in. However, the step now taken by the Government cannot be made the subject of a grievance as some such thing was only the natural corollary of last year's settlement with the Nizam. We suppose the next step will be to raise the status of the enlarged Province to a Lieutenant-Governorship. After which it will be the fault of the people alone if they will not insist on being given a Legislative Council, a Chief Court and a University. The future of the expanded Central Provinces will be watched with the greatest interest all over India. From one point of view the new situation is indeed of peculiar interest to us. Since the death of the late Rai Bahadur Narainaswami Naidu, the Central Provinces have been as it were Congress-dead. It is expected that Mr. Mudholkar will before long be able to infect them with something of his own patriotic enthusiasm.

GARHWAL SAMÁCHÁR, July, 1903.

Pauri, the headquarters of the Garhwal district.

16. The *Garhwal Samáchár* (Kotdwar), for July, says that the selection of Pauri as the headquarters of Garhwál was a great mistake. The bazar does not admit of an extension, and there is no available ground for the construction of new buildings. The place possesses no natural beauty, and suitors are exposed to great inconvenience for want of lodgings and the scarcity of food stuffs. One Debi Datta obtained permission from the Deputy Commissioner to build a shop on a piece of ground belonging to himself. When work was commenced, the District Surveyor who lives in a neighbouring bungalow interfered and stopped the work! An appeal was made to the Deputy Commissioner in vain. The authorities should take steps to improve the state of things.

V.—LEGISLATION.

Nil.

VI.—Railway.

17. The *Sulah Kul* (Gorakhpur), of the 27th August, publishes a communication from a correspondent who had occasion to travel on the Bengal and North-Western Railway by the down-train to Gorakhpur on the 18th August in the evening. He held railway ticket No. 2210, and there were eight passengers in the compartment, including himself, which is the maximum number fixed by the authorities. At the Sahjanwa station five more passengers were pushed into the compartment, the number of the inmates being raised to thirteen. Some passengers carried their luggage on their backs and had to travel standing for want of room. Their luggage covered the windows and prevented any air from entering the compartment. The trouble and inconvenience which the passengers had to bear may easily be conceived. The passengers complained to the railway officials at the station, but the latter turned a deaf ear to them. Subsequently one more passenger was pushed into the compartment by a petty railway servant, named Pheku, in spite of the strong protest made. Thus the orders of the Government of India regarding the prevention of overcrowding are set at naught even by the railway coolies. It may reasonably be assumed that the seeds of epidemic diseases which generally break out at the big religious fairs are sown among the pilgrims during railway travelling. It is the duty of the Traffic Manager to see that the orders of the Government of India are strictly carried out by his subordinates. More carriages should be provided or passengers booked with due regard to available accommodation.

Sulah Kul, 27th August, 1903.

A complaint regarding overcrowding on the Bengal and North-Western Railway.

18. The *Sulah Kul* (Gorakhpur), of the 31st August, on the authority of a correspondent, complains that the management of the Bengal and North-Western Railway is very saun-tisfactory, due attention not being paid to the comfort of passengers. Proper arrangements have not been made for the supply of drinking water at railway stations; at some stations water is not available, and at others dirty buckets of water exposed to the sun, from which dogs freely drink, are to be seen. Passengers having any sense of self-respect do not like to take such water. There appears to be no regular water-carrier. There is great overcrowding in carriages. If the lights in any of the carriages go out at night, the passengers have to travel in the dark. At the time of the distribution of tickets petty railway servants greatly ill-treat passengers. There are two kinds of intermediate class carriages, old and new. In an old carriage half the carriage is reserved for female passengers, and half is allotted to intermediate class passengers. If more than six passengers are seated on a bench, they get suffocated. A privy has been provided in each new intermediate class carriage, but it is so small and narrow that a thin man cannot conveniently use it. Water-pipes have been provided in the intermediate class carriages, but water is never to be found in these pipes. The fact is that railway officials only look to the convenience and comfort of the first and the second class passengers and leave the lower classes of passengers out in the cold.

Sulah Kul, 31st August, 1903.

The Bengal and North-Western Railway.

19. Amir Husain, a resident of muhalla Kisrol in Moradabad, writing to the *Mukhbir-i-Alam* (Moradabad), of the 30th August, complains that on the 18th idem when he went to the Rampur station and attempted to enter the station to book as an intermediate class passenger by up-train No. 5, Ram Sarup, ticket-collector, rudley prevented him and the station-master told him that intermediate class tickets were supplied at the booking office window outside the station. To escape the inconvenience from overcrowding at that window the writer entered the station and took a second class ticket. But shortly after he saw several persons entering the station and booking intermediate class tickets. The Traffic Superintendent should inquire into the matter.

Mukhbir-i-Alam, 30th August, 1903.

A complaint against a Ticket-Collector and the Station-Master at the Rampur station.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 8th September, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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I.—Politics.

(a).—Foreign.

Nil.

(*b*).—*Home.*

Kwázah-i-Khalq, 8th September, 1903.

Mr. Brodrick's South African scheme and proposal to increase the pay of the British soldiers.

1. The *Áwázah-i-Khalq* (Benares), of the 8th September, says that misfortunes do not come singly. India, which is an unfortunate country, is always beset with difficulties. Mr. Brodrick desired to burden the country with a portion of the cost of the South African garrison, but he has been obliged to drop his scheme owing to the strong protests entered by Lord Curzon, Lord Northbrook, Lord Ripon and other friends of India. The withdrawal of this scheme has been followed by another proposal of Mr. Brodrick to raise the pay of British soldiers by 8 pence a day. The increase is not to be confined to the garrison in England, but is to be extended to the British army throughout India. Thus it means an increase of over a crore of rupees in the Military charges of the country. But Lord George Hamilton who draws his pay from the Indian treasury and is bound to safeguard the Indian interests, readily accepted Mr. Brodrick's proposal and referred it to the Government of India. Lord Curzon protested, pointing out that an increase in the pay of the British soldiers was required in the Imperial, and not Indian interests, and that the soldiers already drew adequate pay in India. But it is to be regretted that His Lordship added that, if Mr. Brodrick were inexorable, India would pay half the increase. This was enough for Mr. Brodrick. The matter was referred to the Lord Chief Justice of England, who knows little of India and has no sympathy with her. And under pressure from Mr. Brodrick his Lordship decided to burden India with the tax.

Citizen, 7th September, 1903.

Failure of Lord Curzon—III.

2. The *Citizen* (Allahabad), of the 7th September, says :—Months ago we gave the assurance to our readers that Lord Curzon was not to leave our shores at the expiration of his term of five years and that he would rule over us for two additional years. The statement was at the time received *cum grano salis*, but we were sure of our information and we did not hesitate to give it out to the public. The authorities have caused it to be known that it was the Government in England that requested Lord Curzon to prolong his Viceroyalty for a period that might enable him to carry out some schemes of reforms that he had initiated. But our information is that any request made in this respect proceeded not from the Home Government to the Viceroy, but from the Viceroy to the Home Government, inasmuch as it was His Excellency who first intimated to the Secretary of State that he would be glad to remain in India for an additional period to continue such work as he had commenced. And we believe this was the real fact.

Be that as it may, we have now to accept the situation and wait patiently for the development of Lord Curzon's extended rule. Let us, however, see how Lord Curzon himself regards the favour shown to him by the British Cabinet. His Lordship expressed himself on the subject without reservation in the course of a speech at the Viceregal Council a month ago. He commenced with the remark that the custom of the five years' duration of the Viceroyalty of India was a wise rule. The reason why he considered it proper to stay, though he might weaken the application of the rule by staying beyond his term, was that there was necessary work which it was an obligation upon him to see through as it was he who had initiated it. Now, we would beg leave to say that there were not a few among Lord Curzon's predecessors who retired from the Viceregal throne when they had only half-finished much of the work they had initiated. The five years' rule they considered to be "wise," as also Lord Curzon says he does, but the difference between His Lordship and such of his predecessors as are alluded to is this, that they carried out what they considered to be wise, while His Lordship does the contrary. The self-sufficiency, the vanity and the conceit of the "superior person" we have now dominating over our destinies were never made more clear than when he decided that the work he had initiated could be wisely carried out *only* by him—that there was none among the English statesmen or politicians eligible for the Indian Viceroyalty who was equal for the task. None of His Excellency's predecessors, even those who were really of far greater merit, worth and political wisdom

than he, ever made themselves guilty of such an imperious assumption. The determination on the part of the Viceroy to stay on in India shows, if it shows anything, an exaggerated idea of his own capabilities and a longing to gratify his inordinate passion to so imperialize the administration of India that it may soon be cured of all its hopes and dreams created by the spirit of constitutionalism which mark the Charter which the late Queen gave to her Indian subjects.

Lord Curzon's programme is a big one. He professes "to redress many evils and to communicate a fresh impetus to the strenuous organism of our Indian administration." May we ask what evils has he redressed during the past four years and eight months that he has been ruling India? He attempted to redress one evil, *viz*, the maltreatment of Indians by British soldiers with impunity, but this attempt has not been at all successful. His Lordship has been overawed by the opposition that has been offered to his attempt by his countrymen of all classes, both here and in England. Since he caused condign punishment to be inflicted on the soldiers of the 9th Lancers for butchering an Indian servant, many cases of natives having been killed by British soldiers have happened and in most of them justice has not been done. But Lord Curzon has only watched them with the same indifference that marked the conduct of most of his predecessors in this regard. It is clear that His Excellency has given up his early resolve to redress this evil. About communicating fresh impetus to the organism of the administration, His Excellency has yet done nothing in particular. True it is that we have already got an inkling into the reports of the Education, Railway, Police and Irrigation Commissions, but Government Resolutions on them have not yet been published and the public are not yet aware what Lord Curzon can achieve in reforming those departments of the administration. But if the spirit of his government in the past is to guide him in the future we have great fear that His Excellency's extended rule in India will be marked by the inauguration of a policy of thorough retrogression in all branches of the administration.

The vanity of our Viceroy reveals itself too glaringly in His Lordship's utterances about his future rule. He pompously proclaims that he will "frame the lines upon which this country can pursue the great development that awaits it for another generation!" So Lord Curzon is going to inaugurate "a great development" which will not have to be altered or amended for "another generation." Evidently His Excellency thinks he is going to leave no other work for a number of his immediate successors than to give balls and dinner parties and hold levees! Can vain boast go further? "Some of our work," says he, "is already done. Much is still incomplete." Forsooth, His Excellency is going to develop the powers of an intellectual or administrative Hercules during the next two years and a half! Else how can he expect to accomplish "much" that is "incomplete" during that short time, when he could do only "some" of his work, according to his own admission, during the four years and eight months of his rule that have already elapsed?

After what we have already seen of our ruling Viceroy, any allusion by him to his affection for the people is sickening indeed. With reluctance we quote what he says about this delicate affair :—"It might be in my power to do something more for the people of this country which, in one way or another, I have endeavoured to serve so many years of my life and which can never lose its hold upon my affections." We confess to a complete ignorance of the way or ways in which Lord Curzon has served the people of this country. If he alludes to his efforts to put down the maltreatment of Indians by British soldiers or to promote the cause of indigenous arts, we have to point out that they have been attended by no success. And if he has in his mind the slight reduction in the salt tax, we would say that it was an act the dim light of which only intensified the cimmerian darkness of his rule around. It were better if His Lordship had been a little more frank on this important topic of his services to the people he loves so much! Perhaps it is his unspeakable modesty, nay bashfulness, that prevented him from being more open on the subject! Joking apart, we must most solemnly implore the Viceroy to be reticent about his affection for the Indian people. He ought to know by this time that the universal impression is that he is no friend to the people and if he still thinks himself to be so he should come forward with his proofs, and then we shall know how to form a proper estimate of his affectionate services to the poor, miserable and half-starved population of this ill-starred country.

In the speech in which he made the announcement of the offer of the extension of his term, Lord Curzon humbly expressed the hope that his decision would meet with the approval of the Indian people and of his colleagues. The Viceroy's modesty in this respect was in strong contrast with the audacity of one of His Excellency's distinguished counsellors. Sir Charles Rivaz, the Lieutenant-Governor of the Punjab who rising immediately after congratulated the Viceroy and proclaimed without the least hesitancy and in no equivocal language that the announcement "would be received with the liveliest satisfaction by all classes in India." It would be impossible to measure the audacity of an official who undertakes to speak on behalf "of all classes in India." The self-sufficiency of even an Anglo-Indian bureaucrat must not go so far. We were astounded at the behaviour of Sir Charles assuming the rôle of the representative of all India on the occasion. His own estimate of Lord Curzon's worth and services may be thoroughly appreciative, but that is no reason why he should think "all classes in India" to be of his view in the matter. Sir Charles's behaviour is a noteworthy fact in illustration of the official tendency to ignore Indian public opinion which our bureaucrats would fain have the world believe to be non-existent, except when it coincides with official opinion. But in spite of our Rivazes, public opinion has an independent existence in India, and never has it expressed itself more clearly than in regard to this subject of the extension of Lord Curzon's term of office, and never has it been more markedly in opposition to the official opinion. Most of the classes in India have declared either publicly or privately against this unique favour shown to Lord Curzon by the Government in England and Sir Charles Rivaz's assurance has been found to be ridiculously unreal.

It is but a month since Lord Curzon announced his determination to devote himself to the redressing of evils during the time he will remain in India as our Viceroy. He also spoke something about his fresh efforts to win the affections of the people. But the very first measure of his administration after these declarations is going to be such as to belie them in as complete a manner as possible. We allude to the proposed amendment of the Official Secrets Act. The law about the publication of official secrets has already been so stringent as to interfere to a degree with a good and just administration of the country. A Government that aims at being thoroughly efficient ought not to have any secrets, the exposure of which it might dislike or fear. If Lord Curzon had a real mind to remove evils, here was an evil, this Official Secrets Act, which he should have knocked on the head. But instead of doing any such thing, he is going to enlarge its scope by penalizing the publication of unrevealed official facts concerning the civil administration of the country. We do not know for certain why Lord Curzon has thought this step necessary, but we opine he heartily disliked and was greatly offended by the publication of the substance of the Report of the Education Commission by the *Bengali* of Calcutta long before the Report was out, and also by the publication of certain confidential Government Circulars relating to the appointment of Eurasians and Europeans in the Railway service by the *Sanjibani*, a leading vernacular weekly, also of Calcutta. These Circulars, it may be remembered by our readers, formed the subject of a question by the Hon'ble Mr. Gokhale at the last Calcutta Session of the Imperial Legislative Council. That the publication of some of the contents of the Report of the Education Commission before it was available to the public and also of the Circulars alluded to, did a world of good nobody would gainsay. But no such thing should happen in the future, roars Lord Curzon, as he stamps his imperial foot—for is he not the Vice—Emperor of India?—on the floor of the Government House. "Retrogression and repression" has been the motto of Lord Curzon's career in India and the amendment of the Official Secrets Act is going to be the latest proof for it.

But hope and prayer is the only refuge of a subject people. Although we feel sure that it is very difficult for Lord Curzon to be liberal and just, we cannot restrain ourselves from hoping and praying that His Excellency might yet prove himself to be so. If we cease to hope that the Government would deal justly with us, and if we desist from praying it to take pity on us, we shall cease to live altogether, for life is synonymous with hope and prayer—hope and prayer for both material possessions and advantages and spiritual gifts and blessings. Lord Curzon is a human being and he cannot be without human emotions. Can he be incapable of feeling the delight of conferring some real benefits upon his fellow men? As

the ruler of India he has splendid opportunities for securing for himself such high delight. He has studied the thoughts of the Indian people for about five years. According to his own admission he is a diligent reader of the native newspapers so he must know what the citizen wants, and what would p ease him most. We would earnestly and most humbly appeal to His Lordship to think seriously and sympathetically of the people's views whenever he has to decide a question, to solve a problem or to initiate a reform. Our belief, our impression, nay, our conviction is that hitherto His Excellency has not minded the people in the main, and the inevitable result has been the wide and deep disappointment which the Indian people feel at his Government. We cannot conceive of a Viceroy of India being so unconcerned about the welfare of the people he rules as to be obstinately and persistently determined to throttle their hopes and aspirations, yet Lord Curzon threatens to prove such a Viceroy. But let all our worst and most pessimistic surmises about his future rule be belied, and henceforth let it be His Excellency's supreme care to see that in all what he does the interest of the children of the soil is paid the utmost respect and that nothing is done by him which has a tendency to break the promises England has made to them and on which so ely they have built all their political aspirations and all their hopes for general progress. We trust it will be finally seen that this most reasonable appeal of ours to the Viceroy has not been made in vain.

The Governor-designate of Bombay.

3. The *Indian People* (Allahabad), of the 4th September, says:—Lord Lamington, the Governor-designate of Bombay, is not a distinguished or experienced statesman. He is 43 years of age, was Assistant Private Secretary to the late Lord Salisbury, and was Governor of Queensland, which is a self-governing colony and whose Governor as such is mostly a figurehead only. He was besides a Conservative Member of Parliament for four years. We are told that he owns 12,000 acres and that his recreations are shooting, fishing, *etc.* If this record be enough to make one a competent Governor of a large and important province like Bombay, the number of eligible provincial satraps must be inconveniently large indeed. But it has become the fashion with both political parties to sport with the Indian Empire. Or how to explain the appointments of Lord Elgin to the Viceroyalty, Lord Harris, Lord Sandhurst, Lord Northcote, and now Lord Lamington to the Governorship of Bombay, and of Lord Wenlock and Lord Ampthill to that of Madras—not to speak of Lord George Hamilton's appointment to the India Office?

INDIAN PEOPLE, 4th September, 1903.

Condemnation of Mr. A. H. Skrine's lecture in England.

4. The *Máaan-i-Ulúm* (Bareilly), of the 8th September, adverting to a lecture delivered by Mr. A. H. Skrine at a public meeting in England strongly denounces the views which he expressed regarding the Indian Musalmans. He said that the Indian Musalmans were greatly discontented and disaffected and eagerly waited for an opportunity to deliver this country from British rule, inasmuch as they had been deprived of all their rights and privileges and the authorities favoured the Hindus! He thought that the exhibition of any antipathy by Government towards the Musalmans would be a signal to the Sultan of Turkey to raise difficulties in Asia against the British! It is a matter of surprise and regret that there should exist such foolish men in England who indulge in mischievous utterances which are calculated to embitter the relations between Government and the people.

MÁDAN-I-ULÚM, 8th September, 1903.

Treatment of Indians in South Africa.

5. The *Indian People* (Allahabad), of the 11th September, has the following paragraph:—We learn from the *Indian Opinion* that while Mr. Chamberlain is still supposed to be considering Lord Milner's despatch on the question of locations, the law has already been put in force, and proceedings have been taken against a dozen British Indians for residing outside the locations at Potchefstroom. This is what may be called injustice and racial antipathy with a vengeance. Even the late Orange Free State, when it passed drastic anti-Indian legislation, the *Indian Opinion* tells us, "had the decency to give a year's time to those that were already settled under the late Republic." It is added: "It must be remembered that most of these people who have been prosecuted are old residents of the Transvaal. They have never before been molested in their occupation. The Bazar notice was published in April last. Hardly have the people realised their situation. And while protests against it are still being considered,

INDIAN PEOPLE, 11th September, 1903.

within three months of the publication, without even a written notice, summonses are sprung upon them."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Rohilkhand Gazette, 1st September, 1903.

The Raja of Bilaspur.

6. The *Rohilkhand Gazette* (Bareilly), of the 1st September, says that from the Anglo-Indian point of view British control is a perfect God-send to Native States. The natives of the States are far behind Europeans in administrative capacity and energy, and the alleged tyranny and oppression prevailing there are being checked by the Residents. The spread of such ideas threatens to prove a source of great trouble to native princes. It is a notorious fact that under British rule the lower classes of people are prospering, while the higher ones are rapidly declining. In almost every native state there are some low and disreputable people who are very hostile to the ruling chief and who lose no opportunity for prejudicing the Resident against him. Hundreds of states are in trouble owing to British rule. The visits of the Viceroy, the Lieutenant-Governor and other British officers to native states put the latter to great expense and thus involve them in heavy debt. The control of the Residents greatly interferes with the feelings and desires of the chiefs. The case of the Bilaspur State is a recent instance in point. The Raja, finding it difficult to live in his state, has taken up his abode in Benares. His Highness complains that his Wazir, Lala Hari Chand, insults him, but that he cannot part with his services, as he is a *protege* of, and is supported by, the Superintendent (*lit.* Resident). According to the Superintendent, the Wazir is a nominee of the Raja himself, but the Raja cannot be allowed to dismiss him, as his dismissal would be attended with misrule in the State. If the Wazir was appointed by the Raja, His Highness has also the authority to dismiss him, and the Superintendent has no business to interfere. Owing to such acts of tyranny and oppression the ruling chiefs are obliged to leave their states and the states are going to the dogs. The Residents have condemned thousands of chiefs as incompetent and have got them removed from the *gaddi*. It is to be hoped that the Government of India will do justice to the native princes.

Mádan-i-Ulum, 1st September, 1903.

A book on the state of affairs in Rampur.

7. The *Mádan-i-Ulúm* (Bareilly), of the 1st September, refers to a book or novel which a faqír or Muhammadan mendicant intends to write on the state of affairs in Rampur. The novel will have eight chapters on the following subjects :—First chapter on education and training ; second chapter on the means of obtaining a livelihood ; third chapter on vain and immoderate desires ; fourth chapter on dissipation and bullying ; fifth chapter on the origin of maladministration in the State and the novelties introduced by the ruling chief ; sixth chapter on tyranny and oppression ; seventh chapter on an expression of regret at want of patronage of learning and skill ; and eighth chapter on conclusion, and advice with examples.—(*To be continued.*)

IV.—Administration.

(*a*).—*Judicial and Revenue.*

Roznamcha-i-Qaisari, 25th August 1903.

The hostile attitude of officials towards the legal practitioners.

8. The *Raznámcha-i-Qaisari* (Allahabad), of the 25th August, regrets to say that there are unmistakable signs of the hostility of both European and native officials to the legal practitioners. The latter having the courage to criticise and expose the former are regarded by the former as a thorn in their side, and they desire to put a stop to the law examinations. But such a measure would be a great mistake and bring British rule into disrepute. Among other things the growth of the influence of the legal profession has led to the official corruption and bribery being greatly checked. The decline of the profession would be attended with a revival of the evil with a vengeance. Young civilians, being unacquainted with the language, customs and manners of the people are mere puppets in the hands of their Readers and misunderstand the statements of suitors and witnesses as wrongly translated by the latter. If there is no improvement in the present system of cross-examination, and the legal practitioners are rendered conspicuous by their absence, the people will be looted in broad daylight and the reputation of the British Government for good administration will suffer.

9. The *Roznámcha-i-Qaisari* (Allahabad), of the 25th August, says that, although the district officials at Allahabad appear to be educated and experienced men, the Allahabad public do not hold a high opinion of them, and considers the employment of such officials a dark stain on British rule. The other day the police sent up a case under section 430 of the Penal Code. On enquiry it was found that oxen entered a pool and drunk water from it, which led to a quarrel. The Magistrate who tried the case charged the accused with an offence under section 430; as if the drinking of water by oxen from the pool led to a diminution of the supply of water for agricultural purposes! Another magistrate does not allow an offence under section 325 of the Penal Code to be compounded, although it is compoundable under the law? Another magistrate condemns witnesses as untrustworthy. According to a ruling of Sir Comer Patheram, late Chief Justice of Allahabad, the statement of the female plaintiff, if correct, is enough to lead to the conviction of the accused. In another court a case is heard a week after the date fixed for the hearing, but the proceedings are antedated, to prevent exception being taken by the higher officials on the score of the unduly long detention of witnesses. Some officials attend court at 2 P. M., which causes great inconvenience to suitors and witnesses. Some officials take down the statements of witnesses themselves, in order that they may be able to alter the wording as they like. In short the district officials have adopted their own ways of working, which afford grounds to the people to make complaints?

Roznámcha-i-Qaisari, 25th August, 1903.

The *Roznamcha-i-Qaisari* on the District Officials at Allahabad.

10. The *Nátya Patra* (Allahabad), for September, has a leader headed "Anarchy at the Headquarters," in which the writer refers to the alleged mismanagement of the estate of Mutsaddi Lal, a minor, by the Manager of the Court of Wards at Allahabad, noticed in the issue for October 1902 (*vide* paragraph 9, page 626 of the Selections from newspapers for 1902), and complains that in spite of the representations made in the columns of the *Nátya Patra*, house No. 47 has not been properly repaired. On the other hand, the tiles covering the roof of a *dálán* (a hall) have been removed and sold. The house has been rendered unfit as a dwelling and thus there has been a loss of rent for several years past. Again, the Manager had the houses belonging to Lala Bindhesri Parshad, a resident of Mirzapur (whose estate is under the management of the Court of Wards) at Mahajani Tola in Allahabad, white-washed in July last during the rains. The Manager was not justified in getting the houses white-washed during the rains, and the white-washing was not done in a satisfactory manner. The money spent on it was simply thrown away. Formerly complaints appeared in local newspapers against the Manager. It would seem that he does not work carefully. It is high time that he was transferred from Allahabad where he has been employed for several years, and replaced by a better man.

Nátya Patra, September, 1903.

A complaint against the Manager of the Court of Wards at Allahabad.

11. The *Zamindár-wa-Káshtkár* (Bijnor) for August, referring to a communication contributed to the *Bombay Punch*, of the 7th August, by a correspondent, observes that the writer says that he put up at the house of Soti Harbans Lal, Honorary Magistrate, and that a meeting of respectable Hindu residents of the town was held there, among whom there were two Deputy Collectors, the tahsíldár and the thanadár. The meeting resolved to put a stop to cow-killing. Accordingly the thanadár sent for and threatened the butchers, telling them that all cases went up to the Hindu Magistrates, and that the District Magistrate was favourable to the Hindus. The butchers are undergoing their trial under section 34 of the Police Act and cow-slaughter is under suspension, but no local newspaper has had the courage to give publicity to the matter through fear of the officials. The writer refers to the case of Musammat Naíman who has been convicted and sentenced to imprisonment, and alleges that all the native officials at Bijnor, including even the Munsif, are Hindus, and that Government and the District Magistrate are negligent like the former Muhammadan kings. The *Zamindár-wa-Káshtkár* remarks that the correspondent of the *Bombay Punch* has brought serious charges against the Hindu officials and the Muhammadan community. It is not the opinion of the Musalmans in Bijnor that the District Magistrate is negligent, and has left the administration of the district to the Hindu officials. There are instances to show that he takes special interest in cases which have anything to do with religion.

Zamindar-wa-Kashtkar, August 1903.

A communication published in the *Bombay Punch* against the Hindu officials at Bijnor.

Lately a number of cases cropped up in connection with the sale of meat, but he decided all of them in favour of the butchers on the strength of local custom. Moreover, he has dropped the prosecution under section 34, referred to by the correspondent of the *Bombay Punch*. The Hindu officials are above suspicion, and no Musalman ever suspected them of endeavouring to get cow-killing stopped. Had this been so, the butchers would have undoubtedly referred the matter before court, or at all events they would have applied for the transfer of the case from the file of the Soti, and the Muhammadan community would have taken some interest in the case. But none of these things have occurred. Likewise it is wrong to say that no local newspaper has made a reference to the strike of the butchers in favour of the officials. The strike has freely been referred to by the local newspapers.

(b).—Police.

PRAYÁG SAMÁCHÁR, 5th September, 1903.

Misconduct of a police Sub-Inspector in Dinajpur.

12. *The Prayág Samáchár* (Allahabad), of the 5th September, says that Sir Antony MacDonnell, the late Lieutenant-Governor of these provinces, once declared that if the people ever rebelled against Government the rebellion would be due to police tyranny and oppression. In view of the misbehaviour of the police Sir Antony's prophecy appears to be well founded. Here is an instance of police oppression and high-handedness. At Chintaman in the Dinajpur district, Mathura, Reserve Sub-Inspector of Police, made repeated attempts to levy blackmail from Badr-ud-din, landholder, in vain. One day Mathura purchased some cloth at the landholder's mart for his daughter's marriage, and desired the landholder to pay the bill for him. The landholder made the payment with demur but obtained a receipt from the shopkeeper. The Sub-Inspector endeavoured to recover the receipt from Badr-ud-din without success. At last he rose to the occasion and besieged the landholder's house under the pretext that an Afghan criminal was hid there. The police not only searched every creek a d corner of his house, but also every almira and box. However the desired receipt was not found. He made a complaint to the District Superintendent of Police, but the result was not better than is usual in such cases. He was prosecuted for giving false information to a police officer. The prosecution was dismissed by one Deputy Magistrate, but another court sentenced the accused to six months' rigorous imprisonment and a fine of Rs. 100. On appeal the Sessions Judge reduced the sentence to three months' imprisonment. An appeal was also filed in the Calcutta High Court. In the meantime the police entered his name in the list of bad characters, and also in that of convicts. The High Court discharged him, and, in its judgment, drew the attention of Government to the unlimited powers exercised by the police, and urged that steps should be taken to check police oppression. The police first enter any person's name in the lists of bad characters and convicts, and then make inquiries about him! This is like hanging a criminal first and holding a trial afterwards.

(c).—Finance and Taxation.

ADVOCATE, 6th September, 1903.

The debate on the Indian Budget in Parliament.

13. The *Advocate* (Lucknow), of the 6th September, says :—If on August thirteenth Lord George Hamilton when called upon to present the Indian Budget before Parliament, found the green benches so crowded that quite a hundred members were present, the attendance was not so much due to the increasing interest felt by the members in Indian affairs as to the move of the selfish members of Manchester who had assembled to proclaim to the British public that the surpluses in the Indian Treasury were drawn, not from the over-taxed peasantry of India, but from the wages of the British cotton manufacturers whose goods are taxed to swell the revenues of India. The speech of Lord George Hamilton was as usual dull and insipid. He defended increase in expenditure not on the plea that it would lead to the comfort and happiness of the people, but because we are living under an advanced civilization. Lord George gravely assured us that "expenditure is increasing, and under pressure of influences which no Government can permanently resist, for we have established a system of administration which has for its ideal and aim a standard not of Asiatic conventionality, but of European conception." But when Government organisations do not bring about the happiness of the people, they with their costliness become worse than Asiatic conventionalities. The increased expenditure on police, education, railway, and irrigation projects will all be welcome, if the object in view is the happiness of the people. If

the expenditure has been revised simply with a view to show that India is governed on Western principles we may as well despair of improvement. Lord George Hamilton's defence of the increase of pay of the British soldier was as disingenuous as was that of the proposed contribution for the garrison for South Africa. He said : " If higher pay is given here to the soldier it is associated with a rise of wealth in the community to whom the Government offer the higher rate of pay. But India has no corresponding advantage ; she has to pay, not according to the standard of her wealth or her labour market, but according to the standard of wealth here, and she has no option if the soldiers she wants cannot be otherwise obtained." But the soldiers whose pay has been raised never applied for the increase. The soldiers in India never said that they would not serve the Government of India if they were not paid at the rate at which soldiers for the Transvaal were paid. The increase is some thing like a present from the State to the Army for its heroic conduct in South Africa. India was never consulted, and the increase in pay was quite sudden. It is this condition of helplessness to which India has been reduced that has financially ruined the country. It will continue to be so till the Ministers are forced by the economic laws to regulate their policy according to the needs of India and not according to that of England, till such time as the Secretary of State for India, instead of boasting that he tried to hold the balance evenly between the Indian and Imperial exchequers, does not feel that since he is paid by India he should serve first Indian and then British interests. It is this regard for British interests in our Secretary of State that leads to the sacrifice of Indian interests. What wonder then if Mr. Shackleton asks us to wear Manchester clothes by forcing the Secretary of State to cheapen them by the removal of the import duty. What wonder if a representative of the boot-makers, jealous of the success of Cawnpore dealers, joins the Manchester members in special pleading, and asks that the duties on English boots be removed so that his clients might be able to compete with Cawnpore in our market ! There was however much force in Sir J. Rolestson's remark. He said : "India had been the subject of many experiments, like a living animal in the hands of the vivisector, and whether India was satisfied or not with the result of those experiments he would still protest against their being made at the expense of the industries of this country. He hoped that in any inquiry which the Government might have entered upon, or might be contemplating, the system in India, both as regarded tariff and the currency, might find an important place." But these experiments are due to the selfishness of Manchester and indifference shown of the British public. Sir Rolestson suggested that when the people of India discovered that the currency reform has taken away fifty per cent. of their hoards, they would not take that knowledge amiss. They may or they may not, the currency policy as long as it benefits the British manufacturer and the tax gatherer will remain what it is. The solution of the muddle in the finances of India depends on the point of view from which it is considered by the responsible rulers of the land. The people of India are nowhere, though when one reads the speeches made by the members of Parliament, one finds them mentioned after every twenty-lines. The people of India thought so, the people of India appreciate such an act of the Government and the people of India should not be made suspicious. But the voice of the people of India seldom finds an echo in St. Stephens, and if it find utterance, it is readily snubbed. Lord George Hamilton grew vehement in his defence, when he, like a schoolmaster, read a lesson to men of the position of Mr. Buchanan and Sir Charles Dilke who dared to speak out their mind rather frankly on the South African question. Lord George Hamilton had no objection to the use of strong language in the Parliament, and to the suggestion of motives to the proposals, but he was afraid of the wily native press which would circulate all what had been said against him and his friend Mr. Brodrick, throughout all parts of India and thus increase the unpopularity of British rule. He said he would ask hon. gentlemen just to consider, before they spoke again on the Indian Budget, what effect that would have in India. He could assure them that that language went out exaggerated and distorted, and that it became greatly magnified in the native press. If they really believed that the union of the two countries was beneficial to both, they should be careful not to make use of language the consequence of which they would be the first to deplore. It is not the language of the opposition members, but the dreams of the apologists for all unjust ministerial actions that help to spread discontent in the country. The

people are not babies—every boy in the street condemned the two measures in the strongest language, without the help of the members of Parliament on the much abused Native Press, and no apology will ever convince Indians of the justice of the burden of eighty lakhs of rupees which has been thrown on them by one stroke of the pen without any rhyme or reason. The injustice of the burden is in itself so apparent that no arguments were needed to create annoyance which the specious argument of the Secretary of State will not remove.

(d).—Municipal and Cantonment Affairs.

NASIM-I-AGRA, 7th September, 1903.

Municipal administration at Agra.

14. The *Nasim-i-Agra*, of the 7th September, says that as reductions are being indiscriminately made in the municipal staff at Agra the measure has created great consternation in the staff. If a curtailment of the establishment is necessary, it should be carried out according to a prin ciple. The 5th September was a general holiday on account of the *Anant Chaudas*, but the Sessions Judge held his court on that day. The Municipal Secretary and Engineer followed suit and attended his office on the holiday, though he is generally conspicuous by his absence from the Municipal office on working days.

SURMA-I-ROZGÁR, 1st September, 1903.

Agra Municipality.

15. The *Surma-i-Rozgár* (Agra), of the 1st September, says that the editor has lately been receiving many complaints regarding the working of the Buildings Branch, the appointment of servants and the management of the cattlepound in the Agra Municipality. It is difficult to believe the serious complaints made, but the complainants are ready to substantiate them. The editor hopes that the officials concerned will mend their ways and spare him the trouble of publishing the complaints.

(e).—Education.

INDIAN PEOPLE, 11th September 1903.

Educational reform in the United Provinces.

16. The *Indian People* (Allahabad), of the 11th September, says:—It will be within the recollection of our readers that a deputation of some representative men of these Provinces waited upon His Honour the Lieutenant-Governor, on the 18th July last at Lucknow, to lay before him certain educational grievances. We have now been favoured with a copy of the letter addressed by the Local Government to the Director of Public Instruction of these Provinces. It is but bare justice to say that the spirit which pervades the letter from the beginning to the end is as generous as the candour with which the representations of the accredited spokesmen of enlightened public opinion have been acknowledged to be correct is refreshing. It is but seldom that popular representations meet with such a ready response from the Government, and if, in the present instance, the promptitude with which the Government have come forward to make concession to popular demands is great, the obvious reason would seem to be that the case made out by the complainants was uncommonly strong. But howsoever unanswerable may have been the merits of the case, we cannot forget that much of the happy result which the letter foreshadows, is due to the good sense of Sir James LaTouche, and his strong practical sympathy with those over whose public affairs he presides. The step which Sir James LaTouche has taken is as wise as it is bold, and we may say with confidence that his efforts to place our educational system on a sounder basis are certain to earn for him the applause and gratitude of the entire community. We have said that the step taken by him is also bold for in a system of Government where official etiquette, sometimes miscalled prestige often requires that departmental mistakes should be defended, it is a rare experience to find a superior authority addressing itself, in defiance of such strait-laced official morality, to the task of setting right those mistakes.

The question dealt with in the letter being one which concerns the Government and the people alike, we trust that full effect will be given to the suggestions formulated. We are also in a position to state that the Director of Public Instruction has had no small share in shaping the views of the Local Government upon the questions submitted for its consideration. Mr. Lewis certainly deserves the thanks of the community, and we hope that with the inauguration of the proposed changes, he will distinctly gain in popularity with the people of these Provinces.

Among the changes indicated in the letter of the Local Government may be mentioned the abolition of the upper primary examination in Anglo-Vernacular

Schools, the commencement of English in class III, and an evener distribution of the course in Arithmetic in the various primary classes. "As regards the necessity of studying both forms of the vernacular, in the middle section," the letter says "that it is quite sufficient to require that boys should be able to read and write in the second character, and this can be secured by providing that no boy should be promoted to class VII or class IX unless he can read and write to dictation, from an upper primary text-book in the second character. Boys, whose mother-tongue is neither Urdu nor Hindi, should not be promoted to class VII unless they can read and write to dictation from a lower primary book, nor to class IX unless they can pass a similar test in an upper primary book, in either Urdu or Hindi." It seems to us that the only class of students who may suffer from the operation of this rule, will be the Bengali students, whose mother-tongue is neither Hindi nor Urdu. We think it would have been better if no such restriction had been imposed upon such boys—though it would certainly be reasonable to demand of them a competent knowledge of either or both of the two vernaculars, when they presented themselves for Government posts, for which such knowledge is necessary. Head Masters have also been given the power to admit private candidates to classes above class IV, subject to the approval of the Inspector. In the case of such candidates, it would be necessary that they should read and write either Hindi or Urdu, "unless they come from places outside the United Provinces when neither Urdu nor Hindi is taught as a vernacular." We do not know how the latter part of this rule, which we have put in quotation marks, can be reconciled with the rule noticed above, which requires a certain degree of knowledge of one of the two vernaculars in case of boys who are to be promoted to classes VII and IX. As the letter reads, it seems to us that while a Bengali boy reading in a school cannot be promoted from class VI to class VII or from class VIII to class IX, unless he possesses a certain degree of knowledge of either of the two vernaculars, his brother, fresh from Bengal, who has not yet been to any school, may at once get admitted to class VIII or class IX according to his merits, without showing any acquaintance with either of the two vernaculars. Obviously enough, the former ought not to be at a disadvantage. Such are some of the salient features of the letter of the Local Government, and we have no doubt that, so far as it goes, it will meet with general approval. It is of the nature of all reforms that their success or failure depends more upon the manner in which they are attempted to be carried out than upon their theoretic conception. In the case of the proposed reforms, too, we shall have to depend upon the manner in which they are set on a working footing by the Department and carried out by the teachers in schools. Nobody can reasonably grudge its power of superintendence and control to the Department, but any attempt to interfere too much with the discretion of individual Head Masters, and to dictate every minor item of internal administration cannot but be disastrous in the long run to the cause of education. For the smooth working of these rules, we must, however, depend upon the good sense of the superior officers of the Department, and the skill and tact of our Head Masters.

Government Orders on some questions affecting the Anglo-Vernacular and Vernacular Schools.

17. The *Advocate* (Lucknow), of the 6th September, says :—Elsewhere we publish the Government orders issued on the representation made to the local Government by a deputation in Lucknow on 18th July last. The Government letter to the Director of Public Instruction will be read with interest throughout these provinces, and we dare say every educated Indian, after reading it, will rise with the feeling with which we rose—that of genuine thankfulness to the Government. Sir James LaTouche has earned the heart-felt gratitude of thousands of boys and guardians by so readily lending his ear to their long-felt grievances and by promptly remedying the most keenly felt ones. Not only has the load from the head of boys now under instruction been removed, but the obstructions in the way of the progress of education of future generations have also been rased to the ground. Thus there can be no exaggeration in the warmth of the feeling of gratitude expressed towards Sir James and his talented Secretary Mr. S. H. Butler, who has already by his sympathy and broad-mindedness won a place in the affections of the people of these provinces. The upper primary examination has been abolished, the headmasters have been empowered to admit students and promote in all classes as they think fit, the reading of English shall commence from 3rd class, the teaching of second vernacular has

ADVOCATE, 6th September, 1903.

been postponed till 7th class, and the mathematics course re-distributed more evenly over classes V to VIII. The Director has been asked to revise the course of the lower classes, in doing which we hope he will take steps to consult the guardians of boys, managers of unaided schools and men interested in the cause of education. Let us hope that the spirit which pervades the Government orders will guide the dealings of the Education Department with the public and that mutual confidence, sympathy, and co-operation will take the place of the spirit of hitherto much in evidence isolation.

INDIAN PEOPLE, 11th September, 1903.

An objectionable play performed by the Hindu students of the Queen's College at Benares.

18. The *Indian People* (Allahabad), of the 11th September, says:—The *Observer* of Lahore has published the particulars of a grossly improper play performed at the Benares Queen's College by the Hindu students, which contained passages offensive to Mahomedan feeling. We join our contemporary in expressing our emphatic disapproval of their conduct, and we wonder that the Head Master, who was also the Superintendent of the Boarding House, permitted such misbehaviour on the part of the students. We are glad that the *Bengalee* has expressed the same view, and we trust care will be taken to prevent repetition of the offence.

(f).—Agriculture and questions affecting the land.

HINDUSTANI, 9th September, 1903.

Suggested reforms in the Irrigation system.

19. The *Hindustáni* (Lucknow), of the 9th September, publishes a letter from a Naib Tahsildar in Muzaffarnagar, in which the writer, approving of the recommendations of the Irrigation Commission, observes that irrigation cannot be carried on with complete success without the provision of a sufficient number of wells for the purpose. This can be effected by providing in the first instance as a tentative measure, say, a lakh of rupees for each district, and the money should be invested in constructing large wells in which four buckets can work at the same time, at a cost of Rs. 1,000 per well. Such a well would be able to irrigate 100 acres and yield an income of Rs. 400 per annum at the rate of Rs. 2 per acre for each crop. Even if this rate were reduced by one-half, an income of Rs. 200 per annum would be secured. This means an interest of 20 per cent. on the capital laid out. If the landholders were offered the wells at cost price and empowered to realise the Government rate of irrigation dues, they would gladly purchase them. The money thus realized might be devoted to the construction of new wells. In this way each district would have a satisfactory system of irrigation in a few years. Even if the zamindars did not come forward to purchase the wells, Government would reap a handsome profit. A crore of rupees might be laid out at first, and in the event of the scheme proving successful, more money might be applied. The present system of canal irrigation does not work properly. The well-to-do and influential cultivators and landholders are first served, and the poorer ones have to wait for a long time, and the result is that their crops are damaged. The supply of water is now not even a quarter of what it was 15 or 20 years ago, but all the same the cultivators have to pay the full water rate. Another serious trouble of the cultivator is that the subordinate officials of the Irrigation department, such as *amins* and *chaukidars*, often enter unirrigated fields in their register as irrigated ones, and there is no adequate check to prevent their doing so. The loss of time and the amount of trouble involved in bringing the matter to the notice of the higher officers deter cultivators from doing so. Greater supervision on the part of the higher officers and the adequate punishment of the subordinate officials who misbehave themselves would check the evil. The wrong substitution of the name of one cultivator for that of another is another source of trouble to the agricultural classes. The closing of canal outlets for cleaning or other purposes is another cause of serious loss to the cultivator. Thus there is much room for improvement in the administration of canals.

(g).—General.

MADAN-I-ULUM, 1st September, 1903.

Acquittal of Sergeant Stone who was accused of causing the death of a native at Meerut.

20. The *Mádan-i-Ulúm* (Bareilly), of the 1st September, says that Sergeant Stone who killed a native named Gur Bakhsh, at Meerut, has been acquitted by the High Court which is, so to speak, an embodiment of justice. Two British soldiers, witnesses for the defence, deposed that a *ghora* (horse) and not a

gora (a British soldier) had kicked the deceased! There is not the least doubt of it. There were five native witnesses for the prosecution who bore unanimous testimony to the Sergeant killing the deceased by kicks. According to the statement of Gur Bakhsh, the Sergeant was responsible for his death. The European doctor who held a *post mortem* examination attributed the death of the deceased to a rupture of the spleen which he found greatly enlarged! The fact is that the Judges allow themselves to be influenced by fellow-feeling. There may be some other cause at the bottom which is not known to the writer. A very happy idea has struck the writer which he desires to make public for the benefit of the people. When a native is charged with a murder, he had better pay one or two thousand rupees to a European and get him to give evidence favourable to him. Then he may rest assured of his release. If a white man is the accused in a case and white men appear as witnesses for him, his release is a foregone conclusion.

Case of Lieutenant Rennick convicted of assaulting and confining a native.

21. The *Arya Mitra* (Moradabad), of the 8th September, referring to the case of Lieutenant Rennick, 11th Bengal Lancers, who beat, kicked and confined a Musalman who is lying on his death-bed in the hospital, and has been fined Rs. 25 and Rs. 75 by the Deputy Commissioner of Lahore on charges of causing hurt and wrongful confinement, regrets to say that such unfortunate mixed cases frequently occur in all parts of the country. The undue leniency with which the Judges deal with the accused in such cases has often been noticed by Government itself. It is time that Lord Curzon, who has appointed so many commissions, appointed a commission to inquire into and check the ill-treatment of natives by Europeans.

ARYA MITRA, 8th September, 1903.

V.—LEGISLATION.

The Indian Official Secrets (Amendment) Act.

22. The *Indian People* (Allahabad), of the 4th September, referring to the Indian Official Secrets (Amendment) Act, observes :—This measure is the first fruit of the extension of Lord Curzon's Viceroyalty. We have to reserve for another occasion detailed criticism of the new provisions of this measure. But this must be said now. There can be no question that the innovations sought to be introduced are repressive and harmful, and that they must be resisted to the utmost by all constitutional means. The *Englishman* need not have taken the trouble to assure us that the Bill is aimed at the poor 'Native Press.' Even the poor comprehension of the 'native' editors could grasp the meaning of the new provisions. Nor do we believe in the story that an alleged attempt "to sow disaffection among the Dogra sepoys" is the cause of the Bill. The true explanation, we think we are right in saying, is the publication of certain notorious and indefensible circulars and proceedings of conferences whose object was the ostracism of the 'natives' from certain branches of the public service. Their publication has, for the time being at all events, and in the case of the Delhi Railway Conference at least, defeated the questionable purpose of Lord Curzon's Government. His Excellency may, however, be sure that the 'native' press will manage to survive the blow once again aimed at it.

INDIAN PEOPLE, 4th September, 1903.

VI.—RAILWAY.

Female carriage on the Bengal and North-Western Railway.

23. A correspondent of the *Sulah Kul* (Gorakhpur), of the 2nd September, complains that on the Bengal and North-Western Railway women of all classes are indiscriminately seated in the female carriage, which is a very objectionable practice. The carriage is specially intended for the use of respectable women. But women of loose character are also allowed to take their seats, and the result is that their friends and lovers pay frequent visits to the carriage and freely talk with them, even putting their heads inside the carriage through the windows. Manifestly this is very disagreeable to respectable women. Under these circumstances it is highly desirable to exclude women of bad character from the zananah carriage.

SULAH KUL, 2nd September, 1903.

New Time Table of the Oudh and Rohilkhand Railway and the third class passengers.

24. The *Hindustáni* (Lucknow), of the 9th September, referring to the new Time Table of the Oudh and Rohilkhand Railway which imposes certain restrictions on third class passengers travelling by mail trains, observes that they will cause much inconvenience to third class passengers. For instance, no third class passenger will be allowed to travel by the Punjab mail unless he has purchased

HINDUSTÁNI, 9th September, 1903.

his ticket on the East Indian or the North-Western Railway and has to travel for 500 miles on the Oudh and Rohilkhand Railway. A greater hardship is that no third class passenger will be allowed to travel towards Saháranpur by the Dehra Dún mail unless he travels at least 100 miles on the Oudh and Rohilkhand Railway. Third class passengers will thus be excluded from the mail trains, and passengers from Rohilkhand and the Hardoi district will be obliged to commence their journey at midnight or in the early part of the day, or they must be prepared to pay higher class fares.

The restriction might be confined to the Punjab Mail, but its extension to the Dehra Dún mail is unjustifiable and unnecessary. Even though the difference between the third and intermediate class fares is not very great, there is no doubt that litigants who have to go from a tahsil to the headquarters of their district will feel it if they are compelled to pay the higher (*i.e.*, the intermediate class) fares. The editor urges that with regard to third class passengers the conditions of travelling by the Dehra Dún mail from Moghal Sarai to Saháranpur should be the same as have been fixed for the opposite journey from Saháranpur to Moghal Sarai.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Advocate, 10th September, 1903.

The Government and the Native Press.

25. The *Advocate* (Lucknow), of the 10th September, says:—At a time when another link is being forged to chain the independence of the Native Press, when silently without much ado the Government of India is going to strike one more blow on the enterprise of the indigenous press which now and then creates a sensation by bringing out documents from the archives of Government offices when it finds the interests represented by it in jeopardy, it is reassuring to read the encouraging letter of the Government of India to the *Bombay Samáchar*, in which it lays down a sound principle for future guidance that the Government will be impartial in affording facilities for getting information to the Vernacular Press. As to the first proposal of the Vernacular Press, the Government has again referred us to the Financial Department. We think the question has long been in the hands of the Financial and Postal Departments, and the time has come when it should finally be decided. The claim of the Press is based on justice and not merely on the generosity of the Government. When the Postal Department permits papers of the weight of twenty tolas to be posted in two pice, there is no reason why it should insist that in one pice only four tolas, one-fifth of what is practically accorded to the Anglo-Indian Press, should be carried. It is true that the concession is not limited to the Anglo-Indian press. But it is solely enjoyed by the same. The *Pioneer* alone enjoyed it for years long before it was extended to other Anglo-Indian papers. The Post Office says that the actual cost of cārrying a newspaper up to ten tolas is two pice a copy, and it is not prepared to carry newspapers at a further loss. We do not see the justice of the remark. If the Post Office is willing to carry copies of Anglo-Indian papers, twenty tolas in weight, in two pice, why should it hesitate in carrying Indian newspapers, up to ten tolas in weight, in one pice. Having once agreed to carry newspapers at less than the actual cost, it cannot stop in the way and say it shall make the concession so far, and in the case of rich newspapers, and shall not help the cheaper class of papers. Let us hope the matter will not remain long under the consideration of the Finance Department, and that the same facilities will be offered to the Vernacular Press to serve its *clientele* as are offered to the Anglo-Indian Press.

In the matter of news we are afraid there are few Anglo-Native, or purely Vernacular papers that can afford to have the luxury of a well-paid representative at Simla. But cannot some thing be done to improve the present arrangement about the distribution of official news. A number of newspapers can be placed on the list of the Government. Such of them as send agents might get information through them, others may be served by post, if necessary, by paying the postage. Thus those newspapers that cannot afford to have agents at the headquarters of

the Government of India can have their interests served at a less cost. Paragraphs meant for the press can be sent to the latter class of newspapers either by post or by wire, as may be the desire of particular newspapers. For this work to require all newspapers to keep agents at the headquarters of the Government is to expect a thing which the means of the majority will not permit them to do. Though the newspaper press of India, has of late made much progress, but it is still in its infancy and looks to the State for encouragement for the services it is ready to render it. Early dissemination of news is as much to the interest of the State as to the public, and any small extra expense to which the Government is put by placing proper information in the hands of the press will be well spent and need not be grudged.

ALLAHABAD :
The 15th Sept., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Citizen, 14th September, 1903.

President for the next National Congress.

1. The *Citizen* (Allahabad), of the 14th September, says:—The election of a President for the next Congress has of late formed the subject of much discussion in the press. It has been stated that the political situation in England will not allow any of the British well-wishers of the Congress to come out to India and preside over its deliberations, otherwise there are in that land of justice and liberty not a few who can creditably discharge the duties of the President. The suggestion made by the London correspondent of the *Amrita Bazar Patrika* is to the effect that Sir M. M. Bhownaggree should be invited to fill the chair. We respectfully submit that the Congress President who has to dispose of the deliberations of the different communities of the Indian people must have a thorough knowledge of the working of the different provincial committees, which should be employed to collect information and materials throughout the year from the various parts of the Empire and place them in the form of a digest before the President long before he takes his chair for their disposal. A presidential address prepared on the other side of the seas or in a remote corner of the country without the speaker having any touch with the people or their representatives, and without having anything to do with the working of the Congress Committees, he being, indeed, quite innocent of all facts and figures except at the eleventh hour, can produce little or no impression. So far the Congress has been an intellectual body and its platform a coterie for intellectual discussions. We strongly urge that the Congress Committees of the different provinces should keep themselves busy all the year round. To awake when it is too late will never do, nor can the mere denunciation of a principle or mere doctrineering, or mere dogmatising, in eloquent and sentimental expressions do any material good. The Congress is not a practical body. It is for this fundamental defect that it has been unable hitherto to do anything substantial.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Jádu, 8th September, 1903.

Affairs in the Tonk State.

2. The *Jádu* (Jaunpur), of the 8th September, publishes an extract from the *Panja-i-Faulád* (Lahore) in which the writer states that the Agent has taken possession of the Tonk State treasury and that the old members of the Council have been replaced by new ones. Rumour is afloat that His Highness the Nawab will receive an allowance of Rs. 5,000 a month. Babu Damodar Das, the financial member, who, it has been alleged, has no knowledge of Persian, is all powerful in the State. Selfish informers are greatly harassing the Chief and the people by making false representations; and novel orders emanate every day from the newly constituted Council. The people, the officials, and the Nawab himself in Tonk are in a sore plight and are silently watching the work of the new *regime*. The Agent to the Governor General will visit the State for settling matters, but nothing is known regarding the nature of the settlement he will make. It is not yet known how far the rumour regarding the mismanagement of affairs is correct, and if correct, what charge will be laid against the Nawab. Lord Curzon's administration will always be remembered by Native States as one in which the Political Agents, the Residents and other British officials are able to have everything their own way.

Oudh Akhbár, 15th September, 1903.

Order of the Government of India, prohibiting the Travancore State from styling itself as the Travancore Government.

3. The *Oudh Akhbár* (Lucknow), of the 15th September, publishes a letter from "an Indian Politician" in which the writer, referring to the rumour which has appeared in some papers to the effect that the Government of India has desired the Travancore State to style itself as the Travancore Darbar or Sarkar, and not as the Travancore Government, cannot understand why an objection has been taken to the term Travancore Government? The English term Government has the same meaning as the vernacular term

sarkár. The King of England is the Emperor of India, and the application of the term Government to the Travancore and other large States would tend to raise the dignity of the Imperial Government which has them under its control. The former rulers of Oudh were called kings. It would be well if the title were bestowed on the Nizam of Hyderabad and other leading chiefs. In that case the title of Emperor assumed by the King of England would be considered by the foreign countries as fully significant.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Police arrangements at the Mahabir fair, at mauza Zainpur, Cawnpore district.

4. The *Cawnpore Gazette* (Cawnpore), of the 8th September, referring to the Mahabir fair held at mauza Zainpur, pargana Bhognipur, in the Cawnpore district from 1st to 5th September, complains that the police arrangements were unsatisfactory. Gamblers cheated the people and even forced a Hindu to surrender the jewellery he had to pay for his losings? No gamblers, such as card swindlers, &c., should have access to such fairs.

CAWNPORE GAZETTE, 8th September, 1903.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Introduction of a house tax at Allahabad.

5. The *Prayág Samáchár* (Allahabad), of the 29th August, in protesting against the introduction of a house-tax at Allahabad, says that the people have to surrender a large portion of their hard-earned incomes to the Municipal Board and Government as if they were born only for this purpose. Houses having a rental value of Rs. 36, or over a year, will be charged Rs. 4-8-per cent, and the owners of houses will be empowered to recover the tax from the tenants! Schools, mosques, churches and temples in which no persons dwell will be exempt from the tax. The notice published by the Municipal Board *re* the levy of the house-tax clearly shows that the tax is intended to fall on the tenants of houses. The middle class people find it difficult to make both ends meet and are generally involved in debt. An addition to their burdens will press very heavily on them. Allahabad is not a centre of trade, nor has it any industries. The people mostly depend on service as their means of livelihood, and their condition is very unsatisfactory. Instead of imposing new taxes upon the people, the Municipal Board should exercise strict economy and carry on the administration with its present revenues.

PRAYÁG SAMÁCHÁR, 29th August, 1903.

Introduction of a house tax at Allahabad

6. The *Prayág Samáchár* (Allahabad), of the 12th September, says that the Allahabad Municipal Board was to consider the question of the levy of a house-tax on the 15th instant. The tax will press heavily on the poorer classes. If the Municipal Board cannot make both ends meet without introducing the tax in question, it should be levied only in the civil lines where the Board has to spend a large portion of its income and where the owners of bungalows are well-to-do persons. The house-owners in the native quarters cannot afford to pay a new tax.

PRAYÁG SAMÁCHÁR, 12th September, 1903.

(e).—Education.

Prize distribution at the Mayo College at Ajmere.

7. The *Oudh Samáchár* (Lucknow), of the 14th September, says that there are three Rajkumar Colleges in India, among which the Mayo College at Ajmere, where the Rajput princes and nobles receive education, is considered to be the leading one. The *Rájasthán Samáchár* of the 2nd September, publishes the proceedings of the late prize distribution at the Mayo College. There have been changes in the staff including the Principal. The *Rájasthán Samáchár* takes exception to certain proceedings on the occasion. Its objections to the following proceedings are undoubtedly deserving of consideration. *First*, when the native chiefs who were invited to attend the meeting arrived, they were not properly received and seated. The *dais* was entirely reserved for Europeans. Only the Maharaja of Kishangarh was allotted a seat on the *dais*, but he too was seated in a corner and no reception was accorded to him on his arrival. All the other

OUDH SAMACHAR, 14th September, 1903.

chiefs and nobles had to sit below the *dais*. Manifestly the arrangements were not satisfactory. It is such treatment of native chiefs and sirdars which prevents the growth of social intercourse between Europeans and natives. *Secondly*, another proceeding against which the *Rájasthán Samáchár* has entered a strong protest was that the students in the College were made to sing the National Anthem on the occasion. This must have been offensive to the Rajput chiefs present, inasmuch as Rajputs consider it beneath their dignity to sing or play music in public. It is to be hoped that Lord Curzon will inquire into the matter and prevent the repetition of the mistake.

(f).—Agriculture and questions affecting the land.

ADVOCATE, 17th September, 1903.

Agriculture and Government.

8. The *Advocate* (Lucknow), of the 17th September, says:—Food and raiment are the prime necessaries of life. They depend on two industries, agriculture and manufacture; but, properly speaking, agriculture is the prime factor, for the raw materials for both food and clothing come mainly from the fields. This is enough to justify the need of attending to the first industry; and pre-eminently agricultural India has more reason to do so, and the State, depending so much on this for support, is bound to advance its interest. It is needless here to repeat, what has been done *ad nauseum*, that the Government of India has up to date miserably failed to cherish and encourage and feed and fatten the very animal that furnishes it the best and most reliable portion of its revenues. If the past official measures have been very uncomplimentary to the State, and even to-day we have yet to see the serious attempt to be made for the improvement of agriculture and spread of agricultural education. The preliminaries seem to be on the Viceregal anvil. If the ordinary term of Lord Curzon has practically been a period of inquiry, agitation and recommendations by others invited to do so, the short period of extension may be one of severe activity in all departments that had or had not a commission to look into its past working.

Agriculture stands head and shoulders over all topics of practical utility to both the State and the people. Its improvement calls for the first attention of both. But no improvement is possible without full information of the present condition; and information presupposes enquiry. Lord Mayo, in the early seventies, recognised and emphasised the need of a truly agricultural department—not a section tacked on to the Finance and Revenue Office; but even now we have the latter minding more the receipts of the Government than any regulated arrangement for growing two blades of grass where one is the present yield. In England the yield per acre is said to be on the increase, and in this country it is stationary, if not going the other way. And the neglect of the Government is sometimes justified by the assertion that "There is nothing or at all events, very little that can be bettered here." Much is spoken of the Indian ryot, his good methods of tillage and his frugal habits, when neglect of the State is to be justified; this very person develops wonderful power of indulging in excessive expenditure on festive occasions, neglecting the lessons of everyday experience, and sticking to the old and antiquated and obsolete methods of his forefathers when the money-lender is to be shylocked and the peasant screwed up one round more.

(g).—General.

CITIZEN, 14th September, 1903.

The Bain case and the Calcutta High Court.

9. The *Citizen* (Allahabad), of the 14th September, says:—Before this paper is in the hands of our readers they have learnt about the amazing upshot of the Bain case. The distemper of homicide by soldiers and tea-planters which has assumed an epidemic form of late, like other acute diseases assumes various symptoms and passes through various stages, and though in the present case the attendant physician did not fail in the main to diagnose the disease, his treatment of the case in accordance with the Indo-European pharmacopœia has proved futile. The Indian people are accustomed to hear of miscarriage of justice on various pretexts, and as no plea is simpler to a judicial tribunal than the plea of insufficiency of evidence, such a plea was resorted to in the present case. When the court of first instance dismisses a case on grounds of insufficient evidence, the question whether the evidence is sufficient or insufficient is decided by the appellate court. In the present case a higher tribunal than His Lordship Mr. Justice Sale had decided that the case should be retried, and we do not know whether Mr. Justice Sale

should be held guilty of contempt of court for making the declaration that he did on taking his seat and before the jury were empannelled. Mr. Justice Sale was directed only to hold a trial. Would he satisfy us why instead of holding the trial he expressed an opinion on the evidence that had been given elsewhere? Considering that he was not presiding over a court of appeal or a court of revision, we submit that he had no business to do so. We are but laymen and while writing on a grave and delicate subject like this, cannot help writing with diffidence. But at the same time we cannot help freely expressing our sorrow and surprise that the Advocate-General entered a *nolle prosequi* at the instance of Mr. Justice Sale. We do not think that the *nolle prosequi* is valid and we are anxious to know what Government may do in the matter. For the present, however, the Anglo-Indian Press might well rejoice at the escape of a moral delinquent and the poor Indians cry hoarse over the murder of a fellow being.

Officiating District and Sessions Judgeships.

10. The *Advocate* (Lucknow), of the 13th September, says :—That during the last fourteen or fifteen months not one Small Cause Court Judge or Subordinate Judge in the United Provinces has been called upon to officiate for, long term as District and Sessions Judge is a subject of comment, we may say of strong comment in Indian circles. We deem it proper to invite public attention to this fact. For some time past we have been habituated to see a number of District and Sessions Judgeships held by our countrymen, at least in the summer season when the permanent incumbents went on long leave or furlough out of India. These officiating Judgeships were not much desired from the pecuniary point of view; but they added to the prestige of the individual officers who were thus favoured. What is more these appointments gave training to judicial officers which was highly valued and made us hopeful that in the near future we should have the pleasure of seeing a number of the members of the Provincial Service occupying permanent appointments as District and Sessions Judges. But all these hopes seem to have been dashed to the ground. The Small Cause Court Judges and Sub-Judges have made no further progress during this time: rather the ground has been recently cut under their feet and they are denied opportunities which used to be presented to them a couple of years ago, the officiating appointments are given to Collectors and not to Sub-Judges. Collectors may prove capable Sessions Judges, and we have nothing to say against them as a body, but we do say that a fully trained lawyer who has spent his whole life in weighing evidence in civil suits is likely to prove a better judge than many a junior officer who had hardly more experience of a Bench than what comes in their way as Joint Magistrates. We do not want to make a comparison between the capabilities of the two classes of officers. Sufficient it is to say for our purpose, that unless the members of the provincial service who were called upon to officiate as District Judges have proved a failure, while we know on the testimony of the Government they have not, there was no reason to change the practice which had proved successful, was less expensive and in a manner satisfied the legitimate desires of hardly-worked officers of Government. Even the officiating appointments in the District and Sessions Judgeships were looked upon as prize posts: they placed higher ideals before the Subordinae Judges and the rest of the Judicial Service. To take away this incentive without assigning any reason for it, is not to serve the interests of the administration, and we hope the Local Government will look at the matter from this point of view and revert to the practice which, as we have said, had been tried and proved successful. Under the new rules for filling up officiating appointments we are pleased to see that a few Collectorships are now and then conferred on Deputy Collectors. These appointments, though not conceding any great principle, are valued by the officers who receive them and by their countrymen. Having partially removed the complaints of one branch of the service, there is no reason why the other branch should be deprived of the privileges which it had enjoyed after a decade's experience and trial.

ADVOCATE, 13th September, 1903.

New rules for the appointment of Deputy Collectors.

11. The *Advocate* (Allahabad), of the 17th September, says :—These are days of retrogression and repression. This has been the characteristic feature of Lord Curzon's administration. The United Provinces are the most backward in whole India, hence here the work of retrogression must first commence. At least here the privileges once given can, in the absence of a strong public opinion,

ADVOCATE, 17th September, 1903.

be easily withdrawn and the people, instead of grumbling over new disabilities created, made to feel thankful for the blessings of withdrawal of a right. The new rules for the appointment of Deputy Collectors, with which we were theatened some two years ago, have been published and one more privilege which the educated middle classes highly valued has been taken away from them. This is so, not because they have failed to prove themselves equal to the privilege, but because the result does not suit the expectations of the Government. There were ways to remove the defects, if any were found in actual working; but no half measures were adopted, the axe has been laid at the very foundation of competitive examination. The front door for entering the subordinate judicial service, which is the goal of life to hundreds of our young men studying in the colleges, has been closed against them, and they have been told to enter it by the back door of class favouritism. Ability has ever been at a discount in the United Provinces : it will be more so in future. We are loth to make any insinuation, but after reading the rules one does not know in whose interests they have been framed—surely not in the interests of the administration because the class of people who will enter the service will be far inferior in their abilities to those who used to enter the service by the open door; not in the interests of the thousands of the defended and undefended accused who have to appear in the prisoner's box before Magistrates, because nowhere it is insisted upon that men beyond passing the departmental examination should possess any qualifications of law. The amendment has been made, to all appearance, in the interests of zamíndárs and visitors to officials who may thus give some sop to the pestering fraternity; or to be more plain, the amendment has been made in the interests of the small Eurasian community to whom, one appointment has been secured purely on racial grounds. Eurasians may obtain two or even three appointments a year, if they get themselves nominated from the Police and Irrigation departments. We do not know what is meant by graduates of European schools. If it means something different from graduates of the Allahabad University, then so much the better for the small community which shall have the lion's share even in the Judicial Department. To please a few zamíndárs, to reward attendance at the District Officer's bungalows, to permit the Eurasians to have more than their fair share in the Deputy Collector's grades, the aspirations of the vast middle class community have been sacrificed, and the doors of the Subordinate Judicial service closed to all brilliant graduates of the Allahabad University. What brilliant arts and law graduates will be found who, with better attractions for the lawyer's, the engineer's and the medical practitioner's work, will care to spend their life on Rs. 50 as naib-táhsíldárs, on Rs. 75 as táhsíldárs, where they would not be able to keep their position on the salary which the Government is generously willing to give them, and who must either rob the people by learning the bad habits of amlas or maintain themselves on family incomes if they have any. We have reason to believe that the suggestion for the amendments which have been loyally carried out by the Local Government came from the Imperial Government. So Lord Curzon has been pleased to strike one more blow on the aspirations of the educated middle class. Well, the blow has to be borne anyhow, either with a deceptive smile on one's lips or with a wry face. It is the duty of the middle classes all the same to enter an emphatic protest against this studied indifference to their interest to attend to which is, whether the Government chooses to believe it or not, another name for the progress and advancement of these Provinces.

AGRA AKHBAR, 14th September, 1903.

Criticisms on the Urdu translation of the new Civil Procedure Code Bill.

12. The Agra *Akhbár* (Agra), of the 14th September, publishes a communication from a legal practitioner of 37 years' standing, who says that the vernacular translations of Bills and Acts made by the former Government Translators who did not hold any university degrees were very simple and intelligible even to ignorant persons, and that Government occasionally made special arrangements for the translations of important Acts. For instance, Government had the Indian Penal Code translated by a Deputy Collector, specially qualified for the work, in 1860. The spread of English education has not been attended with an improvement in the translations, but the result has been rather the reverse. The reason is that the graduates of the present day devote the whole of their time and energy to acquiring proficiency in the English language and neglect their mother tongue. The writer who has picked up a knowledge of English had occasion to refer to the Urdu translation of the Civil Procedure Code Bill lately published in the vernacular

Gazette. He found the translation very unsatisfactory. In section 2, the word "threshing-floor" which has often been translated by "*khaliyán*" has been rendered by "*dáen karne ki jagah,*" an expression which neither townsmen nor villagers can understand and which is not even to be found explained in any dictionary. Similarly the words "treading out" have been translated by "*ghalla pítna*" and not by the more common terms "*daurí karna*" or "*málish karna.*" The words "by himself or members of his family" have been rendered into "*banafs-i-khud ya bazaria afrádí khándán,*" while the equivalent expression in daily use in Courts of Justice is "*ba-zátihí yá ba-zaria aháliyán yá membarán khándán.*" No attempt has been made to translate the word "enactment." It has been adopted in the translation in the form *inactment*, which can hardly be intelligible to the people. The word has often been rendered into *áín wa qawánín.* If greater accuracy were desired, the vernacular terms *qánún-i-náfizah* might be used for it. After giving a few more instances, the writer suggests that when any English terms have no corresponding terms in vernacular, which is very seldom the case, the English terms may be used in translations, but should have explanatory notes in vernacular attached to them. The writer refers to Act No. VIII of 1859 as one of which the translation is very simple and clear, and complains that the translations of the Civil Procedure Code made after that year have been more and more difficult. The translation of the present Bill abounds in difficult terms and expressions. No one acquainted with Urdu only can carry on his work with the present translation without the help of an English-knowing person.

13. The *Rahbar* (Moradabad), of the 14th September, points out that the Indian Ecclesiastical department costs 45 lakhs of rupees a year, and observes that the maintenance of the department is in a way opposed to the Royal Proclamation of 1858, which strictly prohibits Government officials from interfering with the religious thoughts and feelings of the people. Nothing could be more unjust than that Hindus and Musalmans, Parsis and Jains should be required to pay for the maintenance of the British clergy who preach against their religious principles. This strange spectacle is quite unprecedented. What would be the feelings of Christians if they had to pay the Hindu *pujáris* and the Muhammadan mullas who give religious instruction to the Hindu and Muhammadan Government servants? The fact is that the Ecclesiastical department has been established to provide a means of livelihood for a large number of Englishmen. Following the example of other Anglo-Indian officials, the Anglo-Indian clergy are now clamouring for increase of pay on the score of the depreciated rupee. The clergy are maintained for the spiritual benefit of British soldiers and Civilians. But the conduct of British soldiers, far from improving under their teaching and influence, has been getting worse and worse, as is evident from a steady increase in the number of mixed cases, while Civilians very seldom go to the church. The 45 lakhs of rupees spent on maintaining the Ecclesiastical department is so much money thrown into the sea.

Maintenance of the Ecclesiastical department in India.

RAHBAR, 14th September, 1903.

V.—LEGISLATION.

14. The Oudh *Samáchár* (Lucknow), of the 14th September, referring to the Official Secrets (Amendment) Bill, remarks that if the Bill is passed, it will prove more injurious to the native press than deadly poison. It is to be hoped that a high-minded Viceroy like Lord Curzon, who is a great lover of freedom will not give his assent to the Bill. The Official Secrets Act of 1889, is a hateful memorial of Lord Lansdowne's Indian Administration. It is true that such an Act exists on the Statute book of England, but it applies only to military secrets and has nothing to do with civil and social matters. In England where the spies of the European countries in disguise are always abroad, it is no doubt essentially necessary to guard against the exposure of military secrets, but no such spies are to be found in India. However, the Indian public will have no objection to an Act with a limited scope like the English Act. But nothing connected with the Civil administration should be shrouded in darkness. Indeed Government should at once take the public into its confidence. Thus the Bill, if passed in its present shape, is calculated to create dissatisfaction among the people.

The Official Secrets (Amendment) Bill.

OUDH SAMÁCHÁR, 14th September, 1903.

CITIZEN, 14th September, 1903.

The Official Secrets (Amendment) Bill.

15. The *Citizen* (Allahabad), of the 14th September, says :—We certainly allow that Government are bound to have plans, schemes and intentions which it is wise and prudent to keep secret. But at the same time we maintain that the plans and schemes must relate to such military and naval matters of a country as have connection with its position or policy in relation to other countries, and, if revealed, may imperil its independence. It cannot be denied that there may be military and naval matters about a country, the publication of which cannot prove harmful to it, and that such matters should on no account be included into the list of those which are justifiable to conceal from the knowledge of the public. The revelation of military or naval secrets, the knowledge of which might give advantage to a hostile neighbour or a rival county is not only undesirable but reprehensible. But there must be military or naval practices or rules in a country which are unknown to all but its Government, so that when some individual,say, a patriotic citizen of the particular country, comes to know of such practices and rules and thinks some of them to be detrimental to the efficiency of the Army or the Navy and with a view to get them reformed or abolished, publishes them and points out their unreasonableness or folly or injustice or unfairness, as the case may be, will he be thought to have committed an offence punishable by the law of his country ? To this question we give an emphatic negative answer. But the Government of India appears to be of a different opinion. The Official Secrets Act which had been in force for years in this country has protected naval and military secrets related to foreign countries from being divulged. The Act is now going to be amended, and one of the reasons for the amendment has been found, we are told by the *Englishman* of Calcutta, in the recent discussion in the Native Indian newspapers about a certain incident in the Punjab in which some Dogra sepoys were required by European military officers to escort carts carrying beef. The publication of this fact, it is alleged, is calculated to excite unrest in the Native Army and foster sedition among the sepoys. So the Government proposes that to obtain and publish any such information without lawful authority or permission should be made penal. We are amazed at the extremely reactionary tendency which the Government betrays by intending to carry out a proposal like the above. We on our part strongly think that the native press did a good service to the Government by pointing out the folly of certain military officers in requiring Hindu sepoys to handle beef. It is not by the suppression of an account of such misguided acts of military officers as the one referred to, but by encouraging their publication that the Government will be benefited. We Indians are too loyal to expose or publish facts relating to our military or naval position that may help foreign nations to carry out their evil design on the British power in India, therefore, the Official Secrets Act, as it is, we have ever considered to be superfluous. While we were thinking that the time was approaching when the Government might abolish the Act, it comes forward suddenly to amend it in a way that may put an end to all well-meaning efforts of the Indian public to have the Army or the Navy improved or reformed. This is what may well be described as a bolt from the blue.

But not only is the Act going to be made more stringent and one of wider application in matters military and naval, but it is to be so enlarged as to include all civil matters. The reader must be tempted to ask, What is it that has led the Government to feel the necessity of amending the Official Secrets Act in the way it now proposes to amend it ? He has naturally to turn to the " Statement of Objects and Reasons" of the Bill for an answer. And there we are told that " the Bill is designed to remedy certain defects disclosed by experience in the Indian Official Secrets Act, 1889, and tending to render it less effective for the objects it had in view." Now, we contend that it is no answer to the question we have mentioned. The " objects it (the Act) had in view " were the prevention of the publication of secret information relating only to naval and military affairs. But when the present Bill proposes to extend the operation of the Act to the divulging of secret information connected with the civil administration also, how can the Government of India advance, as a reason for the Amendment Bill, the plea of remedying the defects tending to render the Act less effective for *the objects which it had in view?* The objects the Act had in view were admittedly less in scope than the present Bill inasmuch as the Act related to the suppression of only naval and

military secrets, while the Bill is introduced to include civil secrets as well. How then can the plea for the Bill as advanced by the Government stand? Its insincerity is made as transparent to the man of intelligence as transparence itself. It is inconceivable how the Government of India when presided over by a man of such keenness, and to all outward appearance, such frankness, as Lord Curzon can so seriously be wanting in straightforwardness and commit such an egregious error in logic.

So in the reason given by the Government for the amendment of the Official Secrets Act, we fail to find the real reason which we must seek out. It is an open secret that the publication of some of the reactionary recommendations of the Universities Commission by the *Bengalee* of Calcutta long before the report was out gave great offence to the officials by reason of the sensation it created and the adverse comments it prompted both here in India and in England—comments which proved so effective as to influence the opinion of the Viceroy and his councillors with regard to the particular recommendations objected to by the representations of Indian public opinion. Now, there can be no doubt that such previous publication of the intentions of Government or of proposals before the Government is calculated to annoy it and interfere with its covert way of doing things; but at the same time it is absolutely certain that it helps materially the cause of good Government and of public good. Then we all remember to what an unenviable predicament was the Government brought down when the *Sanjibani* of Calcutta published some secret circulars proposing or ordering the restriction of certain appointments in the railway service to Eurasians and Europeans. We opine that it is these recent instances of the publication of secret information regarding civil administration that have driven the imperialistic spirit of Lord Curzon to devise the Official Secrets Act Amendment Bill.

So the Official Secrets Act is meant clearly as a supplementary measure to the Sedition Act of the administration of Lord Curzon's predecessor. Both are directed to the gagging of the Native Press, and the hampering of the opportunities which it enjoys to criticise the action of the Government and the doings of various Government officials. It has ever been the policy of the Anglo-Indian administrators of India to avoid the light of public knowledge and to rule with all the advantages which strict privacy secures. In this policy they had the connivance and co-operation of the Anglo-Indian Press, and the Native Press, though having the desire and the resolution to nip the Government's evil measures and actions in the bud, that is, when they are in the incipient stage, has ever been wanting in the enterprise to carry out this desire and resolution. Of late, however, it has been attempting to show some sign of activity in this direction, but as soon as the attempt has been made manifest, the Government has come down upon it with a view to making a short work of any such indication of life. No doubt a less bold Viceroy than Lord Curzon before taking any such action as His Excellency has taken would consider twice, and, indeed, wait to see what turn the enterprise of the Native Press in this direction might take. But boldness in a ruler of the type of Lord Curzon misguides him into errors as much as it may enable him to attempt beneficent and daring reforms.

We have repeatedly observed that "retrogression and repression" is the underlying principle of Lord Curzon's policy. The Official Secrets Act Amendment Bill is the latest and strongest proof in support of our contention. This Bill is an instance of retrogression, for it deprives the Native Press of a freedom which it has enjoyed from the very beginning of British rule in India. It is an act of repression, for its effect will be to check an undeniable and sure means for the improvement of the administration and the growth of national political life. The exposure of the secret rules of conduct of a Government is eminently calculated to improve its way and reform its policy. This is a truth which is exemplified by the history of countries subject to a constitutional or republican form of Government. Here in India, too, we have seen the admirable effect of the exposure of the secret circulars or resolutions of the Government. True, we have not in the past been able to do much work by this means, but that development of the Native Press of which such work will be a component part is an ideal which we have kept always in view, and which may at any time be within our capabilities to achieve. Lord Curzon wants to obliterate this beneficent ideal and to destroy the possibility for the honorable emulation which the achievement of the ideal

involves. It is an Act that dwarfs the press by depriving it of a principal means of its usefulness. If this is not an instance of repression, we do not know what else is.

The amendment proposed will prevent the publication of the misdeeds of the district and sub-divisional officials, specially of such of their reprehensible actions as are corroborated by official papers and documents. So it is not only the Government of India and the various provincial Governments, but the whole officialdom that will be relieved from the fear of the possible exposure of their intentions, actions and proceedings, a fear that is wholesome and that keeps them under check to not an inconsiderable extent. Despotic as is the system of Government we have in this land, it will surely grow more despotic if the Official Secrets Act Amendment Bill be once passed into law. The Bill is as much an attempt to curb the liberty and influence of the Native Press as it is to increase the license which the officialdom enjoys in the exercise of their powers as rulers of the land.

We shall be infatuated dupes, indeed, if we fail now to measure sufficiently the enormity of the evil which the passing of the Official Secrets Act Amendment Bill will lead to. It is a measure, the danger of which is infinite, for it will have the sure effect of transforming each official, from the Governor General to a Sub-Deputy Magistrate into a Czar. Russia has one Czar, and the curse of it has been unbearable to her. But India is threatened with the unmeasured and irresponsible autocracy of several thousand Czars. The result of this may better be imagined than described.

We are a little relieved to hear that the Bill will not be hurried through the Simla Session of the Imperial Council, but that it will be reserved for discussion at the Calcutta Session. So the public and the press will have ample time to discuss the measure. Whether their opinion on the subject will be paid any respect by the Government is another question. But it is highly desirable and advisable that the press and the public should not be at all remiss in their duty in this matter.

We beg to call the attention of the Indian public to the momentous fact that the little measure we have been discussing in this article is fated to be the cause of incalculable degeneration of the political condition of this country. Our public associations should, therefore, lose no time in entering a strong and vehement protest against the proposed measure. The coming Madras Session of the National Congress will, we doubt not, make this Bill the chief plank of its platform. Our friends in England and in the British Parliament should also exert their influence in doing all they can to induce the Government of Lord Curzon to drop this most reactionary, nay, almost ruinous piece of proposed legislation.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 22nd September, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

Nil.

(*b*).—*Home.*

Advocate, 24th September, 1903.

Rumour regarding the appointment of Mr. Brodrick as the Secretary of State for India.

1. The *Advocate* (Lucknow), of the 24th September, says:—If Lord George Hamilton's resignation is inexplicable, Mr. Brodrick's rumoured transfer to the India Office would in this country be looked upon as a sheer gag on public opinion. It seems Mr. Balfour's Government keenly feels the defeat on the South African garrison scheme as far as it related to India, and Mr. Brodrick, the injured innocent, is to be given an early opportunity to wreak his vengeance. While we are still smarting under the injustice of the award affair, the path is likely to be paved for creating another cause of discontent in this country. All these things only show what scarcity there is in England of able statesmen to steer the state craft in the right direction and through righteousness that exalteth a nation.

Rohilkhand Gazette, 16th September, 1903.

The increase of the pay of the British soldiers.

2. The *Rohilkhand Gazette* (Bareilly), of the 16th September, says that it would seem that Lord George Hamilton considers India to be as simple as a child and to be quite incapable of distinguishing between good and evil. Under this pretext His Lordship harangued the members of Parliament, saying that their utterances were calculated to create excitement among the Indians and to lead them to question the motives of Government! But the Indians are fully alive to the tricks and frauds of His Lordship. The Indians are conscious how entirely ignorant he is of the state of things in this country. The Indian Government as well as the Indian public entered a strong protest against the proposal for raising the pay of the British soldiers, and Lord George Hamilton had to yield. Of course the *Pioneer*, which is nothing if not hostile to India, came forward to support Mr. Brodrick and Lord George Hamilton. But the opinion of the *Pioneer* is entitled to little weight against that of Lord Curzon and His Majesty the Emperor. Lord Alverstone who knows as much of the subject as the man in the moon, was appointed an arbitrator. Though His Lordship could not be considered incapable of deciding the matter satisfactorily, he made a mistake in undertaking the delicate duty. The writer then refers to the various objections which Lord Curzon made to the proposal for an increase of the pay of the British soldiers, so far as the British garrison in India was concerned.

Indian People, 18th September, 1903.

The Indian National Congress.

3. The *Indian People* (Allahabad), of the 18th September, says:—We are aware that the opinion prevails in influential circles that Congressmen need not trouble themselves with constitutional pedantry. A written constitution was provided for the Congress at the Lucknow Session, but it was never conformed to in practice and has since been openly repudiated by the leaders of the movement. Still it has a body of unwritten law that has grown with the growth of the national assembly, and whether it need be observed or not from a technical point, few will deny, we think, that the best interests of the movement demand conformity with it. This was not done last year, this has not been done this year. Why the Madras Committee should have cared for the opinion of Calcutta only, we are not aware. Once the Reception Committee decided to have either Mr. Lal Mohan Ghose or Mr. Kali Charan Banarji, we hold that it was their duty to have sent the names to all committees and be guided by the wishes of the majority. The omission to do this has justly given rise to a deal of discontent, at all events in Upper India. We are not among those who would fetter the Congress with rigid unbending rules that may never be departed from, but we cannot help insisting that the confusion that now reigns is detrimental to the future wellbeing of the movement. Can nothing be done to ensure absolute harmony among the workers in different parts of the country?

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

Roz Afzún, 16th September, 1903.

The Tahsildar and the Kotwal at Muzaffarnagar.

4. The *Roz Afzún* (Bareilly), of the 16th September, on the authority of a correspondent, complains that the Tahsildar of Muzaffarnagar is prejudiced against Musalmans and loses no opportunity for oppressing them. The police seized and sent up a gang of Muhammadan gamblers who were found to have only Rs. 14-7-6 in their possession. But the Tahsíldár sentenced some of them to a month's imprisonment and fined others Rs. 25 each. The undue severity of the sentences will clearly be perceived when the reader is told that the Muhammadan Tahsíldár of Jánsath has fined the Hindu gamblers in a similar case only Rs. 2 each. In connection with the trial of the gamblers the writer complains that on the 11th July the Tahsíldár of Muzaffarnagar ordered them to appear before him the following day at 6 in the morning. Two of them, who were a little late in their attendance, had their sureties for Rs. 50 each confiscated. The question is, why did the Tahsíldár require the accused to attend at 6 A. M., when the time fixed by Government for the district officers to hold court is 10 A. M. The writer is at a loss to understand why the higher officials have taken no notice of the irregular proceedings of the Tahsíldár.

In another paragraph the writer states that as he has frequently exposed the Tahsíldár, and occasionally the Kotwal for sometime past, Babu Har Parshád, the Kotwal, sent for him to the Kotwali on the 1st September and threatened to take him to the District Superintendent of Police and to get him into trouble, warning him against publishing any complaints against him in future. Finding the Kotwal transgressing the bounds of decency, the writer gave him tit for tat, which soon brought him to his senses. If the charges brought by the writer against the Tahsíldár and the Kotwal are false, they had better prosecute him for libel. But the Kotwal has no authority to threaten him in private. Here is another instance of the Tahsíldár's ill-will towards Musalmans. One Muhammadan family lives in mauza Nasirpur, thana Titavi, Tahsíl Muzaffarnagar. Formerly the family was the proprietor of the whole of the village, but has, of late, been reduced to poverty. Lately a girl in the family died and her father buried her in the family graveyard. The village patwari, who is a Hindu, filed a prosecution before the Tahsíldár, on the ground that he received the land four or five years ago and intended to build a house on it. The Tahsíldár readily accepted the patwari's statement and fined the deceased's father Rs. 50, the highest fine he could inflict. The Tahsíldár did not care to inquire from whom the patwari had received the land. The Tahsildar should not have decided the case, but should have transferred it to the district officials, inasmuch as there was a religious dispute between the Hindus and the Musalmans about the land. When the Musalmans erected a mosque on half of the graveyard, the Hindus objected, but the mosque was built with the permission of the District officials. Sometime ago Government ordered that the Tahsíldár and the Kotwal at Muzaffarnagar should be Muhammadans, but at the present day both of them are Hindus.

(b).—*Police.*

Nizám-ul-Mulk, 8th September, 1903.

The Kotwali at Moradabad.

5. The *Nizám-ul-Mulk* (Moradabad), of the 8th September, says that the Kotwali and Strachey Ganj, which are situated opposite to each other in the chauk bazar of the Moradabad city, greatly add to the beauty of the bazar, and that the presence of the police station tended to preserve peace and order. But a new building is being erected in another Ganj for the kotwali. Evidently as soon as the building has been completed the kotwali will be removed to it. The question is what will be done with the present kotwali? Different rumours are afloat. According to one rumour the house will be sold by public auction, and according to another it will be converted into a Municipal godown. The sale of the building would be an unwise proceeding, inasmuch as the purchaser might spoil the building by making additions and alterations. In any case the entire removal of the police from the chauk bazar would deprive the bazar of police protection. Under these circumstances at all events a Sub-Inspector and a small police force should be retained at the kotwali and some shops might be erected in the kotwali premises, and fresh-fruit sellers and other traders located there on payment of rent.

(c).—Finance and Taxation.

MÁDAN-I-ULÚM, 16th August, 1903.

A complaint regarding the income-tax assessments.

6. The *Mádan-i-Ulúm* (Bareilly), of the 16th August, says that Lord Curzon has done more good to this country than any of his predecessors did. The relief afforded by His Lordship in the matter of the income-tax, which has placed the people under a deep debt of gratitude to him will be a lasting memorial of his beneficent rule. But it is to be regretted that there is a general complaint throughout the country that the officials appointed to revise the income-tax assessments are cutting the throats of thousands of people in their over-zeal to replenish the Government Treasury. They are making over-assessments and taxing even those persons who should be exempted owing to the raising of the minimum limit of taxable income. It is to be hoped that Lord Curzon will soon mend matters and thus give a fresh proof of his love of justice and sympathy with the people.

(d).—Municipal and Cantonment Affairs.

PRAYÁG SAMÁCHÁR, 19th September, 1903.

Cleanliness of the Allahabad City.

7. The *Prayág Samáchár* (Allahabad), of the 19th September, advises the Allahabad Municipal Board to pay increased attention to the cleanliness of the town, inasmuch as two plague cases have already occurred.

The overloading of bullock carts at Cawnpore.

8. The English *Hindosthán* (Kalakankar), of the 18th September, says :—We wonder that the Society for the Prevention of Cruelty to Animals do not start branches at Cawnpore and Lucknow, such as they have got at Calcutta, appointing a paid European Inspector to look after the welfare of the poor dumb creatures who have to work day and night for their owners in a half-starved state, and broken down condition. In Cawnpore one may see either a country cart laden with over 50 maunds of grain, or cotton seed, toiling along with two buffaloes attached, or one *thala*, loaded with over 30 maunds of goods with a single bullock attached creeping along the road either to or from the railway station, or to one of the factories. Before getting on to the pucca roads, invariably they have to traverse a portion of the *kutcha* roads, which during the rains are more than ankle deep in slush, the consequence is with the heavy weight the wheels stick and the poor beasts have to do their level best and put all their strength to get the cart along, getting no help from the drivers whatever, but on the contrary getting a most unmerciful beating till they have done their work. If a passer-by remonstrates with the driver about his cruelty he gets well abused and is told to mind his own business, as it does not concern him.

(e).—Education.

INDIAN PEOPLE, 18th September, 1903.

The *Pioneer* on the reform of school education.

9. The *Indian People* (Allahabad), of the 18th September, says :—We thank the *Pioneer* for its excellent article entitled "Tight-Lacing in Public Instruction," which will be reproduced in our next issue. Our contemporary did not think the question of our school education sufficiently important to merit notice when it was agitating the public mind, but it has taken advantage of Sir James LaTouche's statesmanlike letter to speak out its mind. Our contemporary with its English instincts naturally wonders why we kept silent so long without agitating for the removal of the glaring anomalies and the restrictive regulations of our school education. We hope this will be taken as a hint by our educated countrymen not to suffer in silence but to demand what may be their due from the administration. The advice of the *Pioneer* to Inspectors that they should "inspect more and suspect less" is timely and important, and we trust it will be kept in mind by them. The Committee of the local Graduates' Association, we may say here, met last Thursday and passed a resolution conveying their thanks to His Honour the Lieutenant-Governor for his prompt and sympathetic orders.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

CITIZEN, 21st September, 1903.

The Bain case.

10. The *Citizen* (Allahabad), of the 21st September, says :—The discussions in connection with the Bain case are not yet over, nor is it desirable that they should be, until every phase of the question is threshed out. The questions involved do not affect mere points

of law, but of procedure as well. We quite agree with the *Indian Nation* in the view it takes of the legal aspect of the questions; indeed, we may go still further and pronounce our opinion that the Advocate-General has not only betrayed a weakness of his nerves by yielding to the prejudiced opinion of Mr. Justice Sale, as is evident from his having entered a *nolli prosequi*, but a want of his sense of duty in not protesting against the unprecedented procedure adopted by the Judge who overruled the orders of the Division Bench, that in exercise of its criminal appellate jurisdiction had set aside the conviction and sentence and directed a fresh trial. Making every possible allowance for the fact that the Advocate-General was taken by surprise at the extraordinary and novel proposal, it is yet inexcusable that such a responsible and learned functionary as he should never have expressed any doubts as to the procedure he was going to adopt. Some apologists are of opinion that the trying Judge was carried off by impulse, and the Advocate-General by a feeling of awe. But as our learned contemporary pertinently remarks, "Matters would come to a dead lock if a Bench of the High Court sitting in one room could reduce to a nullity the orders of a Bench of co-ordinate powers sitting in another room." We are not only of opinion that such of our contemporaries as feel really interested in the case should combine to obtain on it the opinion of eminent counsels at home, and then take such steps as might be expedient, but inasmuch as Mr. Justice Sale's proceedings affect the status, the tradition and the dignity of the High Court, we feel that the Chief Justice of Bengal is bound to take some action, for surely it is as much His Lordship's look-out to retain the prestige of the highest tribunal in the land as that of the Indian press. As regards the demonstrations of sympathy for Mr. Bain, our honest belief is that any such demonstration for a moral delinquent is not deserving of any serious notice. It is a truism that to support a cruel and cowardly conduct indicates depravity on the part of the supporters, and we would rather see all our public bodies continue in a moribund state or die a sad and premature death than exert themselves in the cause of a murderer or a moral or social wrong-doer. The aim of many of the subscribers to the Bain Defence Fund is not so much to see innocence vindicated as to let the offender escape scot-free. Mr. Bain has been released—it is enough for them; they would not trouble themselves with the how or the why of the question.

Mr. Bain's case.

11. The *Advocate* (Lucknow), of the 20th September, says:—When the rule was granted by two of their Lordships of the Calcutta High Court sitting as a Divisional Bench, at the instance of a Local Government acting under the advice of the law officers of the Crown, and apparently after cause had been shown against the issue of the rule, it is clear that more responsible and capable officers than one were of opinion that there was a case—*and very much of a case*—against the unfortunate Mr. Bain whom the *Pioneer* holds up to commiseration. The "very speedy" disposal of the case by a single Hon'ble Judge may be highly pleasing to certain persons, who may even darkly hint at the prospect of the Government being sued by Mr. Bain for compensation, but the public, unbiased and unprejudiced, will surely ask whether the single Judge has not committed a contempt of the Divisional Court in thus cavalierly disposing of the case and disbelieving the evidence as to which half a dozen equally, if not more competent, authorities were inclined to believe. Here is a nice question of constitutional law for a full bench of the Privy Council to ponder over or rule upon.

ADVOCATE, 20th September, 1903.

There is also work for the law officers of the Crown in this connection. Does not the action or conduct of some of our Anglo-Indian contemporaries come under section 124A of the Indian Penal Code? Would not a Government prosecution of some of the candid friends be advised at this juncture? Let Lord Curzon well consider the prospect of the "whites" mutinying.

Mr. Bain's case in the Viceregal Council.

12. The *Advocate* (Lucknow), of the 24th September, says:—It may appear to be somewhat extraordinary that the Home Member of the Government of India and His Excellency the Viceroy himself with all the weight which their high official functions carry, should take the trouble of defending the action taken by a Local Administration, under their directions against a common Assam tea-planter in an assault case which resulted in the death of a coolie under very painful circumstances. This extraordinary event occurred on Friday last, on which one

ADVOCATE, 24th September, 1903.

does not feel inclined to congratulate either the Government or the Anglo-Indian community of Bengal, which forced the hands of the Viceroy to adopt a course not calculated to add to the dignity of the Government. It seems the Viceroy had no way out of the predicament created by the Anglo-Indian press. In every movement of Indians the Anglo-Indian press smells conspiracy, but the manner in which an attack on Government was led by the *Englishman*, and followed by every newspaper of that ilk, throughout the country shows that a conspiracy does exist in Anglo-Indians of all ranks not only to trample the already down-trodden children of the soil, but also to run down any and every official, high or low, who shows any tendency of holding the balance of justice between the two communities. The allegation that Lord Curzon has since his arrival in India shown particular interest in cases in which Europeans and Indians were the opposing parties only to ingratiate himself with the natives of India cannot be maintained even for a single moment. Lord Curzon is not pro-Indian. At least that is not the belief of the Indians themselves. He has given as yet no proof of his intense love for us. We are grown a bit too old to feel satisfied with mere empty words. If he has evinced greater interest in the assault cases against Indians, if he desires that justice be done in cases in which Europeans commit unprovoked assaults on Indians, he has done so not to please the Indians, but to perform his duties as a patriotic Englishman would do to his country. He knows well that nothing is more likely to bring the good name of England in India into contempt, and the administration of the country into disrepute than the feeling that in dealing with cases between Europeans and Indians the Magistrates and the Judges are not guided by a sense of impartiality and fair dealing for which the English sense of justice has been respected. The feeling exists in the country, surely, not created by the native press, that it is difficult to get justice in Criminal Courts in cases between Indians and Europeans. If to remove this feeling and to restore the confidence of the people in the good intentions of the Magistrates and Judges of the land, Lord Curzon has shown greater interest in such cases which of late have commenced to take place with greater frequency, is he to be found fault with for so doing? Is he to be threatened by a White Mutiny? Let Anglo-Indian friends, specially of the press, note that such outbursts of frenzy as we have witnessed in the Bain case do greater harm to the Government than any amount of sedition talked in the country and that by humiliating the Viceroy they are doing the greatest possible disservice to the land. Lord Curzon is too strong to be cowed down by their violent writings, but they at the same time widen the gulf between Indians and Europeans. Of course they do not care, perhaps they do not consult the feelings of Indians in this matter, but all the same they ought to know that by such tactics make the good government of the country difficult.

But what are the facts which have caused all this indignation? Mr. Bain, Assistant Manager of a tea garden in Cachar, was charged with arresting Lalsa, a coolie, his wife and niece after they had deserted the garden and so severely beating Lalsa that he died; he also got the two women beaten. The Deputy Commissioner of Cachar committed him to the Sessions. He was placed on trial before an English Judge, five English Jurors, four of whom were planters, heard all the evidence and unanimously convicted Mr. Bain of simple assault, holding him not guilty of beating the two women. The charge of culpable homicide was withdrawn. The Judge sentenced the accused to six months' simple imprisonment. No appeal was filed and Mr. Bain was removed to Calcutta. The telegraphic report of the case in the usual course reached the Government of India, by whom the Chief Commissioner of Assam was asked to send full details. The record was supplied after some delay. The Government of India thought that miscarriage of justice had taken place and sent back the papers to the Chief Commissioner, asking him to file an appeal, or if he was not inclined to do so, to state his reasons for so thinking. In Sir Denzil Ibbetson's words, the Chief Commissioner was of opinion "that the offence demanded a severer sentence than that which had been passed, and that the term of imprisonment might have been extended. The imprisonment might have been with hard labour, but regarded as a deterrent he thought the sentence adequate, and on general grounds of expediency was disinclined to apply for its enhancement. The Department of the Government of India thought otherwise; the Chief Commissioner's conclusions were not accepted, and he was instructed to consult the Advocate General." The latter held "it will be desirable to file an appeal in the

High Court against the acquittal under section 325, and to add to the petition of appeal a prayer that in case the Court should hold that there were no sufficient grounds for an appeal, the Court should, in the exercise of its revisional jurisdiction enhance the punishment on conviction for simple hurt." An appeal was filed which came before a bench consisting of two Judges of the standing of Mr. Justice Banerji and Mr. Justice Handley. The Counsels on both sides argued the points. The Judges in an elaborate judgment directed a fresh trial of Mr. Bain, and we know with what result. We do not know wherein comes the animus of the Viceroy against the accused, wherein the special desire that he should be convicted, wherein the desire to influence the Judiciary; His Excellency was accused of having issued special orders for the trial of these cases. But His Excellency point blank denied having done so. Said Lord Curzon that "on 24th August, 1897, Lord Elgin's Government issued orders to local Governments requiring them to issue instructions to their local officers to send to the Government of India duplicates of telegrams in which they reported matters of importance. Specifically mentioned in the orders, were all collisions between Europeans of all classes and Natives." Finding the Local Governments objected to cases being reported by their subordinates over their heads, His Excellency said that on 23rd January 1899 "we withdrew the orders about local officers reporting to us direct, and we left to local Governments the duty of repeating to us the telegrams which they received from them. Two years and-a-half later it was reported to us that the terms of Lord Elgin's orders of August, 1897, which referred to all collisions were being so interpreted as to send up to the Government of India a number of absolutely trivial cases, the reporting of which wasted time and trouble, and was alleged to cause irritation. On looking into the case there seemed to be some foundation for these complaints, and accordingly in July, 1901, I authorised the issue of orders from the Military Department modifying the orders of 1897, and laying down that we did not require the reports of unconfirmed assaults or assaults of positively insignificant character. These orders, which related to soldiers, were repeated in November, 1901, in a letter to local Governments making the same notification in the case of civilians." This is all what Lord Curzon has done, and for this he has been openly charged with having a bias against Europeans when they stand accused of assaulting Indians. The Government of India has itself to thank for the situation created. It has patted the non-official Anglo-Indians on their back, it has long played as a figure-head in the hands of the Chambers of Commerce, and the result is that the Anglo-Indians on the least annoyance are ready to smite the hands which have raised them high and to threaten the Government in the stability of which they profess to have a deep interest with a White Mutiny. The "Black" mutiny of the soldiers took away all the prestige of the natives of India; perhaps a "white" mutiny is needed to tear the mist that hides the real face of the Anglo-Indian.

Acquittal of Private Casey.

13. The *Citizen* (Allahabad), of the 21st September, says:—The trial of Private Casey of the Royal Munster Fusiliers on charges of culpable homicide and grievous hurt resulting in his acquittal has not in the least taken us by surprise. We were all along prepared for the result. And, indeed, to infer from the preliminary remarks which the presiding Judge before summing up the case made to the jury, it had no alternative other than to bring in a verdict of acquittal. The Judge subsequently took the military authorities to task for having dismissed some of the menial native servants. He should have remembered, however, that this course could not be regarded as culpable, inasmuch as it had been adopted to prompt them not to give evidence against the accused, but freely to communicate what they knew: indeed, "to tell the truth" or the "rights of the tale." These men candidly stated that if they had at the outset declined to say what they knew it was because the soldiers had threatened to kill them in cold blood in the event of their failure to suppress the truth, and, as we all know, the British soldier is simply capable of carrying such threats into execution. Moreover, the witnesses did not bear the accused any malice, and they could not possibly have any interest in swearing away the life of Casey or making him pay for a deed done by another. Our readers may remember that we upheld the action of the Viceroy in punishing the 9th Lancers for their attempt to screen an offender, and we see no reason why the action of the Military authorities in dismissing the menial servants should be condemned.

CITIZEN, 21st September, 1903.

ADVOCATE, 20th September, 1903.

The Government of India's Resolution on the Provincial Jail Administration.

14. The *Advocate* (Lucknow), of the 20th September, says :—"Do you punish to make the culprit better or to make him worse?" is a Socratic question too direct to be answered as directly. One really rises from a perusal of the Government of India's resolution reviewing the provincial jail administration for the year 1902 with the above problem unsolved; nay, there is hardly any reference to the main intention of restraining the freedom of some persons and its results in the review under notice In certain statistics there was a satisfactory fall-off : in the total number of prisoners of all classes there was a decrease of 3 per cent.; the same result occurred in the total of convicts, the improvement being much greater in the case of females; the escapes from jail custody were fewer than those of the previous year, as was the number of recaptures at the end of the year; the percentage of the habituals re-convicted showed a slight fall-off; the failure to gain remission of sentences under the mark system decreased very materially; the gross cost of maintenance per head of the convict population went down by about a rupee, and the total death-rate fell to 24·85 per mille. For all these results we have reason to congratulate the Government.

HINDOSTHÁN, 21st September, 1903.

Natives and volunteering.

15. The English *Hindosthán* (Kalakankar), of the 21st September, says :—We have also got an entry in the Cadet Corps, and we are now given the titles of Honorary Captain, Major and Colonel. But the greatest anomaly which exists in India is the non-admittance of the Indian Hindus and Mahomedans into the Indian Volunteer Corps. When we waited upon Lord Dufferin at the Government House at Simla, His Excellency explained to Raja Rampal Sinh that in no way were the Hindus and Mahomedans of India debarred from becoming Volunteers, but they were not allowed to form separate corps of their own. So His Excellency said that their admittance into the Volunteer Corps rested with the Commanding Officers. However, we tried to gain the goodwill of the Commanding officers in Calcutta, Bombay and Madras, but we always met with a discomfiture. Therefore it seems as if all the Commanding Officers have combined to refuse our application to join their corps. It is very strange to see that a Native Hindu or Mahomedan is never allowed to join the Volunteer Corps, but if the same person becomes a Christian, he is allowed to become a Volunteer. It seems that this function has been considered the time-honoured privilege of the Eurasians and Native Christians. But, on the other hand, these people are not admitted in the standing Army : whereas our Hindu and Mahomedan brethren who are considered unfit to serve as Volunteers are considered fit to serve in the standing Army. This is a great anomaly indeed, and is considered a slur upon the loyalty of our Hindu and Mahomedan brethren, and the sooner it is removed, the better it will be for the country and the Government : better for the country, because the Indian Hindu and Mahomedan subjects will be relieved of the anxiety which they feel at this policy of the Commanders of the Volunteers of their seclusion from the Volunteer Corps ; and better for the Government, because they will feel to have satisfied their loyal Hindu and Mahomedan subjects in this respect of volunteering, which has been long agitated and discussed in this country. We have already suggested a solution before, and should be glad to repeat it again for the consideration of Lord Curzon. Such a vast country as India is and being divided into various castes, creeds and factions, it would be impolitic for the Government to grant a wholesale permission for every Indian to become a Volunteer ; but what objection could there be to allow those people who are exempt from the operation of the Arms Act to form a Volunteer Corps ? This will please the Indian loyal subjects of His Majesty, will not very much swell the number of the Indian volunteers, and the slur under which they labour will be removed from them.

INDIAN PEOPLE, 18th September, 1903.

A suggestion of the Agricultural Banks Committee for the establishment of Industrial Banks in towns.

16. The *Indian People* (Allahabad), of the 18th September, says :—We welcome the suggestion of the Agricultural Banks Committee that the operations of co-operative credit societies should not be confined entirely to the agricultural districts. The Committee think, and rightly, that urban societies worked upon the same lines would be equally prosperous. And as regards the purposes for which loans should be made, the Committee do not tie the banks down to loans solely for agricultural purposes. One of the chief purposes is indicated to be industrial or agricultural production. For the purchase of

industrial as well as agricultural implements, of raw material for manufactures as-much as for the purchase of seeds, cattle and farm improvements do the Committee recommend the advance of loans. The Committee say too, that Government may provide part of the capital of the banks, industrial as well as agricultural. We have before this said that the establishment of industrial banks on a large scale is almost a condition precedent to the industrial regeneration of the country. We are glad the Committee perceive their need, though they do not of course say much on the point as being beyond their scope.

The plague policy.

17. The *Advocate* (Lucknow), of the 24th September, says :—A stitch in time saves nine is nowhere so beneficial as in the prevention of disease and consequent mortality. And what is more dreaded to-day than the plague which has begun to show its pearly teeth without the lustre both of general health and healthy gum, set in a bare jaw-bone without flesh, blood and skin. While the official weekly report records a big—a very, very big—jump upwards, rumours fly about of plague working havoc in the neighbouring districts. From *nil* to 1 and to 15 in two weeks' time, the rise is pretty sudden and may continue in the upward direction for months together. Both inside and outside these provinces the demon seems to love to linger in its old haunts, goes to hibernate, unlike toads and snakes, in the summer, returns to its destructive work with the change of wind and continues its wild career regardless of measures, official and private, preventive and curative. In Bombay, the first landing station for the unwelcome visitor, it has begun to reap with vigour ; just think a jump from 4,700 to 8,800 in seven days only cannot but strike terror into the hearts of the people. Here Azamgarh appears to be as ill-fated as Allahabad. Sitapur and Gonda have in these few weeks reported an increased death-rate and not a few suspicious deaths. The breath on the dry cold wind from the Himalayas has commenced to reach us, though the days when we have it are yet few and far between. Are we to wait for the Reaper to make his uncanny pile and frighten us thus into morbid activity, when in a state of unbalanced mind both the Government and the people are likely to commit many blunders and allow the poor and the lowly as well as the high and the rich to die like flies ? In the matter of fighting the Plague, if we are to fight the enemy tooth and nail, the rulers and the ruled must put their shoulders to the wheel jointly and by their united efforts win the day or lay down their lives.

ADVOCATE, 24th September, 1903.

When plague was in an active state, disinfection, evacuation and segregation were resorted to with varying results. After the sting had been taken out of the scorpion by the summer heat, the Local Government sat to review the record of the past and suggest a course for the future. This was in the early part of June last. The policy enunciated had for its hall-mark this very sensible line : " it is hopeless to carry out effectively any system of plague administration which runs counter to the feelings, susceptibilities, and prejudices of the people ; " but ended practically in the laying down of a most unsatisfactory line of work for purposes of prevention, though the Government fully believes that " disinfection and evacuation are only half measures if they are not accompanied by improvements in general sanitation." To do so, the large amount of sixty thousand rupees was allotted to improve village water-supply and the grandest sum of two lakhs towards aiding municipalities which were in difficulties to be spent on their sanitary programme. The sanitary measures most needed were also enumerated, namely : proper removal and destruction of rubbish ; purity in the water supply ; surface drainage ; paving of lanes, filling up pits and depressions, and attention to the cleanliness of public and private latrines ; and generally, anything that will conduce to the greater cleanliness of the site. It is time the public were told how much of the allotted sums have been spent on what municipal boards and villages, and with what results. A definite statement on this subject would go a long way to show how far the measures recommended are helpful towards fighting the demon.

The period of recrudescence is fast approaching, and signs are not wanting to mark the insidious working of the enemy. But how the Government means to supplement the sanitary measures recommended in June last, we are really very anxious to learn. It will not do to sit still with folded hands, let the enemy gain a foothold and then try to uproot it. The frontier policy of keeping the Bear at a very respectful distance must be repeated here with different weapons and lines of work. But, above all, the co-operation of the people should be enlisted. In

this the Government of India's policy must be strictly adhered to. In its Resolution of July 1900, we read :

"Experience has, the Government of India think, made it clear that the first principle of all plague measures should be that except in extraordinary circumstances compulsion should be eschewed, and that the efforts of Government officials should be directed to convincing the people of the utility of particular methods, and to inducing them to carry them out not by force, but by the exercise of their own free will and as a consequence of their appreciating and understanding the benefit to be anticipated therefrom."

This does not, however, mean inactivity on the part of the Government; it really entails much greater activity but less *control*. 'Redcap,' in his series of articles, in the *Pioneer* on "A Commonsense Plague Policy' held that the greatest necessity was the prompt provision of funds, and it is here that the Government has failed most miserably. The Local Government, while re-iterating its unbounded confidence in disinfection, cannot find funds to carry out, when necessary, a wholesale scheme of disinfection in towns, much less provide camps on reasonable rents to people ready to evacuate congested or infected mohallas, still less to provide the inmates of slums with readymade huts to shelter themselves outside cities. It is all very nice to talk of opening up congested areas, to turn the inhabitants of slums out into the open country, and to sympathise with people in their distress. But where is the heart to work all these out? If the freaks of the monsoon create famines in India, the want of funds leaves us helpless victims to the plague.

A Native State has after all set the example as to how to fight the plague. Mysore is one of the most favoured haunts of the disease. Large sums have already been spent upon its improvement without appreciable result. The Government of Mysore now consider that nothing but sustained exertions for carrying out a carefully prepared programme of sanitary improvements can establish the health of the place. Congested portions should be opened up not simply by demolishing houses and sending the inhabitants adrift, but by devising suitable extensions and affording facilities for the building of houses. It is unlikely that the Municipality will be able to find all the money required for improving the city. But taking its general importance as the capital of the State into consideration, His Highness the Maharaja considers that the State may properly bear a large part of such extraordinary outlay.

The general lines on which improvements could be usefully designed seem to be the following :—The slums of the city, wherever they exist, should be first improved by knocking down insanitary buildings, providing against overcrowding, bad drainage and otherwise defective sanitation. Proper quarters should be found for the surplus population removed from such localities, and such assistance as is possible and reasonably practical should be extended to poor people for building proper houses. A comprehensive scheme of proper drainage should be devised, not necessarily with a view to attain theoretical but impractical perfection, but to meet the reasonable needs of the City. Well, Mysore is a small concern compared to British India, says the critic, and the Government of India cannot undertake such a gigantic scheme. True, but the resources of the Government of India are also great compared to those of Mysore. Then the people here are more advanced and on the least encouragement and moral support from Government would be found ready to carry out improvements. Let the Government purchase land close to every large city and offer it on rent to people for the construction of model houses, and we dare say in no time buildings on the best sanitary principles may rear their heads to declare the glory of the British Government. While big schemes are not thought of for want of funds, commonsense methods of an educative nature even are not conceived, planned, and carried out. What attempts were made we should like to know, by the rural and urban authorities to create in the people a belief in the efficacy of pure air, to dispel the superstition that free air causes cold and injures the lungs, to prove the great preventive power of personal cleanliness, to train them to nurse the sick but avoid the infection, and to teach them one and a thousand little aids towards securing good general health that is the greatest preventive against all diseases, infectious and otherwise? We pause for a reply.

V.—Legislation.

Rohilkhand Gazette, 16th September, 1903.

The Indian Official Secrets (Amendment) Bill.

18. The *Rohilkhand Gazette* (Bareilly), of the 16th September, referring to the introduction into the Viceregal Council of the Bill to amend the Indian Official Secrets Act, observes that the ignorance of Government as to the thoughts and feelings of the people

is most unfortunate for this country. An irascible temper (as is evidenced by the hasty introduction of such a Bill) is as much a sign of decrepitude in the State, as in the individual. The enactment of arbitrary laws against the wishes of the people is a heavy blow to their liberty, a blow all the more shameful for its being directed by the members of a nation to whom liberty is what breathing is to life. Repression smacks of tyranny. No Government can satisfactorily carry on the administration of a country without the co-operation of the people. Mr. Arundel's Bill will be a fatal blow to the freedom of the Native Press. Some time ago a railway conference was secretly held at Delhi with the view of excluding the natives from the higher appointments, but a Calcutta paper somehow or other obtained a copy of the proceedings and published them. The exposure was naturally followed by interpellations in the Viceregal Council, and Parliament took serious notice of the matter. Government had to deny all knowledge of the Conference. But the Official Secrets Bill, if passed, will prevent the native members of the Legislative Council from giving vent to the sentiments and feelings of the people. While in England the Official Secrets Act is confined to military matters, its namesake in this country will extend to civil affairs also. The measure has been disapproved of even by the Anglo-Indian Press which is always hostile to native papers. It is beyond the shadow of a doubt that the efficiency of the administration will be affected by the proceedings of Government being kept secret from the public. The public will be compelled to remain silent spectators of the high-handed proceedings of the Civilians, while the latter will of course be jubilant over a measure calculated to screen their misdeeds from public criticism. It is to be hoped that Lord Curzon will see his way to softening the rigour of the proposed law and thus earn the gratitude of the people.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
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SELECTIONS

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VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Babu Thákur Dás ...	5,000 copies.
2	Hindustán Review and Káyasth Samáchár.	Allahabad	Munshi Durgá Prasád ...	1,000 „
	Twice a month.			
3	Cochrane	Allahabad	S. B. Sarbadhicary ...	...
	Weekly.			
4	Citizen	Allahabad	Babu Jotindra Náth Sen ...	...
5	Express	Lucknow	Munshi Siddiq Ahmad ...	600 copies.
6	Indian People ...	Allahabad	Mahbúb Ali Khan	...
	Twice a week.			
7	Advocate	Lucknow	Gangá Prasád Varmá ...	1,100 copies.
	Thrice a week.			
8	Hindosthán	Kálákánkar (Partábgarh) ...	P. N. Chatarji	200 „
	ANGLO-URDU.			
	Monthly.			
9	Aligarh Monthly ...	Aligarh	M. A. O. College	...
	Weekly.			
10	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	120 copies.
	URDU.			
	Monthly.			
11	Al Islám	Allahabad	Hakim Ahmad Husain ...	750 „
12	Al Nazír	Meerut	Munshi Nazír Husain ...	...
13	Árya Bandhu ...	Meerut	Polo Rám	700 copies.
14	Árya Musáfir Magazine ...	Hardwar (Saháranpur) ...	Babu Munshi Ram ...	...
15	Árya Patra	Bareilly	Shivabarat Lál	2,500 copies.
16	Árya Samáchár ...	Meerut	Pandit Murli Dhar ...	475 „
17	Asr-i-Jadid	Meerut	Khwája Ghulám-us-Saqlain ...	...
18	Dabír-ul-Mulk ...	Meerut	Ahmad Ján	...
19	Dil Árám	Bulandshahr	Naubat Rai	250 copies.
20	Gurukul Samáchár ...	Sikandarabad (Bulandshahr) ...	Pandit Nardeva Sharmá ...	...
21	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	700 copies.
22	Magazine-i-Hind ...	Meerut	Babu Rám	200 „
23	Mazhar-ul-Islám ...	Moradabad	Qazi Mazhar Qayyúm ...	100 „
24	Mushir-i-Rozgár ...	Meerut	Muhammad Abdul Wáhid ...	...
25	Oudh Review	Lucknow	Rámji Dás Bhárgava ...	508 copies.
26	Satopkári	Bareilly	Thákur Prasad ...	1,000 „
27	Updeshak	Rae Bareli	Munshi Sankatá Prasád ...	...
28	Vaishya Hitkárí ...	Meerut	Banársi Das	900 copies.
29	Yádgár Jashan Tájposhi...	Moradabad	Pandit Bhagwán Saháya ...	...
30	Zamánah	Bareilly	Munshi Maháráj Prasád ...	...
31	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman	700 copies.

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No.	Name.	Locality.	Name of publisher.	Circulation.
	Twice a month.			
32	Akhbár-i-Imámia ...	Lucknow	Mir Abid Ali	340 copies.
33	Muraqqa-i-Tasawwur ...	Fatehpur	Shiva Ratan Lál	300 „
34	Roznámcha-i-Qaisari ...	Allahabad	Lala Jageshwar Dayál ...	600 „
	Thrice a month.			
35	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Abdullah	400 „
36	Mufid-i-Ám	Agra	Qádir Ali Khan	100 „
37	Mushir-i-Hind ...	Etáwah	Lálá Múl Chand	...
	Weekly.			
38	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	350 copies.
39	Ain-ul-Akhbár ...	Moradabad	Muhammad Munawwar Husain	200 „
40	Al Bashír	Etáwah	Muhammad Bashir-ud-din ...	648 „
41	Anjuman-i-Hind ...	Lucknow	Lálá Bishun Lál	500 „
42	Kwáza-i-Khalq ...	Benares	Lálá Guláb Chandra ...	450 „
43	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 „
44	Colonel	Moradabad	Pandit Banwári Lál Misra ...	145 „
45	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	300 „
46	Edward Gazette ...	Sháhjahánpur	Saiyad Mukhtár Ahmad ...	500 „
47	Fitnah	Gorakhpur	Hakim Barham	...
48	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Shiva Náráyan	200 copies.
49	Hindustáni	Lucknow	Gangá Prasád Varmá ...	500 „
50	Jádu	Jaunpur	Háfiz Abdur Rahman Khán ...	100 „
51	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali	100 „
52	Káyasth Hitkári ...	Agra	Ahmad Husain	375 „
53	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Bádullah	200 „
54	Liberal	Azamgarh	Qudrat Ali Khán	275 „
55	Mádan-i-Ulúm ...	Bareilly	Babu Gopi Náth	...
56	Mukhbir-i-Alam ...	Moradabad	K. S. Abdul Ali ...	...
57	Naiyar-i-Azam ...	Moradabad	Saiyid Ibn Ali	300 copies.
58	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	250 „
59	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	190 „
60	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	200 „
61	Oudh Punch	Lucknow	Sajjád Husain	200 „
62	Rafi-ul-Akhbár ...	Benares	Saiyid Ghulám Husain ...	...
63	Rahbar	Moradabad	Brij Lál	400 copies.
64	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	225 „
65	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	400 „
66	Roz Afzún	Bareilly	Mir Mahmud Ali	200 „
67	Saddharm Prachárak ...	Hardwár (Sáháranpur) ...	Babu Munshi Ram ...	...
68	Sahífa	Bijnor	Munshi Faiz-ul-Hasan ...	450 copies.
69	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	350 „
70	Sitára-i-Hind ...	Moradabad	Pandit Banwári Lál Misra ...	200 „
71	Surma-i-Rozgár ...	Agra	Itrat Husain	250 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
72	Tafrih	Lucknow	Rámji Dás Bhárgava ...	800 copies.
73	Tohfa-i-Hind	Bijnor	Sajjád Husain	400 „
74	Urúj	Bijnor	Naím-ul-lah	300 „
75	Zul Qarnain	Budaun	Munshi Ahmad Husain ...	...
	Twice a week.			
76	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riyáz Ahmad ...	370 copies.
	Daily.			
77	Oudh Akhbár... ...	Lucknow	Munshi Shiva Prasád ...	650 „
78	Sulahkul	Gorakhpur	Pandit Param Sukh ...	600 „
	URDU-ARABIC.			
	Monthly.			
79	Al Bayán	Lucknow	Maulvi Abdulla Al Imad ...	...
	HINDI.			
	Monthly.			
80	Ánand Kádambini ...	Mirzapur	Pandit Badri Náráyan ...	...
81	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Prasád ...	350 copies.
82	Bráhman Samáchár ...	Meerut	Pandit Chhuttan Lál ...	100 „
83	Garhwál Samáchár ...	Kotdwára (Garhwál) ...	Girja Datt Naithani ...	600 „
84	Hindi Pradíp... ...	Allahabad	Bálkrishna Bhatta ...	150 „
85	Jásús	Gahmar (Gházipur) ...	Gopál Rám	1,000 „
86	Kánya Kubj Hitkári ...	Cawnpore	Rám Duláre	800 „
87	Mitra	Bithur (Cawnpore) ...	Shri Shambhú Datt ...	...
88	Nátya Patra	Allahabad	Dewaki Nandan	200 copies.
89	Nigamágam Chandriká ...	Muttra	Bhárat Dharm Mahámandal ...	1,000 „
90	Sanádhyopkárak ...	Agra	A Committee of Sanádhya Bráhmans.	400 „
91	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Swarúp ...	1,200 „
92	Saraswati	Allahabad	Babú Chintámani Ghose ...	600 „
93	Shri Gopál Patriká ...	Lucknow	Babu Kundan Lál	250 „
94	Vánijya Sukhdáyak ...	Benares	Babu Jagannáth Prasád ...	500 „
95	Vasundhara	Lucknow	Jwálá Prasád Sharmá ...	500 „
96	Ved Prakásh	Meerut	Pandit Tulsi Rám ...	350 „
97	Vyápár Engine ...	Farrukhabad	Sádh Amar Singh ...	500 „
	Twice a month.			
98	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	164 „
99	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	468 „
100	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,900 „
	Weekly.			
101	Árya Mitra	Moradabad	Pandit Rám Náráyan ...	300 copies.
102	Bhárat Jíwan ...	Benares	Rám Krishna	1,500 „
103	Khichri Samáchár ...	Mirzapur	Mádho Prasád	Very small.
104	Oudh Samáchár ...	Lucknow	Babu Dhyán Singh ...	800 copies.

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No.	Name.	Locality.	Name of publisher.	Circulation.
105	Prayág Samáchár ...	Allahabad	Rám Gopál	350 copies.
106	Sipáhi	Cawnpore	Bábu Sitá Rám	...
	Daily.			
107	Hindosthán	Kálákánkar (Partábgarh) ...	Pandit Bachnesh Misra ...	250 copies.
	HINDI-URDU.			
	Monthly.			
108	Árya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	800 „
	GUJARATI.			
	Twice a month.			
109	Gujaráti Patriká ...	Lucknow	Pandit Baldeva Ram ...	...

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE, 25th September, 1903.

Mr. Balfour, the Prime Minister of Great Britain.

1. THE *Indian People* (Allahabad), of the 25th September, says:—As for Mr. Balfour himself we do not profess to have much admiration for his tactics. A capacity to merge self in the public and to take a large view of matters is a condition precedent for one to be a successful Prime Minister. Whatever might be their other defects, every great Premier of recent times was endowed with these qualities, and we do not remember Mr. Gladstone or Lord Salisbury or Lord Rosebery as a place-hunter. The reputation of Mr. Balfour himself for urbanity, for chivalrous loyalty to friends, for regard for the public weal, ill accords with his present move. Since he became Prime Minister the occasions have not been few when he has sacrificed principle for party, convictions for votes, much that is precious to keep the majority in Parliament and keep the Government together. If he really agrees with Mr. Chamberlain, as he has repeatedly said he does, his clear duty is to declare himself in favour of the Birmingham policy and appeal to the country thereon. But his present policy is neither fish, flesh, fowl, nor even good red-herring.

ROHILKHAND GAZETTE, 1st October, 1903.

Lord George Hamilton's resignation.

2. The *Rohilkhand Gazette* (Bareilly), of the 1st October, publishes an open letter addressed to Lord George Hamilton, in which the writer states that like a bee which flies away after sucking the juice of flowers in a garden, Lord George has tendered his resignation after sucking India dry. It is a matter of satisfaction that he takes leave of her with a smile labouring under the pleasant hallucination of her imaginary prosperity, and that he will have happy dreams of her riches during the rest of his life. The writer searched for the imaginary riches in the country, but found the dry bones of famine-stricken people instead. As self-conceit has affected Lord George Hamilton's brain, his resignation should be accepted by all means. Famine which has ravaged the country throughout his long term of office, which has been a source of great consolation to him, will be his best memorial. He has utterly failed to protect and promote the interests of the country at whose expense he has lived in clover. His administration has been condemned not only by Indians, but also by fair-minded Englishmen. This is what Mr. Hyndman, a shrewd English politician, who has sympathy with this country, has said in connection with the Indian Budget debate in Parliament:—"When we read that Changhis Khan had seventy thousand skulls of people slaughtered in cold blood piled up outside one of the great cities he had sacked, we shudder at the inhumanity of the savage conqueror; when we know that at least seventy-five thousand skulls of people deliberately starved to death in cold blood are piled up in India in order merely to pay Lord George Hamilton his salary for the past 15 years nobody turns a hair, yet these seventy-five thousand victims, sacrificed to keep an English aristocrat in luxury, represent barely one-half per cent. of the Indians who have died of famine, in consequence of our infamous rule, since Hamilton went to the India Office. Changhis was a ruffian of genius: Hamilton is a mere political nincompoop, yet the latter has snugly presided at the holocaust of millions, where the former was content with butchering his thousands. Such is the 'Moral and Material Progress of India' under British Government!" India is deserving of every aid, and it is the duty of Government to keep her from sinking into poverty deeper and deeper and save her from the horrors of famine. Lord George who was formerly a poor and obscure person owes his present prosperity and eminence to India. Now he lives like a prince. If his resignation is accepted, well and good. But if he still remains in charge of the India Office, he should perform his duties with energy and conscientiousness.

INDIAN PEOPLE, 25th September, 1903.

Lord George Hamilton's resignation.

3. The *Indian People* (Allahabad), of the 25th September, says:—If only Mr. Brodrick will *not* succeed Lord George Hamilton, we think we may fairly congratulate ourselves that the Hamiltonian *regime* at the India Office has come to an end. We have more than once stated that the noble Lord's administration has been only one long drawn out agony for our countrymen. His eight years' Secretaryship

is perhaps the darkest period for India under the Crown. Indeed, his sins of omission and commission are so many that we doubt our ability to chronicle even the more important of them. It may be doubted if on a single occasion he has conducted himself in such a way as to earn India's gratitude. Lord George is a very weak man, but he has the obstinacy of weakness to no small extent. His public pronouncements almost uniformly display a combination of ignorance and arrogance, and his statesmanship is devoid of both sympathy and courage. A single tear will not be shed for him now, on the other hand from every intelligent and knowing Indian heart goes forth a sigh of relief that at last he is not the Secretary of State for India.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Process service fees levied by courts.

4. The *Roznámcha-i-Qaisari* (Allahabad), of the 25th September, says that under the just and enlightened British rule civilisation, enlightenment, and morality have spread far and wide in the country. But it is to be regretted that the fair fame of the rule has one very dark stain, *viz.*, differential rates of process-service fees have been fixed for the various courts of justice, that is, 12 *annas*, one rupee and two rupees—the higher a court the higher the fee—though the process-servers in every court, higher and lower, are paid only two *annas* a day. The fees for the higher courts should be as low as possible, so that poor persons may not be deterred by the process-service fees from making complaints against any subordinate officials who oppress them. Under the former Muhammadan rule the petitioners had to bear trouble and expense in the courts of Qazis and Muftis, but in the higher courts the expense was nominal. But under the British *regime*, which is proud of its high civilization and morality, the people have been burdened with heavy court expenses and official bribery and corruption. It is to be hoped Lord Curzon will make a point of checking the evil.

Roznámcha-i-Qaisari, 25th September, 1903.

Patwaris and Qanungos.

5. The *Roznámcha-i-Qaisari* (Allahabad), of the 25th September, says that it would appear from the complaints of the people that the Registrar Qanungos and the Supervisor Qanungos in the Allahabad and other districts are as a rule corrupt. The result is that few village patwáris receive their full pay, that their village papers are not properly checked, that incorrect papers are filed by them in Tahsíldars' offices, that the names of the tenants and landholders who have died are still to be found entered in the papers, that sometimes the patwaris are induced to withhold papers from the Tahsíldars' offices, and that sometimes the papers already filed by them disappear from the offices. What is still worse is that the civil and the rent courts have to accept false papers of the patwáris as evidence in disputes between tenants and landholders. The Director of Land Records and Agriculture has framed a set of rules to secure the correctness of the village papers, but in vain. According to the patwáris, they are unable to correct the village papers properly owing to their frequent attendance in Tahsíldars' offices and courts, and the Supervisor Qanungos readily pass their papers, inasmuch as they regularly levy blackmail from them every month. The patwáris make wrong entries with a view to encouraging litigation between landholders and tenants, so that they may be summoned as witnesses and receive diet money. The Tahsíldars are responsible for the correct preparation of the village papers, but they have no time to exercise proper supervision. They are so busy that they hold court even at night which causes great trouble and inconvenience to the public. Government should draw the attention of the Collectors and the Commissioners to the matter and order the Qanungos to be transferred from one tahsil to another every three years.

Roznámcha-i-Qaisari, 25th September, 1903.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

CENTRAL HINDU COLLEGE MAGAZINE, October 1903.

Reforms in school education.

6. The *Central Hindu College Magazine* (Benares), for October, says :—Sir James Digges LaTouche, our Lieutenant-Governor, has taken most wise and liberal action with regard to school education. He has abolished the burdensome Primary examination, has lightened the arithmetic in the primary classes, and has given permission to begin the teaching of English in Class III. These improvements will be most thankfully welcomed, and still more gladly we note the fact that the improvements are due to the recognition by the Lieutenant-Governor of the weight of educated Indian public opinion.

HINDUSTÁNI, 30th September, 1903.

The constitution of the Text-Book Committee and the system for the sale of Text-Books.

7. The *Hindustáni* (Lucknow), of the 30th September, referring to the new rules regarding the constitution of the Text-Book Committee, remarks that, besides the Director of Public Instruction, who will be President, the Committee will consist of 20 members, of whom 11 will be officials, two or at most three being natives and the rest Europeans. The missionary societies will return four members and the remaining five members will be selected by Government from among non-officials. The native non-official element in the committee is rather too weak. As the committee will select books for Hindu and Muhammadan boys, the element should have been stronger in order to be able to give full vent to the thoughts and feelings of the public. The Christian missionaries being allowed to have four representatives, it would be but just and fair to empower the Muhammadan Anglo-Oriental College and the Central Hindu College to send their representatives to the committee. Again, there is nothing in the rules to show that any member who has a direct or indirect interest in a book will refrain from expressing an opinion about it. Such a provision was highly desirable. The official members will find it difficult to give a free expression to their views regarding the book submitted by a higher educational official for selection. It would be better if no such difficulties were placed in the way of the educational officials, though the editor has no reason to doubt their honesty and conscientiousness. Sir James Digges LaTouche has earned the gratitude of the schoolboys by introducing the required reforms into the system of school education. Their parents require some relief in the matter of cost of education. Any reduction in the school fees appears to be out of the question, inasmuch as Government has resolved to levy an appreciable portion of the cost of secondary school education from the parents of the schoolboys throughout the country. But something could easily be done in the way of affording relief by reducing the prices of text-books. The measure might involve a slight outlay which Government should not grudge, as it devotes a large sum to public instruction. Under the present system as the authors themselves arrange for the printing and the sale of their books, they charge high prices, inasmuch as besides making themselves good profits they have to liberally pay several intermediaries such as the printers, the wholesale and the retail sellers. The result is that a student has to pay four, or even six annas for a book which he could otherwise have for only one anna. In order to check the evil the present system should be knocked on the head. When the Text-Book Committee selects a book, it should settle what honorarium the author is fairly entitled to for his trouble and labour. The honorarium might be paid by Government and then well-to-do presses might be asked to make tenders for the printing of the book. An agreement might be entered into with the press which undertakes to print a good edition and supply the book at a moderate price. It should be the duty of the headmasters of schools to obtain books from the press and supply them to the students without charging any commission to the press. As the press will have the sole privilege of the printing, and will not have to pay commission, it must supply the book at the cost price. If Government does not like to pay the honorarium, it might be realized from the press, which might be authorized to make a slight increase in the price of the book in consequence. Nothing could be more objectionable than the present system for the sale of text-books : a book worth one anna is sold at four annas, simply because the publisher has to pay two annas as royalty to the author and one anna as commission to the book-seller.

8. *Al Bashir* (Etáwah), of the 29th September, complains that the next B. A. and M. A. examinations of the Calcutta University will be held during the Muharram holidays commencing on the 3rd day and ending on the 13th day of the Muharram. One hundred and five Muhammadan students have submitted a memorial to the University praying for a change of the dates. It remains to be seen what will be the fate of the memorial. When even a foreigner who has lived only a year in this country cannot but be conscious of the importance attached to the Muharram by the Indian Muhammadans, the question is, how have the University examinations been fixed to take place during the Muharram celebrations? It is clear that the members of the Syndicate are utterly ignorant of the reverence in which Muharram is held by the Muhammadans or have no respect for their thoughts and feelings. In either case they are to blame. It is owing to such indifference on the part of the Education Department and the present universities to the thoughts and feelings of the Muhammadan community that the Muhammadan leaders are trying heart and soul to establish a separate Muhammadan university. It would appear that the Muhammadan community has no duly qualified representatives in the universities, which is simply due to the fact that there is no strong Muhammadan public opinion. Here is another instance of the neglect of the Muhammadan interests. New rules have been framed for the constitution of the Text-Book Committee in the United Provinces. The Director of Public Instruction will be the President, eleven members will be nominated from the principals and professors of the colleges and other educational officials, four will be representatives of the mission schools and five will be nominated from among the public. No wonder if not a single Muhammadan obtains a seat on the committee. If a Muhammadan Government servant is nominated a member, his case is not worth taking into consideration. According to the census there are 1,02,469 Europeans, Eurasians and Native Christians put together in these provinces, while the Muhammadans number 67,31,034. Although the Muhammadan population so greatly exceeds the Christian population, the latter will be amply represented in the committee, but the former will be left out in the cold. Government is entirely free from religious prejudice and is not responsible for such an unsatisfactory state of things. The Muhammadans have only themselves to blame. They have no political association, no able leaders, and no strong press to safeguard their interests. *Al Bashir* loses no opportunity of pointing out that the Muhammadans are a separate nation and have separate interests. If Europeans, Eurasians, and even Native Christians have been allowed their proper share of the rights and privileges granted to his subjects by His Majesty, the Muhammadans might also be assigned their due share and should not be left to the tender mercies of majorities and minorities. If the Muhammadans make an agitation in the proper way, the authorities will assuredly hear them.

AL BASHIR, 29th September, 1903.

Alleged indifference to the Muhammadan interests in fixing the dates of the next Calcutta University examinations and framing the rules for the constitution of the Text-Book Committee in the United Provinces.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Nil.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

9. The Hindi *Hindosthán* (Kalakankar), of the 25th September, complains that in February last year the Government of India issued a circular urging the necessity for the provision of privies in the third class railway carriages, but that little or nothing has been done in this direction by the managers of the railways so far, though 20 months have elapsed. Even on the East Indian Railway, which is a well managed line, the third class carriages are still to be found without latrines. According to the *Hindu* only 48 carriages have been provided with latrine accommodation on the Madras railway during the

HINDOSTHAN, 25th September, 1903.

Need for latrine accommodation in the third class railway carriages.

last 20 months. The Local Governments should see that the orders of the Government of India are duly carried out by the managers of the railways.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 6th October, 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 41 of 1903.

SELECTIONS

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Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

7. Desertion of her illegitimate child by a Hindu widow at Allahabad ... 418

IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Shahna-i-Hind, 1st October, 1903.

A complaint against the Partition Amin of the Sindhauli village in Meerut.

1. The *Shahna-i-Hind* (Meerut), of the 1st October, complains that the Partition Amin at Sindhauli in Meerut has lately been guilty of very irregular proceedings. A female applicant for partition happening to incur the Amin's displeasure, he proposed lots which were opposed to the partition rules and calculated to cause great loss to her. She made objections which the Amin was unable to answer. He withdrew his proposals for the purpose of revising the lots. But the revised lots proposed by him were worse than the original ones. On the 24th August last the applicant applied for a copy of the revised lots. The Amin colluded with the Partition Ahlmad and got her served with a notice on the 22nd September, that if she filed no objections by the 25th idem, they would not be attended to afterwards. Her mukhtárs obtained a copy on the 23rd September with great difficulty, but the copy was incomplete, not being signed by the Amin. At their request the Ahlmad asked the Amin to sign it, but he said that he would sign it next day after examining it. They received it late on the 24th September. Before they had time to examine it and prepare their objections, the female applicant received an order, on the 25th September at 8 A.M., requiring her to file a stamped paper of Rs. 30 on the same date, otherwise her application for partition would be rejected! She *nolens volens* filed the required stamped paper, although her objections had not yet been heard, or even filed and no notice of the proposed lots had been given to the co-sharers. Her mukhtars applied for an extension of the period for filing her objections, but the Ahlmad got it rejected. They then at once drew up their objections to the lots in the best way they could and filed them. The writer hopes that a shrewd Collector like Mr. H. V. Lovett will make a thorough inquiry into the matter. The writer urges that the Partition Amins should be required to make a note on their proposed lots to the effect that they have fixed the lots according to the partition rules, and that the applicants for partition should be given sufficient time for the preparation of their objections from the date of the supply of copies of proposed lots to them.

(b).—Police.

Cawnpore Gazette, 1st October, 1903.

The police at Cawnpore.

2. The *Cawnpore Gazette*, of the 1st October, publishes a contribution by K. L. Sharman, sub-editor, who says that a theft of Rs. 980 was committed at Cawnpore, but that the person who lost the money was forced by the police to under-rate it. The Sub-Inspector recovered Rs. 500, and promised to recover the balance, but this has not been done so far owing to the remissness of the police. The writer then refers to the case of a young woman who, it is alleged, has been ill-treated by the police. She lives in muhalla Philkhána in the city of Cawnpore. She was in the keeping of a man who has lately been undergoing a sentence of imprisonment. Sometime ago the Sub-Inspector, the head-constable and a constable suddenly entered and searched her house where they found Rs. 31 cash, and some jewellery. She was taken to the Sub-Inspector's house and threatened with being sent up as a woman of bad livelihood. She was required to pay Rs. 100 to the Sub-Inspector. She borrowed some money on the security of her jewellery and laid that money and Rs. 31 cash, she already had, before the Sub-Inspector. The money was taken up by the constable who stood close by. She was dismissed by the Sub-Inspector with assurances of being allowed to live in peace. When she returned home and wept bitterly, the constable, at the instance of the Sub-Inspector,

returned Rs. 2 to her. The writer hopes that the District Magistrate and Superintendent of Police, who are reported to be just and sympathetic, will inquire into the matter.

3. The *Arya Mitra* (Bareilly), of the 1st October, says that a daring dakaiti was committed at the house of one Lala Jhandu Lal, a Vaishya, in Kagarol, Agra district, on the 18th September at 9 P. M. It would seem that the dakaits were encamped in a garden near the local police-station during the day. In the evening they proceeded to the Lala's house blowing a trumpet. Some of them first entered the police-station and sat upon the thanadar who lay asleep on his bed. Being unable to break the strong doors of the Lala's house, the dakaits broke a stone lattice in the wall and entered the house. They carried away cash and jewellery valued at eight or ten thousand rupees, and went away on horses and camels. The police are busy making inquiries. The people, having been disarmed by Government, have become so helpless that a gang of *badmashes* can easily rob a well-to-do person or plunder the whole of a village without meeting with any opposition. It is a matter of surprise and regret that the British Government, which is so proud of the excellence of its system of administration, should have rendered the people so weak and helpless.

ARYA MITRA, 1st October, 1903.

A daring dakaiti in Kagarol, Agra district.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

4. The *Nátya Patra* (Allahabad), of the 1st October, says that the arrangements for the cleaning and the lighting of the streets and lanes of Allahabad are as unsatisfactory as ever. Lately a new difficulty has cropped up. It would seem that a member of the Municipal Board has a house divided into a number of shops, but as the shops have bad surroundings, the huts of sweepers and other low class persons and a public latrine being close by, the shops have long remained untenanted. The proprietor, supported by other Municipal Commissioners of his party, has made the strange proposal for the transfer of the head octroi office from its present position in the heart of the town to his shops! The present office being very easily accessible to the traders, they are opposed to its transfer. Indeed, a large number of them have already filed a petition entering a protest. Moreover, the Municipal Board has to pay no rent for the present building, while it would be charged several hundred rupees a year as rent for the shops. Under these circumstances it is to be hoped that the Board and the local authorities will think twice before accepting the proposal.

NÁTYA PATRA, 1st October, 1903.

A proposal for the removal of the Allahabad head octroi office to another building.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

5. The *Arya Mitra* (Bareilly), of the 1st October, says that a correspondent of the *Englishman*, referring to the attacks made by some native newspapers on Mr. Justice Sale of the Calcutta High Court in connection with the acquittal of Mr. Bain, advises the High Court to prosecute the newspapers. But the writer, who gives such advice to his countrymen, does what is calculated to lower the prestige of Anglo Indians and to strengthen the idea prevailing among the children of the soil that the Anglo-Indians indiscriminately support every Anglo-Indian offender.

ARYA MITRA, 1st October, 1903.

A suggestion for the prosecution of the native newspapers which have attacked Mr. Justice Sale in connection with the Bain case.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

6. The *Edward Gazette* (Sháhjahánpur), of the 2nd October, publishes a communication from a Qázi Muhammad Hafiz-ud-din, a resident of Jewar in the Bulandshahr district. He is employed as a muharrir in a police-station at Gwalior. He was obliged to take leave to learn Hindi and left for Aligarh by the

EDWARD GAZETTE, 2nd October, 1903.

A railway theft at the Bhandai station on the Indian Midland Railway in Dholpur territory.

passenger train at 7 P.M. on the 21st July. He seated his wife with luggage in the female carriage. When the train arrived at Bhandai in Dholpur territory at half-past eleven at night, a thief entered the female carriage, took up the luggage belonging to the writer, made it over to his companion, who stood on the ground below, and then himself disappeared. The writer's wife who was taking her food at the time, raised an alarm. There were three other female passengers who were asleep. They awoke and cried "Thief! thief!" Rub Lal, constable, appeared on the scene after some time. But instead of pursuing the thieves, he imperatively told the writer's wife to make no noise. Under the orders of the guard the writer had to take her out of the carriage as she was in a bad state of health. The police telegraphed the theft to the railway police at Dholpur. But the Sub-Inspector arrived at noon the following day and registered the report of the theft. The writer lost about Rs. 150 worth of jewellery, clothing and other things, but at the instance of the Sub-Inspector he had to under-state it. In the meantime the writer was taken by a police constable to a field about two furlongs from the station, and there they found his broken bag and some other articles of little value. The police have not yet succeeded in tracing the theft. No wonder, the writer thinks, if the police and other station employés were in collusion with the robbers, as the latter had the boldness to divide the property between themselves at such a short distance from the station. Now the police are levying blackmail from people in the neighbouring villages in the course of investigating the robbery.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Árya Darpan, September, 1903.

Desertion of her illegitimate child by a Hindu widow at Allahabad.

7. The *Árya Darpan* (Sháhjahánpur), for September, says that it would appear from the *Prayág Samáchár* that a widow of the Bania caste, residing at Daraganj in Allahabad, placed her newly-born illegitimate child at the door of Baldeo, a Prayagwal, and returned home. She was put on her trial and got three months. Properly speaking, she was not an offender. The real culprit was her guardian who did not perform her re-marriage on the death of her husband. Nothing could be more reprehensible than that a man can marry as many times as he likes, while a woman is allowed to marry but once, her marriage being generally performed when a mere child.

IX.—Miscellaneous.

Nil.

Allahabad:
The 13th Oct., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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Nil.	

I.—Politics.

(a).—Foreign.

Oudh Akhbár, 13th October, 1903.

1. The *Oudh Akhbár* (Lucknow), of the 13th October, says that the Hedjaz Railway is probably the only railway in the world for which funds have been raised by subscription. The Panjáb and the Deccan have exhibited a great deal of enthusiasm in contributing to the Hedjaz Railway. Lately a fairly large amount has been collected in Nepal for the purpose. The question is whether the contributors to the fund will be recognised as shareholders of the railway and will share the profits, or the subscriptions paid by them will partake of the nature of charity. It is difficult to understand why public subscriptions have been raised for a commercial enterprise. The writer understands that the Sultan has entered into a contract with a German joint-stock company for the railway, guaranteeing a certain rate of interest on the outlay. It is not known where the head-office of the Hedjaz Railway is. Many natives are anxious to serve on the line, but they do not known to whom they should forward their applications. The railway is, no doubt, under construction and a large number of men are working on it. Will the contribution of subscriptions towards the cost of a commercial concern, the profits of which will go into the pockets of a joint stock Company or the Sultan, come under the category of a charitable and meritorious act or not?

The contribution of subscriptions by the Indian Musalmans to the Hedjaz Railway fund.

Mádan-i-Ulúm, 8th October, 1903.

2. The *Mádan-i-Ulúm* (Bareilly), of the 8th October, publishes a communication from a correspondent, who says that the Turks being in trouble at the present day, it is the duty of the Indian Muhammadans to offer, with the permission of the Government of India, their services to the Sultan as Volunteers and stand shoulder to shoulder with the Turkish soldiers in the battle-field. There is every reason to hope that the Government of India will grant them the required permission without demur. The Muhammadan Volunteers should earn the gratitude of the Sultan and their aid to the Sultan would lead the Government of India to count on their aid in an emergency. Moreover, the grant of permission by the Government to the Musalmans would improve the relations between Turkey and England. It behoves the Muhammadan Political Association and the Anjuman-i-Islámia at Lahore to draw the attention of the Muhammadans to the subject.

A suggestion for the offer of their services by the Indian Musalmans to the Sultan of Turkey as Volunteers.

(b).—Home.

Indian People, 9th October, 1903.

3. The *Indian People* (Allahabad), of the 9th October, says:—The worst that was feared has happened. Mr. Brodrick, the failure of the War Office and the author of the astounding proposal to make India pay a fraction of the cost of the South African garrison, is now the Indian Secretary. We believe it will not be possible even for Mr. Brodrick to do worse than Lord G. Hamilton, but in what will necessarily be a short-lived administration, he may do this poor country lasting injury if he will insist on carrying out his ideas on the Army question. We seem to be in for evil days.

The appointment of Mr. Brodrick as the Secretary of State for India.

Citizen, 12th October, 1903.

4. The *Citizen* (Allahabad), of the 12th October, says:—The moderationists are viewed by the extreme section of the Congressists as traitors to the country. They are dubbed 'hollow,' 'insincere,' 'unpatriotic,' and all sorts of foul motives are imputed to them. And what pray, is the head and front of their offence? They have not flayed alive any Congress leader. They have not hacked, quartered or roasted any of the gentlemen of the 'stamp.' Without going into personalities, they merely presented a rough sketch of some of the political leaders. It seems the portraits were faithful. At any rate, the scars and wrinkles were correctly represented. But over this, the extreme section of the Indian public have been raising a Babel of noises. We are not sure if they have not been egged on to this, by some of the leaders themselves Be this as it may, we do not quite understand, why such a storm should be raised over the utterances of two meek and modest gentlemen of Calcutta and Madras respectively. They have been tested by years of ordeal and found true as steel. They are important men of the Congress camp, and before putting their thoughts into writing, they have had opportunities to carefully study the Congress and its constituent leaders. If

The future of the Indian National Congress.

dissatisfied with these, they in the interest of the public, placed before the world, what they considered to be the errors and defects of the leading men, we fail to understand why such a clamour should be made. It is not said that the Congress leaders are immaculate. It is not suggested that the objections are groundless It is in fact admitted that some of the remarks are too true. How then are these men to blame?

Are we to understand that the Congress is licensed to criticise the proceedings of the world at large, but that the Congress leaders should be deemed above criticism, simply because they happen to be the leaders of the Congress? The Congress, hitherto, has notoriously kept aloof from the field of practical politics, confining itself to mere discussions and criticisms. Criticisms are sometimes a necessity, and supported by facts and figures they have often burst into the camps of the opponents of the Congress, like so many bomb shells exploding to pieces their political theories, and their statements as to the material and moral condition of India. Nobody can deny this. Their object of criticism is well understood. "It is to point out the fatal defects which beset the path of our Rulers It is to win for the people just and equal laws. It is to obtain for them a fair share in the administration of the country. It is to induce the Imperial Government to assess taxes not arbitrarily but on equitable principles. It is to convince our Rulers that the policy followed by some sections of the Anglo-Indians to alternately side with the Hindus and Muhammadans and to play the one against the other is by no means a sound, honest or statesmanlike policy. It is to convince the Government that it is not by section 124A of the Indian Penal Code, nor by stringent laws of sedition, nor by the strict enforcement of the provisions of the Arms Act that His Majesty's Government can be maintained in peace and prosperity. No people can be coerced into loyalty by legislation. The good will of a people cannot be secured by invidious distinction between white and black, brown and mahogany. The people of this country are by their religion, tradition and promptings of self-interest attached to the Government by strong ties of loyalty. Give them equal laws. Give them humane treatment. And the hearts of the teeming millions are the strongest bulwarks of England's strength in India. If English rulers should forget this, they would be the greatest enemies of themselves." These form some of the lessons which the Congress teaches for the benefit of England.

In giving expression to the above, the leaders of the Congress do sometimes go beyond the bounds of moderation and indulge in sweeping denunciations and scathing remarks. This seems to suit the palate of the many-headed mob, that cannot appreciate any dish unless it is well seasoned with salt, pepper and vinegar. They have thus naturally a sort of antipathy towards moderationists. The political leaders according to their classification belong to two classes, the *fire-brands* and the *water-lilies*. Those who can clap their hands the loudest, stamp their feet vehemently after the fashion of the tragic actors of old Greece and swing their windy rhetoric extolling the virtues of India and advertizing the vices of the ruling class—belong to the 1st class. Those who take a moderate view of things, however sound and reasonable they be, are treated to the tune of invectives as unpatriotic, traitors to their country's interest, title hunters and all that, and are placed in the 2nd class. Cannot reform be effected without the aid of vituperation? It is a very serious thing. A line of demarcation must surely be drawn between just criticism and coarse abusiveness. The latter shows that there is something rotten in the state of Denmark. No Government is perfect, and the English Government as it is at present constituted falls very much short of an ideal government. Our leaders are quite welcome to criticise it along proper lines, to point out its errors and shortcomings, to bring every grievance to the notice of the rulers and to do everything reasonable and lawful for the vindication of those grievances. If, however, they are vulgar, coarse and abusive, they do more harm than good to our cause. First of all they irritate the feelings of the ruling class. Then again they cast a heap of mud and dirt upon their reputation as gentlemen of fitness and culture. If these things have been pointed out by a friendly critic, why lose temper? If the objections do not apply to the case, why not face them out boldly and say in the plainest terms that the censure is groundless and that what has been held up before the public is no portrait: it is a daub and caricature? But if the cap do fit, why not honestly acknowledge your shortcomings and try amends?

If some of the Anglo-Indian papers trade in vituperatives and neglect no opportunities to misrepresent the motives of the people of the country, is that a reason why our people should also retaliate by taking to vituperatives in return? We want our leaders to be model men. They are mostly men of birth. Let them not forget that noble birth has its obligations. Further, we want our leaders to be men of grand morals, of the most collossal character. It is a notorious fact that many prominent men and favourites with the public are those, who on failing to secure a competence for themselves by Government employment, have applied themselves to the heroic task of reforming the country. They by this means have easily secured a name for themselves. They are idolised and lionised everywhere. Their books, papers and journals flood the markets, are eagerly purchased by the public and most readily devoured by them. It does not uncommonly happen that these gentlemen are driven to loggerheads with each other for no better cause than the empty, rotten, egg shell of a name. The way in which they often conduct themselves, competing for Municipal elections or for seats at the Legislative Councils or fellowships at the University is simply disgraceful. It seems that interest induces these people to take to the Congress platform and that they do not care a button for the good of the country.

We do not want these men for our leaders. We want large-hearted, strong-minded and sincere men who have earned the confidence of the people by devoting their time, money and energies to the performance of noble objects. We want men for our leaders, whose whole life is a series of sacrifices, who do not consider any sacrifice too great if it effect the good of the country. We do not want fops for our leaders, to whom dress and toilet are of greater moment than the good of the country. We want our leaders to be no mere windbags full of rhetoric and eloquence, but practical men who illustrate in their daily practices the principles they preach. We do not want for our leaders, the holiday-trippers of the Christmas season who cannot bear any sacrifice of personal comfort, money and convenience either for the good of a private individual in trouble or of a public institution, but who come to the Congress as to a pastime of their leisure hour.

In past years, the public had no time to think about the fitness of the Congress leaders. The minds of the literate classes in the towns and in the country were surging with excitement, caused by the opposition of Sir Syed Ahmed, Raja Shiva Prasad, Lord Dufferin, and Sir Auckland Colvin. Attempts were repeatedly made to strangle the Congress by resorting to means of all sorts and sizes, which suggested itself to them. They stopped at nothing. The aid of misrepresentations, invectives and ridicule was pressed into service to depreciate the worth of the Congress. Great pressure was brought to bear upon the thinking portion of the Mahomedan population to leave the Congress-camp and to induce them to declare that they had no sympathy with the movement. Packed meetings were convened into which the coster-mongers, pigeon-sellers, butchers and *kabaries* of Nakkhas and Chowk were introduced with the title of Shahzadas and Nawabs to create an impression in the minds of the outside public that influential men denounced the Congress. The reputation of third and fourth class Hindustani journals suddenly rose high and it suddenly secured a large number of subscribers and also some pay and emolument for the editor. Five rupees preachers, carrying the flag of "Anti" swept over the districts of Oudh, holding meetings and preaching the Holy Gospel that unless they denounced the Congress, there was no chance of securing the goodwill of the Government. And Political prophets arose on all sides croaking out the fall of the Congress, and Raja Udai Pertap of Bhinga suddenly rose into the eminence of an author and pamphleteer.

Among those busy scenes, the public had no time to think about the Congress leaders, about their strength and weaknesses, their forte and their foibles. Now that the froths and foams of excitement have been allayed; and the bubbles of opposition have sunk into the depths of the airy void which gave them birth the people have now begun to think about their leaders. The remarks of the Congress critics have proceeded from the most charitable motives with a view to make the public alive to the fact that the affairs of the Congress are in a material point out of joint. If the Congress and its supporters do not profit by this advice and criticism, this grand institution, which has withstood years of misrepresentation and calumny, which has remained unshaken against the most chilling indifference of some and the active opposition of many, shall fall to pieces like a house of cards.

It was easier to resist the attack of the outside oppositionists, but the opposition of friends inside the camp is terrible. If the Congress is not purified, if it is not conducted by a better set of men, if its leaders do not elevate themselves upon a higher and a holier platform of devotions and sacrifices, we can very well foresee the consequences. The sword of Democles is hanging over the destiny of the Indian National Congress and the writing is already on the wall.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

HINDUSTANI, 14th October, 1903.

A suggestion for the redistribution of work among the district officials.

5. The *Hindustani* (Lucknow), of the 14th October, publishes a communication from a Naib-Tahsildar at Muzaffarnagar, who says that the *Pioneer* complains that the officials are overworked in some districts, and urges that the areas of those districts should be reduced. The officials, especially Tahsildars and Deputy Collectors in every district have more than enough to do. Their hands are full with revenue and criminal cases, executive and miscellaneous work: they have also to check the registers of patwaris and to be out in camp during the cold weather. Towards the end of every quarter and year they have to work under high pressure, and manifestly the work done in a hurry cannot be expected to be satisfactory. On the other hand, there are some officials who have a very easy time of it. Every tahsil has a Naib-Tahsildar and a Sub-Registrar. The Sub-Registrar has generally to register only a few documents during the day, while his pay and allowance exceed the pay of the Naib-Tahsildar, and in some instances amount to the pay of the Tahsildar. The Tahsildar also inspects the documents presented for registration, as such inspection helps him in assessing the income-tax. The Sub-Registrar should receive a fixed pay and no allowance, and hold his office in the Tahsildar's office like the Naib Tahsildar. When one Naib Tahsildar does treasury and registration work, the other should be on tour. The Tahsildar should be invested with the powers of a second class Magistrate and decide all revenue cases in which the value of the subject-matter exceeds Rs. 25 but does not exceed Rs. 100. This would afford great relief to Deputy Collectors who have at present no breathing time. The Naib Tahsildar should be invested with the powers of a third class Magistrate, as is done in the Panjáb, and he should also decide all revenue cases, the value of which does not exceed Rs. 25. In this way the Tahsildar, being relieved of some criminal and revenue work, would be able to devote greater attention to administrative work. If the aib-Tahsildars were empowered to decide revenue and criminal cases, as suggested above, it would be advisable to raise their present rates of pay, which are Rs. 50, Rs. 60 and Rs. 75 to Rs. 100 and Rs. 125. Moreover, a muharrir would have to be given to each Naib Tahsildar. Any such redistribution of work among the district officials would be a great improvement on the present arrangements.

(b).—Police.

OUDH AKHBÁR, 15th October, 1903.

A case of murder on the road between Ramnagar and the Moghal Sarai station.

6. The *Oudh Akhbár* (Lucknow), of the 15th October, publishes a communication from Kashi Nath, a retired Tahsildar at Ramnagar, who complains that lately a passenger left Ramnagar for the Moghal Sarai railway-station in the morning and that the carriage returned to the town the same day in the evening without the driver. When people examined the carriage, they found the dead body of the driver tied to the carriage and covered with canvas. The carriage was taken to the police-station. There is a distance of nearly four miles between Ramnagar and Moghal Sarai and the road is a metalled one. Several cases of serious crime have previously occurred on the road, but in no case have the police succeeded in tracing the culprits. It is to be hoped that this time the police will not abandon their investigation until they have found out the offenders. Probably the offenders are residents of the neighbouring villages, and the landholders and chaukidars should have no great difficulty in identifying them. A railway station should be built on this side of the river, a police outpost

established at a suitable place by the road side, some police sowars appointed to patrol the road and other such steps taken to check robberies.

NASIM-I-AGRA, 15th October, 1903.

Opium gambling at Agra.

7. The *Nasim-i-Agra*, of the 15th October, complains that opium gambling has become very prevalent at Agra, even *pardanashin* ladies taking part in it. It bids fair to ruin the city if it is not checked by the authorities.

(c).—Finance and Taxation.

INDIAN PEOPLE, 9th October, 1903.

Proposal for an increase of the salaries of the Viceroy and the members of his council.

8. The *Indian People* (Allahabad), of the 9th October, says :—Our countrymen have been persistently urging the cheapening of the administration. They ask for the larger employment of Indians in all branches of the public service even more on grounds of economy than as an act of political expediency and of justice. The cry has not merely been a cry in the wilderness, however, but the tendency of the bureaucracy has been quite the other way. And this tendency, this eminently vicious and selfish tendency, has at no time been more pronounced than in the present Viceroyalty. Step after step is being insidiously and industriously taken to close the doors of the public service against educated Indians, at the same time that new offices are being created for Englishmen and Eurasians and the emoluments of the existing offices increased. What was the necessity for adding to the sumptuary allowances of the Lieutenant-Governor of Bengal, or even of adding to the salary of the Chief Commissioner of the Central Provinces ? True, the charge of the latter has been extended by the addition of Berar ; but does this so materially add to his duties ? And why not raise the political status of the people by making the Provinces a Lieutenant-Governorship instead of adding to the pay of the Chief Commissioner ? Then, why create useless offices like, say, that of Director-General of Education ?

INDIAN PEOPLE, 9th October, 1903.

The alleged costliness of the administration.

9. The *Indian People* (Allahabad), of the 9th October, says :—It is not creditable to His Excellency the Viceroy or his colleagues in the Government of India that they should have sought for an increase of their already too considerable emoluments. There is not another country in the world where the administration is more costly or the officials are paid more liberally than this land, whose people are the poorest under the sun. The Viceroy gets two lakhs and fifty thousand rupees a year besides all sorts of allowances, and is perhaps the costliest official commodity in the world. His Members of Council are paid Rs. 6,666 a month each. There is no comparison between a small country like Japan and India, yet Japan being an independent country, duties devolve on its Government which are foreign to a subordinate Government like ours. And the Prime Minister of Japan, according to an article in *East and West*, gets no more than about Rs. 1,500. We do not of course expect officials belonging to a foreign land to be satisfied with meagre remuneration for their service ; they have no inducement to care more for the welfare of the people in their keeping than of themselves. But surely there must be a limit even to their ambition. The late Secretary of State did one good thing at the close of his official life in refusing to sanction the proposals of the Government of India, which are really astounding.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

ADVOCATE, 11th October, 1903.

The proposed Hindu Educational Conference.

10. The *Advocate* (Lucknow), of the 11th October, says :—The Honorable Rai Nihal Chand Bahadur has addressed a letter to a number of friends throughout these provinces asking their opinion as to the advisability of holding a Hindu Educational Conference. We have so long made no reference to the letter, because we thought public discussion was not required, but as public reference has been made to the communication, we may also discuss the matter in some of its bearings. We do not think that the Hindus of the United Provinces need an educational conference of their own on the lines of the Muhammadan Educational Conference. There are few grievances which can be called Hindu grievances in matters educational, as separate from general grievances, and for the solution of which no conference is necessary. The Muhammadan Conference was

started with some definite objects. We will not be so uncharitable as to say that the principal object which prompted the late Sir Syed Ahmad to organise the conference was to keep the Muhammadans away from the National Congress : but that this was one of the objects of the conference is the belief of educated Hindus of these provinces, a belief, we think, based on solid foundation : but the most prominent object of his conference was to push the claims of the Aligarh College on the sympathy of the Muhammadan masses ; and this has been to a certain extent gained, and Aligarh has become the centre of Muhammadan activity in educational matters, of course only so far as the current of Muhammadan public opinion follows the lines laid down by the Government. Constituted as the conference is, it is inexpedient for it to take any independent action or to protect general or Muhammadan interests in matters educational when they run counter to official views or there is danger from official meddlesomeness. In its way the Muhammadan Conference has been successful, but from the discussion which the letter of Nawab Mohsin-ul-Mulk has called forth in the Muhammadan press, it is clear that satisfaction with the labours of the last fourteen years is not equally shared. However, it is not such a body that Hindus should place before them as an ideal. The Hindus of Upper India have not one, but three, if not four, centres of educational activity and all these deserve support. The D. A.-V. College in Lahore, with its several branches distributed all over the Panjáb, the Central Hindu College at Benares, the Gurukul at Hardwar, all deserve the support of patriotic Hindus of all shades of opinion. The desire to bring all these activities on one platform is noble indeed, but it is difficult to achieve this object. With fundamental differences as to religious matters, with separate lines chalked out by the promoters for work, to expect them to merge their differences is to expect an impossibility. The three movements in their own way have taken steps to popularise their work. The anniversary of the Lahore Arya Samaj attracts thousands of Hindus from all parts of Upper India, in the last days of November ; the Theosophical Convention held every alternate year during Christmas at Benares attracts a considerable number of Hindus, so does the anniversary of the Gurukula during Holi. A number of Updeshaks are maintained by the Samaj movements, the anniversaries of the Arya Samajes in different parts of the country keep the two movements in evidence, so do the tours of Mrs. Annie Besant keep the work of the Central Hindu College in view. We are thoroughly satisfied with the excellent work which is being done by the three movements, and think it will be sheer waste of time and energy to ask them to come to a central conference to compare notes.

Opposed as we are to denominational movements and caste conferences, knowing as we do that three-fourths of the miseries of the Hindus of Upper India are due to sectarian feelings, we shall not advise any true friend of progress to intensify this feeling. But if Hindus do require a separate organisation, we will say that they must have one on general lines in which the promoters, unfettered by feeling of caste and religion, may join to protect Hindu interests. The Hindus of Upper India have surely certain grievances shared by other communities ; but if Muhammadan leaders do not choose to be active or co-operative with Hindu leaders, the latter have no reason to sit idle. The Hindus may, guarding themselves against the danger of exclusiveness, form an organisation of their own in which leaders of public opinion who are not afraid of their own shadows and ready to leave it at the least appearance of official opposition would meet together to devise means for their welfare. And in taking action it should be remembered that the movement should comprise all Hindi and Urdu speaking Hindus from Behar up to Peshawar and should deal with political, social, educational and economic problems. The Hindus do not get sufficient to eat, they are deteriorating physically and in number, in every census they show a falling-off. The masses need the help of leaders to be told how they can by their own efforts without looking up to the Government for help arrest this downward course. The Hindus are in a hopeless condition. Those of them who are not slothful and desire to earn their bread by honest labour, find the doors of the services closed against them, simply because they are Hindus. The doors of the Railway Service are being closed against them, and they are driven out from higher appointments in the Postal Service. Not a few Government officers, taking advantage of the sectarian feeling among the Hindus, would treat Brahmins and Kayesthas as separate units. They conspire to close the doors of Government service against

Kayesthas, if more than a certain abitrarily fixed number of Kayesthas happen to be in an office, while no such restrictions are put upon Eurasians. Hindus have been driven out from the Commissariat Department. In fact, to the Upper Indian Hindu the means for subsistence has been narrowed and there is no knowing what may happen next. The middle class Hindu families are simply starving for want of nourishing food, and if the vegetarians become an easy prey to plague, it is because in large and small towns they do not, if even they have the means, get nourishing food; not only plague and famine claim the largest number of victims, but the ordinary death rate among Hindus has grown higher and the birth-rate lower. This is an economic question and has to be faced in all its bearings. Social problems there are many which are common to all communities and require our serious attention. If a general movement were organised which would boldly face these questions, it may do some good and awaken the Hindus from their torpor.

To bring the movement to a successful issue we want men of influence at its head, men who will not hesitate to call a spade a spade. In the proper sense of the word the Hindus of Upper India have failed to produce a leader to whom all may look for guidance. In the absence of a man of towering personality, the next best thing we can do is to bring together such Hindus of all persuasions, the Sanatan Dharmists, Arya Samajists, the Theosophists, Jains and others, in whose heart beats the desire to lift up their co-religionists and prevent their physical deterioration, and reduction in number, which, if unchecked, are bound to be followed by their practical extinction.

ADVOCATE, 15th October, 1903.

The question of raising the Entrance Examination fee.

11. The *Advocate* (Lucknow), of the 15th October, says:—At the meeting of the Senate of the Allahabad University to be held on November 9th next, Mr. Cox will move, and Mr. De la Fosse will second, a resolution to the effect that the Entrance and School Final Examination fee be raised from Rs. 10 to Rs. 12 for school candidates, and the Entrance Examination fee for private candidates be raised from Rs. 16 to Rs. 20. The financial straits of the University are perhaps responsible for this very objectionable proposal. If so, the University is itself to blame. It has been recently taking various steps to drive away candidates for matriculation from its doors. We most strongly and emphatically protest against this attempt to make education dearer in these educationally most backward provinces, and hope every right-minded fellow will make it a point to attend the November meeting of the Senate to vote against the proposed resolution. The movers evidently believe that private candidates are a particularly rich class of people, and so in their case the increase must be double that to be demanded from school candidates! How well informed Anglo-Indians are regarding the conditions of the people! And they pretend to know more regarding this subject than educated Indians. It is simply outrageous for men who enjoy fat salaries to the deprivation of the children of the soil, to make such unsympathetic proposals. It is particularly deplorable that our educators should band themselves with our opponents, as we must call all unsympathetic Anglo-Indians. It is still more regrettable that such a generous man as Professor Cox, who maintains a school at his sole expense, should make himself the cat's-paw of the enemies of education.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ADVOCATE, 15th October, 1903.

Rapid prómotion of Maulvi Muhammad Ahmed, Deputy Collector.

12. The *Advocate* (Lucknow), of the 15th October, says:—In the days when every member of the Subordinate Provincial Service in the United Provinces complains of slow promotion, there is at least one officer who possesses wonderfully good luck and may be congratulated on his extraordinary good fortune. Maulvi Muhammad Ahmed, M.A., LL.M., barrister-at-law, to give him his full name and titles, entered the service as Officiating Deputy Collector on Rs. 250 in 1893. In ten years time he has risen to the rank of Assistant Settlement Officer, 1st grade, on Rs. 700 per mensem. His seniors who rendered equally good service in the Settlement Department, *i.e.*, Pandit Lujja Ram, B.A., Assistant Settlement Officer, Meerut, and Maulvi Fasih-ud-din, Assistant Settlement Officer, Farrukhabad, are still in the Rs. 400 grade. It is difficult to understand why

these gentlemen were passed over. When Maulvi Muhammad Ahmed was gazetted as A.S.O., 1st grade, we thought the promotion was temporary for the time that he had charge of the Aligarh settlement, and there was little or no heart-burning: but now that his transfer to Mainpuri in the same capacity has been gazetted, members of the service have begun to look upon the appointment as unjust and unreasonable. Maulvi Muhammad Ahmed's work was, according to public estimation, in no way superior to that of Messrs. Lujja Ram and Fasih-ud-din, and the Government would do well to give its reasons for this extraordinary lift, in order to remove the heart-burning in the members of the service. Mr. Muhammad Ahmed might have earned his promotion by good work, but it is as well that the public should know why he has superseded equally efficient officers.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 20th Oct., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 43 of 1903.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Received up to 24th October, 1903.

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(a).—Foreign.

Nil.

(*b*).—*Home.*

Rohilkhand Gazette, 16th October, 1903.

The new Secretary of State for India.

1. The *Rohilkhand Gazette* (Bareilly) of the 16th October, says that while Lord George Hamilton was neglectful and ignorant of the condition of the Indian people, there is reason to apprehend that the new Secretary of State will do an incalculable amount of injury to the country. If the past be any guide to the future, all sections of the Indian public are agreed in thinking that Mr. Brodrick will play ducks and drakes with the Indian revenues. Lately he attempted to saddle India with a heavy additional army expenditure, but His Excellency the Viceroy came to the rescue and saved her. However, now he is all powerful and nothing can prevent him from having everything his own way. If Lord George Hamilton has made India subject to a chronic disease, Mr. Brodrick will, it is feared, drive her to her grave. Mr. Brodrick is like a quack doctor to India. The destinies of the teeming millions of this country should have been entrusted to a competent man.

Al Bashir, 13th October, 1903.

***Al Bashir* on the rumour regarding the appointment of Sir Antony MacDonnell as the Viceroy of India on Lord Curzon's retirement.**

2. *Al Bashir* (Etáwah), of the 13th October, referring to the rumour published in some English newspapers as to the possibility of Sir Antony MacDonnell succeeding Lord Curzon as the Governor-General of India on the latter's retirement, observes that if the rumour turned out to be true, the measure would simply prove disastrous to the country, particularly to the Muhammadans. While Sir Antony was at the head of the Government of the United Provinces, he exercised open hostility towards the Musalmans, and though he succeeded in gaining the good-will of the Hindus by making some special concessions to them, he also injured them by enacting the Tenancy Act. Even Englishmen did not like him. He was an obstinate man and a strict ruler. He formed his opinions with undue haste. Such a person is hardly capable of governing the destinies of the teeming millions of India. Again, a Lieutenant-Governor only conducts the internal affairs of a province, while the Governor-General has also to deal with foreign countries which require special tact and sagacity. His hostile attitude towards the Musalmans would assuredly lead to disturbances on the North-West frontier which is inhabited by turbulent Muhammadan tribes. The Musalman community, should be prepared to protest against his nomination to the Viceroyalty, should such an offer be made.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

Advocate, 18th October, 1903.

The Departmental examination of the members of the Subordinate Provincial Service.

3. The *Advocate* (Lucknow), of the 18th October, says—During the last week Lucknow was full with the members of the Provincial Subordinate Service as well as with members of the Civil Service. Junior in service, but senior in age, men with gray hairs, and men just out of their teens, were all huddled together to pass the test of a departmental examination. To many the passing of an examination at such an advanced age is nothing short of mockery, but the exigencies of the service in the United Provinces require rather "grown-up boys" to pass a stiff examination, and that while they are in harness. Any departmental examination, if it is a necessity, must precede the appointment of an officer, but such is not the view of the Government. It demands its officers to pass the examination after they have assumed charge of new work, to many, in all conscience, a new experience. The Tahsíldár's out-of-door work might give him an inclination to burn his midnight oil over law books, but what to say of the junior Deputy Collectors, who have, in order to gain the approbation of their superior officers, to work at least eight hours a day at the desk, which might increase to ten or twelve in case of some, if misfortune takes them to districts which are in the charge of *shikar*-loving

sportive officers, whose out-door engagements—all very necessary for their physical and muscular development—hardly leave time to attend to case work. It is these unlucky men who are expected to pass a stiff examination at the very outset. In these provinces where progress is made on the reverse side, back-door is preferred to open door, the old exploded system of nomination is preferred to competition, where position in life is given greater importance than the qualities of the head, where brain power is held at a discount, it is too much to expect Government to do away with this anomaly. But much improvement can be made in the system of examination. The members of the provincial service feel grateful to the Local Government for doing away with one great anomaly. Hitherto the members of the Civil Service used to get two chances for examination in spring and in autumn every year, while the members of the provincial service were allowed to appear only once in the year. In three years the civil servant had six chances to pass the examination, but their Deputies had only three. The latter shall also now be given six chances. This has been done probably to avoid the necessity of giving extensions to the time allowed for passing the examination. So far so good. The amendment has been in the interest of the service for which the members will feel grateful. But there is yet another serious complaint which should be removed. The Deputy Collectors to pass the examination by the higher standard have to obtain 66 per cent., and the Tahsíldárs by the lower standard 50 per cent. of the total marks. In the case of Deputy Collectors the passing of the examination by the lower standard is of no use to them. The percentage fixed for success at the examination is very high and leads to the failure of not a few officers. In the sister province of the Panjáb, where this examination exists, the percentage fixed is 50 per cent., and we do not see why a higher standard should be required of the officers of equal position in the United Provinces. It is surely hard to ask men in advanced age when the retentive power is on the decline, to secure a larger percentage of marks than what is fixed for the University Examinations. We hope the Government will see its way to reducing the percentage of marks in the case of Deputy Collectors from 66 to 50 per cent., and in the case of Tahsíldárs from 50 to 40 per cent., and thus removing the cause of an amount of mental worry and anxiety to the hard worked officers of the Government. The suggestion made by us is as much in the interest of the members of the service as in the public interest. The quality of work, both judicial and executive, suffers at the hands of otherwise thoroughly capable and efficient officers of the Government, when for years together at the very period when they are required to concentrate their mind on the new work which they have been called upon to perform they have to work hard day and night to prepare for an examination and pass it with the highest percentage which no examining body demands. [The *Oudh Akhbár* (Lucknow), of the 21st October, expresses similar views on the subject.]

(b).—Police.

Lepers at the Garhmuktesar fair in Meerut.

4. The *Bráhman Samáchár* (Parikshitgarh), for October, referring to the Ganges bathing fair held at Garhmuktesar in the Meerut district, complains that the lepers who resort to the fair make themselves a public nuisance by entering the bazar *en masse*, and quarrelling with shopkeepers. They should not be allowed to enter the bazar until the fair is over.

BRÁHMAN SAMÁCHÁR, October, 1903.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

The selection of school text-books in the United Provinces.

5. The *Indian People* (Allahabad), of the 16th October, says:—We invite attention to a letter printed elsewhere, which will show how text-books are selected in the United Provinces. The text-book, "Macmillan *ki* Jugraphia," which our correspondent criticises, contains gross inaccuracies at almost every other page. Our correspondent has sent us a formidable list of the errors he has picked out from the book, which, for want of space, we cannot reproduce in full, and hence we have selected only a few of the mistakes pointed out. Unless it be that for some inscrutable reason Messrs. Macmillan & Co.'s publications have to

INDIAN PEOPLE, 16th October, 1903.

be used in our schools, no matter whether the books are good, bad or indifferent, we wonder how such a worthless book came to be prescribed as a text-book; and prescribed too, as our correspondent says, in spite of the express resolution of the Text-Book Committee that the book is unsuitable for use in schools. The Text-Book Committee's Resolution was that the original English text-book was itself unsuitable. The Resolution would seem to have been disregarded, and it must have been done by the Director of Public Instruction. Then the translation of the English book, of which we are now writing, was never before the Committee at all, and how it came to be prescribed as a text-book at all, is the interesting question which it may be worth Sir James LaTouche's while to inquire into. As the Committee did not recommend the use of the book, it is obvious that the Educational Department was responsible for the job, and it is accordingly that we urge the Lieutenant-Governor and his Educational Secretary, Mr. Butler, to call for an explanation. It is the unfortunate fact that this precious text-book on geography is only the type of a class of text-books published, as we said last week, by an influential firm of London publishers, of which these Provinces have become the "dumping ground." This would be impossible if the Text-Book Committee were not the official and officialised body it now is. Hence the necessity for its reconstitution on liberal lines, and we trust this matter will also receive the attention of the Government without any avoidable loss of time. The subject is important, the evils of the present system are felt every-day, and Sir James LaTouche, who has only lately earned the gratitude of the public by his liberal educational reforms, will confer a further obligation on the people by attending to it.

INDIAN PEOPLE, 16th October, 1903.

The science readers in Vernacular schools in the United Provinces.

6. The *Indian People* (Allahabad), of the 16th October, says :—We have to invite the kind attention of His Honor Sir James LaTouche to another matter. Under directions from the Government of India, Science teaching is introduced into the Vernacular schools of these provinces. For this purpose special readers are to be prepared for use in the different classes, and the Text-Book Committee passed a resolution at its last annual meeting, on the motion of the Director of Public Instruction, that competent persons should be invited to prepare the readers. But later on the Director himself reconsidered this Resolution passed at his own instance, and said that the Text-Book Committee need not undertake the preparation of the Readers, and that publishers should be informed that they themselves might get the readers drawn up on the lines recommended in the Committee's resolution. The Director said that it was not even proposed to issue a syllabus, " but to leave it to private enterprise to produce according to some well-considered plan " the books that are required, and a special committee was appointed to examine the readers submitted by different publishers. So far as we have been able to ascertain, however, no firm has yet submitted the complete series of readers called for, only two publishing firms having sent in the first two books of the series. It therefore becomes necessary that the whole question should be deferred for another year. Other publishers besides the aforesaid two should be allowed an opportunity to send in their readers, and the special committee should also have the entire series of readers of the different firms before they approve of the books of any particular publisher. It is well known that once a portion of the series of the text-books is approved of, the publishers have no incentive to maintain the order of excellence reached by the accepted books, as the remainder of the series will have anyhow to be approved. This is greatly detrimental to the interest of the pupils. Further, we think that, the scheme being a new one, it is desirable that in the light of this scheme, the entire curriculum of the vernacular schools ought to be revised. The curriculum should not become too heavy, and we would accordingly suggest that, as was done in Bengal, the whole question of the curriculum of vernacular schools should be referred to a special committee. This committee should include some assistant inspectors with scientific attainments, as assistant inspectors personally know village schools and hence are in a position to give experienced advice on the matter. So, instead of rushing things unnecessarily, it is desirable that the whole subject should be carefully considered. Our past experience of educational matters in these Provinces shows how difficult it is to get mistakes once committed rectified. We hope therefore that our reasonable suggestion to let things proceed slowly will be accepted. A year's delay would not matter much.

7. The *Indian People* (Allahabad), of the 23rd October, publishes the following communication, criticizing the Urdu translation of the "Citizen of India," published by Messrs. "Macmillan and Company." INDIAN PEOPLE, 23rd October, 1903.

Macmillan's Urdu translation of the "Citizen of India."

Another Precious Text-Book.

The Citizen of India (URDU EDITION) PUBLISHED BY MESSRS. MACMILLAN & CO.

SIR,—You have already published my criticism of *Macmillan "ki" Jughrafia*, with quotations from that book, in support of my statements. Now let me take the vernacular translation of another English book of the same firm. It was prescribed at the beginning of this year for the Vernacular Final Examination of December 1903. As a general rule, when a new book is prescribed for this examination, it is prescribed at least two years (or two annual sessions) before the date of the examination. In the present case this practice was not adhered to. But at last the examination in it was postponed till December 1904.

The English edition of this book has been received unfavourably everywhere both in point of matter and style. So I need not say anything about its matter, but shall confine myself to the language of its Urdu translation. Here also we find instances of bad translation, and difficult words of Arabic and Turkish origin, in place of simpler words in every day use. These have made the book, in some places, beyond the comprehension of those for whom it is intended. There are also instances where the translation does not faithfully give the sense of the original. Here are some illustrations. * * * * * *

All instances quoted in this letter are from the first half of the book. I could not find time to read more of it. I now leave it to your readers to judge if books like *Macmillan "ki" Jughrafia* and the one under notice to-day, are suitable ones to be placed on the curriculum."

In commenting upon the above communication the editor remarks :—This letter needs no comment. It is another forcible illustration of the point urged by us last week that somehow the Text-Book Committee or the Educational Department or both seem anxious to make these Provinces the dumping ground of Messrs. Macmillan and Co.'s books. We think a rule should be made that no translation of English books published by English firms should be prescribed as text-books.

8. A correspondent of the *Hindustáni* (Lucknow), of the 21st October, referring to a coming meeting of the Allahabad university (Senate) to consider certain educational matters, urges that the recent addition of a small course of Arabic literature to the Persian course of the Allahabad University Entrance Examination, is a most objectionable means devised to deter students from taking up Persian as a classical language for the examination in question. The contention of the Director of Public Instruction that Persian is very easy is hardly valid. The Persian course could be made stiffer if necessary. Persian is a very sweet and attractive language, and is of much practical use in daily life. The writer contends that the question is a very important one and that the Allahabad University would do well not to prescribe an Arabic course over and above the Persian course for the Entrance examination. If a knowledge of Arabic be considered a *sine quâ non* for Persian-knowing men, the study of Arabic should be introduced gradually, say a portion of Arabic Grammar, which is difficult to learn, may first be prescribed for the Entrance examination. HINDUSTÁNI, 21st October, 1903.

Protest against the Persian-Arabic course of the Entrance Examination.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

9. The *Rohilkhand Gazette* (Bareilly), of the 16th October, regrets to say that though the wails and cries of natives evoke expressions of sympathy, they are not properly attended to. The European soldiers now defy even the law. They persist in misbehaving themselves in utter disregard of the consequences. Englishmen are naturally fond of change and readily follow the fashion of the day. But it would seem that it is as difficult for the sons of Mars to mend their ROHILKHAND GAZETTE, 16th October, 1903.

Ill-treatment of natives by European soldiers.

ways as for a leopard to change its spots. Notwithstanding the fines and other punishments occasionally inflicted on them, they continue to ill-treat the children of the soil all the same. Indeed, there is an increase in the number of such cases, and their persistance which is worthy of a better cause, would make natives extinct. The Government of India has exhibited a sincere desire to check their assaults on natives, but all its efforts have so far been unsuccessful. The courts have failed to hold the balance evenly in mixed cases in the past : but the future appears to be more hopeful, though the European soldiers are losing no opportunity for creating difficulties. In Umballa a European soldier has shot a native woman mistaking her for game! At the same place a native passenger has been robbed by some European soldiers.

ADVOCATE, 18th October, 1903.

Cases of Messrs. Bain and Emerson, and the Anglo-Indian Press.

10. The *Advocate* (Lucknow), of the 18th October, says :—The acquittal of Messrs. Bain and Emerson by the High Courts of Bengal and Madras, respectively, have set the Hugli and the Coom on fire, more the former. Mr. Bain was discharged—a discharge which practically amounted to an acquittal—by Mr. Justice Sale, extra-judicially. If one against many goes not in favour of the former, justice was sought to be better administered by the Magistrate, the Judge and the Jury in Assam, and two Judges in the Calcutta High Court. Against the decision of such a body of judicial officers who did their duty in a really judicial frame of mind, Mr. Justice Sale's curious procedure against law and common sense only weakened the case of Mr. Bain as against the Government and made the Anglo-Indian cry, wild and incoherent to a degree, that of the weak party who makes up by abuse what he lacks in argument—cogent and forcible argument. The bugbear of prestige was gained but mud soiled the snow-white habiliments of justice. Those Anglo-Indians who raised a hue and cry, made Mr. Bain a hero, heaped abuses upon the Government and the Indians, were peculiarly colour-blind and animated with race-feeling and put the fair fame of British justice in the background. Well, such cases only reveal the fact that it is not the Anglo-Indian in the mofussil who is in danger, but the confidence of the people on the Englishman's sense of justice and fair play that is in jeopardy. The idea has begun to filter down to the masses that no European offender can be brought to book for justice. That will be the blackest day for Pax Britannica in this country when even the lowest Indian learns to act up to this idea.

Private Emerson's case is rather a strong case from the Anglo-Indian point of view. This soldier was accused of shooting a forest guard, tried and discharged by the Magistrate of Trichinopoly, ordered to be re-tried by the Madras High Court, arrested in England, whither he had gone and settled down after retirement, brought back here, committed to the Sessions, tried and finally acquitted. The Madras Government has issued orders to the Police Commissioner to supply Emerson's immediate wants pending repatriation to England. The *Englishman* of Calcutta, that has extended its protective wings over all Europeans accused of assualting Indians, took the trouble to publish a fuller account of the case and came down upon the Government for trying to please the Indian. From the proceedings thus published, it appears that Lord Curzon came in for a large share of the attention of Mr. Grant, the counsel for defence, who seemed to think himself quite justified in abusing the highest in the land in order to establish the innocence of his client. And his extraordinary attitude in dealing with a factor not tested by the fire of cross-examination made deep impression upon the jury whose foreman recommended Emerson to favourable consideration of the presiding Judge and the Government. When Sir Antony MacDonnell tried, by telegram to the prosecuting pleader in a bribery case read before the Court, to rebut the assertion of a Police Officer about shadowing certain public men on Government instruction, the Anglo-Indian papers howled against this attempt at interfering with the judicial proceedings of a constituted tribunal because the Government did not in making the denial, allow itself to be cross-examined by the other party. Now the self-same press coolly passes over the bringing in of Lord Curzon's name in the arguing before a court and abusing the Viceroy to the Counsel's heart's content. Evidently race feeling has caused a temporary insanity in the *Englishman* and others of his ilk.

Two admitted facts are that an enlarged spleen causes death of natives when touched by Europeans, and that assaulting Europeans suddenly develop symptoms

of insanity when evidence is almost conclusive against the accused. No such diseased organ and madness largely figure in cases between Indians and Indians. This curious contrast stands in need of explanation, and at the hands of people who have set up the above pleas on behalf of Europeans. What strikes us most in this connection is that Messrs. *Englishman, Capital* & Co. are on the wrong track in noticing European assault cases in the way they do. They help more than the Government does to diffuse the impression that there is really one law, more properly no law, for the Anglo-Indian in this country, and another—rigorous unsympathetic, hide-bound—for the child of the soil. When an English military officer was accused of insulting a Parsi lady in a train, some Indian papers had no patience with her husband and friends who were fellow-passengers. They ought to have, indignantly said some papers, taught the Captain a sound lesson there and then, and thus let him, if he chose, to go to court. Then again when Mr. Tyabji junior, himself a barrister-at-law, and son of Mr. Justice Tyabji, allowed himself to be assaulted by a European and then took legal steps against his assailant, he was simply put down as a weak-kneed-man. He would have behaved in a more manly sprit if he had retaliated and given the culprit a black eye or a broken arm. Not even a month ago a Bengali Sub-Judge, the very pink of politeness and gentleness, pretty well advanced in age, experience and commonsense, and afraid of injury to his own life and limb, had to lose his temper on a railway platform and give such a blow to a European who shoved his wife aside to enter a compartment as sent the offender reeling down to kiss the ground and exclaim "I was not to blame." That white gentleman we hope will take the lesson to heart. The cry in a section of the Indian Press and among educated Indians is an eye for an eye, a tooth for a tooth, a blow in return for a blow if it is not a tit for a tat. And God forbid, if this cry is taken up, as it is on a fair way to be so, by the masses, the *Englishman* and its supporters will have to cry *peccavi*, *deliver sermons* on Indian impertinence and call upon Government to put it down with a strong hand. Well, this sort of lawlessness is being practically fostered by the Anglo-Indian press. The reason is the gradual decrease in the confidence enjoyed by British Courts and Judges of being above board in holding the scales of justice evenly between Indians and Indians and Europeans and Indians.

"Avenge, O Lord, thy slaughtered saints," prayed the disciples of Christ, when persecution of Christians was the order of the day in the earliest centuries. The massacre of the innocent has not only been avenged, but more than paid for by the descendants of the persecutors. The ends of justice are not served because certain persons, be they Indians or Europeans, accused of murder left court "with no stain on their character;" perhaps many of these proved their innocence and were deservedly acquitted. But what of the slaughters, under provocation or in cold blood, that remain unavenged. Somebody surely committed them and thus made society a loser and the families of the murdered penniless. So long as these are not brought to book, justice cries, like the Rajput goddess, *mai bhuka hun*. The Anglo-Indian press is peculiarly deaf to this cry and makes martyrs of the accused of own kith and kin. They fail to rise to a higher level and see the problem in its humane aspect. The milk of human kindness does not flow to sympathise with the relatives of the murdered. They forget that the slaughtered will be avenged and in a way that may disturb their peace of mind more profoundly than the so-called ill-treatment of their own people by their own Government.

Deputation of Deputy Collectors from the plains to Garhwal.

11. The *Garhwál Samáchár* (Kotdwára), for August, says that the deputation of European and Native Deputy Collectors and Tahsildars from the plains to Garhwál is a new departure. There is a great difference between the vernacular of the plains and that of Garhwál, and a native of the former cannot fully understand the Garhwali language until he has resided two or three years in Kumaun. Under these circumstances it is highly desirable that officials intended for service in Garhwál should be selected from among the residents of Kumaun and other persons who know the Garhwali language.

GARHWÁL SAMÁCHÁR, August, 1903.

Use of the initial letters of the name of a medal against the name of a holder of the medal.

12. The *Oudh Akhbár* (Lucknow), of the 24th October, says that the letters K.I.H. have recently been added after the name of some person who has received the Qaisar-i-Hind medal, in an official paper. The medal is not a title, and it does not appear to be proper to add such letters after the names of holders of such medals.

OUDH AKHBAR, 24th October, 1903.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad :
The 27th Oct., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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Nil.

IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Sulah Kul, 24th October, 1903.

1. The *Sulah Kul* (Gorakhpur), of the 24th October, thanking Lord Curzon for the keen interest His Excellency has taken in the preservation of celebrated ancient buildings in India, regrets that though good materials and skilful artizans are still to be found in India, as is evident from the grand palaces lately built in Gwalior, Bhopal, Mysore, &c., both marble and artizans are to be imported from Europe and America for constructing the Victoria Memorial at Calcutta. Lord Curzon had better reconsider the matter. It is not right that Indians should have been asked to provide funds for the memorial, and that Indian architects should be excluded from its construction. Again, the writer urges that as the Imperial darbar was held by the Viceroy at Delhi, and not at Calcutta, Delhi is the proper place for the all-India memorial.

The construction of the Victoria memorial at Calcutta.

Indian People, 30th October, 1903.

2. The *Indian People* (Allahabad), of the 30th October, says:—As the Indian National Congress has always insisted, it is impossible that justice can be done to India or that the aspirations of educated Indians should be satsified unless simultaneous examinations for the Civil Service be held in London and Calcutta. It is true that in theory no race distinction is now made, but how far is the theory from the practice when for qualifying oneself for the public service of one's own land one has to go and live for three years at a tender age and at prohibitive cost in a country thousands of miles away, and even then merely on the chance of succeeding in the stiffest examination in the world. As John Bright humourously remarked long ago, the privilege we are now supposed to enjoy is as valuable as if it were ruled that an Indian must be 8ft. 6in. if he wishes to enter the service. No, we are treated as aliens and outcasts in our own mother-country. But when this sentiment is expressed, some partriotic Englishmen generously remind us that we are a subject race.

A suggestion for the Civil Service examination being simultaneously held in London and Calcutta.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Rahbar, 28th October, 1903.

3. The *Rahbar* (Moradabad), of the 28th October, says that the Thakur of Gondal, a small state in the Bombay Presidency, has prohibited cow-killing in his State. It is, no doubt, the duty of the Hindu chiefs not to tolerate the killing of the bovine species in their territories. The Kashmir darbar does not allow beef to be imported into Kashmir. But some wicked Muhammadans in Gondal have forwarded a memorial to the Viceroy, through their co-religionists in Dhoraji, complaining that the prohibition of cow-killing has involved great loss to them. There is reason to think that selfish Anglo-Indians, who regard quarrels between Hindus and Musalmans as beneficial to themselves, are at the bottom of this. In the Muhammadan States the killing of pigs for food is simply out of the question. The Hindus are not allowed even to perform their religious duties freely. Cow-killing is not only offensive to the feelings of Hindus, but is also injurious to agriculture. It is to be hoped that Lord Curzon will reject the memorial of the Musalmans of the Gondal State.

Prohibition of cow-killing in the Gondal State in Bombay.

IV.—Administration.

(a).—Judicial and Revenue.

Roz Afzún, 24th October, 1903.

4. A correspondent of the *Roz Afzún* (Bareilly), of the 24th October, expresses surprise and regret that although he has more than once exposed Babu Chandika Parshad Singh, the Tahsildar of Muzaffarnagar, in the columns of the Bombay *Punch Bahádur*, Government appears to have taken, so far, no notice of his irregular proceedings. On the occasion of the exhibition held at Muzaffarnagar in March last the Tahsildár appointed some Hindus, such as Lala Budh Singh and Shiva Sahai Ját, who had been

A complaint against Babu Chandika Parshad Singh, the Tahsildar of Muzaffarnagar.

previously reported as bad characters, as members of the exhibition committee, and invited them to the darbars held by the Collector in connection with the exhibition; while several respectable and influential Muhammadan landholders, *viz.*, Munshi Saná Ullah Khan, who pays Rs. 6,000 a year as land revenue, Saiyid Bashir Hasan, who pays Rs. 4,000 a year as land revenue, and Saiyid Bashír Husain, who pays Rs. 7,000 a year as land revenue, were left out in the cold. Babu Chandika Parshad Singh has been Tahsildár in the Muzaffarnagar district for the last ten years, and during that period he has been implicated in several criminal cases. In June last a landholder forwarded a copy of the records of the cases to the Board of Revenue, and suggested the transfer of the Babu from the district, but in vain.

(b).—Police.

5. The *Sahifa* (Bijnor), of the 26th October, in its columns of local news, says that according to a wide-spread rumour Jawahir Singh, a Sub-Inspector of Police, lately extorted Rs. 750 from Lala Janki Parshad, a resident of Mandawar in the Bijnor district, in connection with the alleged recovery of a certain missing woman from his house. Mohru, the chaukidar of the village, is said to have referred to the affair in the course of his statement in a case in court, and Lala Janki Parshad himself to have admitted it orally before the District Superintendent of Police, who had received several (anonymous) letters on the subject. The District Superintendent asked the Lala to institute a prosecution, but this has not yet been done for reasons best known to the Lala. The higher authorities should make an inquiry into the matter.

SAHIFA, 26th October, 1903.

A complaint against the misbehaviour of a Police Sub-Inspector in the Bijnor district.

6. The *Rohilkhand Gazette* (Bareilly), of the 24th October, referring to the case of a boy who was overrun and killed by a Commissariat cart at Bareilly, urges that rash driving in the public streets should be strictly prohibited to prevent the occurrence of such unfortunate accidents.

ROHILKHAND GAZETTE, 24th October, 1903.

Rash driving at Bareilly.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

7. The *Citizen* (Allahabad), of the 26th October, says:—To save the University of Allahabad from the disgrace and danger of financial ruin that may otherwise overtake it, Mr. Homersham Cox, Secretary of the Finance Committee, is to move at the next meeting of the Senate, which, as already announced, is to be held here on the 9th proximo, that the fee for ordinary candidates for the school Final and the Entrance Examination be raised from ten to twelve rupees and that for private candidates for the Entrance Examination from sixteen to twenty rupees. We were all along privy to the embarrassed situation of the local University and therefore so early as in February last we ventured through the medium of our journal to make certain suggestions to the Secretary for the consideration of the Vice-Chancellor. One of these was the immediate abolition of the D. Sc. Examination. Now there are three stages in this examination, and the number of papers in each stage varies from two to four; each paper costs Rs. 75, and the fees from the candidates for the three stages are Rs. 20, Rs. 30 and Rs. 50 respectively. To conduct the examination a fee of Rs. 500 has thus to be paid to the different examiners, and as but one candidate usually offers himself for the examination, the bestowal of the degree from the financial point of view is a dead loss to the University. Our second suggestion was that the University might, on its own account, undertake the publication of text-books appointed by it for the various public examinations. Some 5,000 copies of a text-book for the Matriculation examination and some 2,000 for the other examinations are sure to sell every year, and this would prove a never-failing source of income. Then again we suggested that all its printing work might, with advantage, be entrusted to some of the local native printers, or the University might have a press of its own. We understand the printing expenditure of the University for each of the years 1901 and 1902 amounted to more than Rs. 7,000, and we are sure that a saving might be effected if our

CITIZEN, 26th October, 1903.

Proposal for raising the Allahabad University entrance examination fees.

suggestion was adopted. It is said that the printing was transferred from a native press to the present printers, because of the unsatisfactory nature of the work, but considering the great improvement that the local printers have of recent years made both as regards the quality of printing and the observance of punctuality, a fresh trial may safely be made. We can never persuade ourselves that the enhancement of the rates of fees can possibly produce any result other than the discouragement of education. And if this be not the policy of Government, we shall ask them to accord their sanction to any proposal other than the present one. Even reduce the salaries of the officials, if necessary, and instead of making the Registrarship a whole time one, make, according to the original arrangement, one of the staff of the Muir Ce tral College the Registrar of the University of Allahabad.

HINDOSTHÁN, 22nd October, 1903.

Proposal for raising the matriculation and the school final examination fees by the Allahabad University.

8. The Hindi *Hindosthán* (Kalakankar), of the 22nd October, adverting to the proposal for raising the examination fees for the matriculation and the school final examinations of the Allahabad University, enters a strong protest against the proposal on the ground that the United Provinces are very backward in education compared with Bengal and Bombay. Under these circumstances it would be advisable for Government and the University to reduce the examination fees and not to raise them, which will tend to check the spread of education still further. The fellows of the University should muster strong on the 9th November, when the proposal will be laid before the Senate for consideration, and should get it rejected.

SULAH KUL, 23rd October, 1903.

The introduction of a Persian-Arabic course for the Entrance Examination of the Allahabad University.

9. The *Sulah Kul* (Gorakhpur), of the 23rd October, referring to the protests of the native press against the introduction of a Persian-Arabic course for the Entrance Examination of the Allahabad University, observes that both Arabic and Sanskrit are rich stores of oriental knowledge and learning, and that consequently it is well that Indian boys should be made to study those languages in schools and colleges. But no person can read and understand an Arabic book until he has learnt the Arabic grammar. Hence the Director of Public Instruction would do well to introduce the study of Arabic and Sanskrit grammars into the lower classes.

OUDH AKHBÁR, 28th October, 1903.

The vernacular translations of Macmillan and Co.'s geography.

10. The *Oudh Akhbár* (Lucknow), of the 28th October, complains that the Hindi and the Urdu translations of Macmillan and Co.'s geography are full of mistakes. Setting aside the mistakes of idiom and grammar, the vernacular books contain mistakes in the names of well-known places, rivers, tribes, &c. The Chhibramau tahsil in the Farrukhabad district has been written as Mahárámán, the Rind river which flows in the Etawah and Cawnpore districts as Rend, the Chandel Rajputs as Chándal, etc. The names of the tahsils in the Jaunpur district, as entered in the vernacular geography, are utterly wrong. Such mistakes in a geography intended for the use of children in schools are most reprehensible. Both the Hindi and the Urdu editions of the book should be thoroughly revised before they are introduced into schools.

(f).—Agriculture and questions affecting the land.

HINDOSTHÁN, 23rd October, 1903.

The prevalence of bribery among patrols in the Irrigation Department.

11. The English *Hindosthán* (Kalakankar), of the 23rd October, says :—

It would be well to draw the attention of Executive Engineers and the Sub-Divisional Officers under them, in the Irrigation Department, to a system of bribery indulged in by patrols or chaukidars who are in charge of different lengths of "rajbahas" and "minors."

The tenantry are completely at the mercy of these men, particularly the non-occupancy ones, who, not having purses as well lined as their brethren the 'mourusi kashtkars,' cannot get water to the full amount at the moment most desired, and needed.

There are 'kolabas,' or water escapes, on both banks of "rajbahas" or "minors"; and the unscrupulous chaukidar, on having a douceur placed in his hands, will at once open the communication which will flood the fields of his briber much to the detriment of another poor tenant whose fields, by right, should have been irrigated, and who has thus, for the time being at all events, been defrauded of his supply.

This happens particularly to be the case where the "tatil" system is employed. Under this system, the irrigation at the head of the channel is stopped, without which the water can never reach the lands of the unlucky tenantry at its terminus.

The chaukidar (the writer has seen dozens of instances) in return for a little palm-oil, will actually open out irrigation outlets at the head of the channel in contravention of all orders, and thus undo all the good that was intended by the introduction of the "tatil" system.

Is it not possible to place a check on the chaukidar, by applying a clock-like registering apparatus to all 'kolabas' and thus effectually *nonplus* him?

(g).—General.

Failures of justice in mixed cases.

12. The *Rohilkhand Gazette* (Bareilly), of the 24th October, says that there could hardly be two opinions about the loyalty of natives, but that still the Anglo-Indians do not trust and properly treat them. No doubt the Europeans have good morals, but their residence in India affects their conduct. If the Anglo-Indians who unjustly lay violent hands on natives were adequately punished, they would soon mend their ways. Lord Curzon is really anxious to see that no invidious distinction is made between Europeans and natives in the law courts, but some prejudiced Anglo-Indian newspapers pick holes in his excellent policy. Does the Anglo-Indian press desire to bring British justice into disrepute and to turn the courts of justice, as it were, into graves of the poor? It has raised a wild clamour against Government in connection with the Emerson case. Indeed its ill-advised agitation is calculated to disturb the public peace. The Anglo-Indian newspapers are shedding crocodile tears over Emerson for the trouble to which he has been exposed for causing the death of a black man. His Excellency the Viceroy and other thoughtful European officials are fully conscious that if the idea, which is gaining ground among the people, that there is one law for natives and another for Europeans, were not checked, it would become difficult to carry on the administration satisfactorily. When His Majesty paid a visit to this country as the Prince of Wales, His Majesty had good opportunities for hearing of the ill-treatment of natives by Europeans. Her late Majesty in her royal Proclamation laid great stress on the Europeans and natives being treated in the same way. The Anglo-Indian officials who show undue partiality to Anglo-Indians are enemies both to Government and the people.

ROHILKHAND GAZETTE, 24th October, 1903.

Emerson case and the Anglo-Indian press.

13. The *Sulah Kul* (Gorakhpur), of the 26th October, referring to the Emerson case, observes that though Emerson has been acquitted by the High Court, the fact remains that Kamar-ud-din, the deceased Forest watchman, was shot by Emerson or somebody else, and Government should be generous enough to grant a maintenance allowance to the heirs of the deceased. In such mixed cases it would be far better if Government punished the offenders *departmentally* after due enquiry. If a few offending Europeans were punished in this way, the measure would be a good warning to Europeans, and would induce them to think twice before doing violence to natives. It is a great pity that the Anglo-Indian press has of late taken to raising a great hue and cry when a European charged with killing a native is brought to trial and acquitted. Taking up the cudgels for him, it represents him as a martyr and indulges in language calculated to create bad blood and race-feeling between Indians and Europeans. Such inflammatory writings tend to render the Anglo-Indian newpapers unpopular with natives and to encourage the British soldiers to be more reckless in the treatment of the people.

SULAH KUL, 26th October, 1903.

Reorganisation of the cadre of the Deputy Collector.

14. The *Advocate* (Lucknow), of the 29th October, says:—The Government of Sir James LaTouche has once more earned the sincere gratitude and thanks of his subordinates in the higher grades of the Subordinate Provincial Service, by the formulation of the scheme for the reorganisation of the subordinate Executive Service begun first by his predecessor. The scheme is given elsewhere, which we hope will be read with sincere feelings of thankfulness by the Deputy Collectors and the general public. We include the general public because nobody can be more interested in the improvement of the cadre than the public. The Deputy Collectors are really carrying on the criminal administration of the country. It is they who are doing by far the largest portion of the criminal work. If they

ADVOCATE, 29th October, 1903.

are contented and efficient, the quality of the work is bound to improve. Men always grumbling with their lot and wanting in self-respect are not the men who are likely to prove successful administrators. Hence we have no hesitation in saying that the extra expenditure incurred by the Government in the reorganisation of the Deputy Collectors' grades has been well made and is bound to have beneficial effect on the criminal administration of the country. The increase in the number of officers from 141 to 211 removes the anomaly of always having some forty or fifty Deputy Collectors on the officiating grade not for one or two years, but for ten and even twelve years. The largest increase is in the last two grades of Rs. 300 and Rs. 250 : in the Rs. 300 grade the number has been raised from 37 to 52, and in the Rs. 250 grade from 24 to 55. To the higher grades thus also a few appointments have been added, giving incentive to good work. The appointment of Nazul Officer in Lucknow, which is held by a Deputy Collector, has been allotted to the service, as also that of Personal Assistant to the Director of Land Records and Agriculture, and that of the Personal Assistant to the Excise Commissioner. All these appointments are very important, and the Government has done well in raising their status. The Director of Land Records and Agriculture and the Excise Commissioner are constantly on tour and the work in their absence has to be carried on by their Personal Assistants. It was only meet and proper that these officers should be raised in their dignity and better emoluments given them.

While we have nothing but praise and thankfulness for what has been done to improve the cadre, we cannot but say that much of this cheerfulness is taken away when we read the resolution about the promotion of the officers. The revised rules leave no room for the fulfilment of the aspirations of brilliant graduates in arts and law of the University, who do not own land, are not fortunate enough to be the sons or sons-in-law of some big zamindars, and who have nothing but their high capabilities and honesty to recommend them for the service which to the majority of natives of India is the highest to which they can aspire. Either one must, after passing his M.A., LL.B., enter it through the back door of a tahsildarship on Rs. 100, and there too, if he is fortunate to come in the selected list, or he must deny himself the honest aspiration of serving the Government as a Deputy Collector. The amendments made cannot be popular with any section of the people. There are classes of people who are opposed to competition and are in favour of nomination, but they are not in favour of class favouritism on which the mended resolution has set its seal of approval. This favouritism has caused injury in the past, and has helped to keep down the *morale* of the service. Nobody beyond the classes whose interests have been served at the sacrifice of that of the general public feels enthusiastic over the amendments, because no case has been made for the retrogressive step taken by the Local Government. The arguments used in favour of the course adopted are not at all convincing and the growing mass of the educated public does not believe that the amendments have been made in the general interest.

His Honor the Lieutenant-Governor is coming down to the plains. The matter should be thoroughly discussed in all its bearings, public meetings should be held in all parts of these provinces, and the matter brought to the notice of the Government. His Honor Sir James LaTouche might see his way to reconsider his decision. We may yet find an opportunity later on to have the question revised in the light of future experience. The graduates and the general educated community should lose no time in placing the Government in possession of their views. Who knows the trend of public opinion might affect the decision of the Government, and the Government of Sir James La Touche might earn the gratitude of our young men who desire to enter the Deputy Collector's service as he has done of those already in service.

AL BASHIR, 23rd October, 1903.

Grant of maintenance allowances to the survivors of the family of the late Sir Sayid Ahmad Khan.

15. *Al Bashír* (Etáwah), of the 23rd October, referring to the maintenance allowances which Government has recently granted to the survivors of the family of the late Sir Saiyid Ahmad Khan, thanks Sir James Digges LaTouche for the kind and generous recommendation which he made to the Government of India on the subject. The whole of the Muhammadan community should feel thankful to His Honor and pray for his long life and prosperity for his thus preserving an illustrious Muhammadan family from poverty and ruin. Sir Saiyid rendered good service to Government not by playing false to

Musalmans, but by doing his best to remove ignorance, which, according to Lord Curzon, is the worst enemy to Government, from among them, and thereby make them a peaceful law-abiding and loyal people.

V.—Legislation.

16. *Al Bashír* (Etáwah), of the 27th October, says that it would seem that the Christian missionaries have made a complaint to Government that prostitutes procure orphans and other poor girls and bring them up as members of their own vile profession, urging that the evil practice should be checked. Manifestly the missionaries are not actuated by purely disinterested mot ves, but have an axe of their own to grind. They desire that such girls should fall into their hands in order that they may educate and convert them. Both the prostitutes and the missionaries act according to their own lights. It is difficult to understand why the girls should be protected from the former to fall a prey to the latter. It would appear that Government has drafted a bill providing that if such girls be found in the possession of a prostitute, the District Magistrate might remove her and make satisfactory arrangements for her maintenance at the expense of the prostitute? The draft bill has been circulated among selected persons for opinion. Now-a-days the cases of prostitutes abducting or otherwise procuring poor girls for the practice of their vile profession are few and far between. If a girl is procured, she is brought up in great secrecy, and it is difficult to find her. If such girls be found in the possession of prostitutes or dancing girls, they should be made over to Muhammadan orphanages, but not to Christian missionaries. The male relatives of prostitutes obtain poor girls by deceit and greasing the palms of their parents or guardians and at once marry them. Such persons should be prosecuted and brought to justice in order to check the practice.

Al Bashír, 27th October, 1903.

A draft bill for preventing poor girls from falling into the hands of prostitutes.

VI.—Railway.

17. A correspondent of the *Hindustani* (Lucknow), of the 28th October, complains that notwithstanding Lord Curzon's orders on the subject, the third class railway carriages are greatly over-crowded, especially on the occasions of fairs, &c., without any regard to the health of passengers. Privies have been provided in only a few third class carriages and outrages on female passengers, both European and Indian, also continue to be committed. Separate comfortable waiting rooms have not been provided for the native gentry passengers nor are they allowed to use the waiting rooms intended for European passengers.

Hindustani, 28th October, 1903.

A railway complaint.

18. The *Awázá-i-Khalq* (Benares), of the 24th October, on the authority of a local correspondent, complains that the management of the Bengal and the North-Western Railway is most unsatisfactory. The passengers find it very difficult to obtain drinking water at stations during the hot wea'her, the water-carriers being utterly careless in the performance of their duties. Owing to the want of sufficient accommodation in the trains, the third class carriages are always greatly over-crowded, not even the female carriage being excepted. The intermediate and the second-class carriages are to be found without cushions. The trains are not very punctual, and the passengers, especially those who are on their way from Benares to Gorakhpur, are detained at the junction to their great discomfort. The present unsatisfactory management of the line is due to the fact that the higher authorities have no occasion to travel by it, which encourages the proprietors to look to their profits rather than to the comfort of the passengers.

Awázá-i-Khalq, 24th October, 1903.

Unsatisfactory management of the Bengal and the North-Western Railway.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 3rd Nov., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 45 of 1903.

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I.—Politics.

(a).—*Foreign.*

Nil.

(b).—*Home.*

Indian People, 6th November, 1903.

Payment of the cost of the Viceroy's visit to the Persian Gulf by India.

1. The *Indian People* (Allahabad), of the 6th November, says:—Except on the assumption that India is directly immediately interested in Persian politics, that further she is exclusively interested in it, we cannot understand why the Indian Viceroy should go there in State for Imperial advertisement at the cost of the Indian tax-payer. Is it contended that England's supremacy in the East depends largely on her control over the Persian Gulf? If so, why should India pay, or at all events alone pay, for the retention of that supremacy? Perhaps it will further be said that India is the most considerable Asiatic possession of England, and that consequently she has to pay. But we suppose England is interested in the retention of this possession not less than India. To make India pay for anything and everything without the least regard for fairness or her own capacity for meeting these charges, has always been the practice with rich and justice-loving (?) England. Ought not England at least to share the cost of this Persian Gulf excursion of the Viceroy with her poor dependency? The respective interests and the respective capacity of the two countries ought to determine who shall pay the piper. But the principle will not be heeded we know.

Rohilkhand, 1st November, 1903.

Ill-treatment of Indians in South Africa.

2. The *Rohilkhand Gazette* (Bareilly), of the 1st November, says that ill luck never leaves the natives of this country. Crores of them have already fallen victims to the kicks and blows of rampant Anglo-Saxons in India. Indians are not allowed rest even in foreign countries where Englishmen are ready to persecute them. Lately one Yusuf Ismail, who hawked goods for sale in Durban, was cruelly murdered by a British soldier. One day the unfortunate man took his stand on the hospital platform. The soldier happening to pass that way lost his temper and at once laid violent hands on him without any provocation. The soldier gave him repeated blows with a heavy weapon, breaking his bones, and subsequently crushed him under his feet. The doctors represented the murderer to be a religious and national fanatic, and he was discharged by the Magistrate. One doctor stated that the accused was accustomed to declare that he would deliver South Africa of black men by killing them. It would seem that fanaticism stands the white men in good stead when they fall into the clutches of the law. But no Indian should ever dream of enjoying the same privilege. It is to be regretted that Government should tolerate such cruel treatment of Indians in South Africa.

Mádan-i-Ulúm, 1st November, 1903.

The death of an Indian at the hands of a British soldier in South Africa.

3. The *Mádan-i-Ulúm* (Bareilly), of the 1st November, reproduces a passage from the *Paisá Akhbár* of Lahore, according to which a British soldier named Michael Kennedy who, without any provocation whatever, lately knocked down one Yusuf Ismail, an Indian, and then killed him by repeated blows with a hammer, in South Africa, was acquitted on trial. The editor deeply regrets the lot of Indians at the present time. It is difficult to understand why white people should bear so much hatred and enmity towards the black ones!

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

Citizen, 2nd November, 1903

The case of a woman convicted of killing her own daughter.

4. The *Citizen* (Allahabad), of the 2nd November, says:—A woman was recently convicted and sentenced to death for having murdered her own daughter. No motive for the deed was brought out by the prosecution. The story of the unfortunate woman was that she went to fetch water from a well, and there

she met a woman who gave her some preparation of betel-leaf to chew, which brought on a homicidal fit and she accordingly killed her daughter. There was no reason to reject this story as false or improbable. There have been cases in which people, under the influence of drugs, have been suddenly possessed with a homicidal mania and, without any motive whatever, have actually caused the death of some one. This is also supported by the evidence of medico-legal jurisprudence, that, without any cause or provocation, a sudden fit of murderous impulse can come upon people. These can be explained on the hypothesis of either insanity or hypnotism. Unfortunately for the woman there was no one to defend her on these grounds, and the Anglo-Indian judiciary distinguished for their knowledge of criminal psychology. If this plea had been put forward, who knows the unfortunate woman might have been let off : but the Sessions Judge did not consider these points at all, nor did he pay any attention to the opinion of the assessors, who did not consider her guilty of murder The Hon'ble Judges of the High Court, as might have been expected of them, have taken a more humane view. They have commuted the sentence to one of transportation, and recommended the accused to the mercy of the Government. We sincerely hope the Government will fully realise her situation and let her off with but a nominal punishment.

(b).—Police.

5. The *Indian People* (Allahabad), of the 6th November, says :—We cannot understand, however, this dread of publicity. It was only in response to public agitation that the report of the Universities' Commission was published before the final orders of the Government were decided upon. The report of the Industrial Schools Committee still awaits publication. The Government of India's opinion on the fiscal question is also kept a profound secret, although, as usual, the privileged *Pioneer* has been allowed to have a glimpse of it. (Will the *Pioneer* be prosecuted for the publication of such official secrets after the Bill now on the legislative anvil will be passed ?) But the reports of the Irrigation and Railway Commissions were published somewhat promptly after their preparation. Why a different procedure in connection with the Police Commission ? Is it intended as the criticism of Simla on the recommendation of Sir Andrew Fraser and his colleagues for the early publication of the report ? Do the Government of Lord Curzon fear that the safety of the Empire will be in danger if the recommendation of even the Lieutenant-Governor of Bengal and other eminent European officials be accepted ? We find it difficult to explain or to excuse the position taken up by Lord Curzon's Government, the Government who profess to take the public into their confidence.

INDIAN PEOPLE, 6th November, 1903.

Delay in the publication of the Police Commission's Report.

(c).—Finance and Taxation.

6. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st November, referring to the relief afforded by the Government of India in connection with the income-tax, complains that Tahsildars who are entrusted with the duty of assessing the tax, have raised the assessments in the case of those persons whose incomes exceed Rs. 1,000 a year, and thereby seek to make good the loss to the Government Treasury caused by the remission of the tax in the case of those whose incomes are below Rs. 1,000. The Deputy Collectors, who are deputed to hear objections filed by the assessees, discharge this duty very perfunctorily, though the law requires them to duly examine witnesses and decide according to the evidence on record. Verily the manner in which justice is administered in these days is a mere farce. But the poet Saâdi says : "The people should not be ruined by injustice, they being the very support of the State," and the authorities would do well to take this wise counsel to heart.

ROZNAMCHA-I-QAISARI, 1st November, 1903.

A complaint against excessive assessments of the income-tax being made by Tahsildars.

(d).—Municipal and Cantonment Affairs.

7. The *Prayág Samáchár* (Allahabad), of the 31st October, says that the draft rules for regulating the hire rates for hackney carriages which the Municipal Board at Allahabad has recently published are good ones, and will be of great convenience to the public if they are adopted. But the mere framing of the rules will be of little use unless the rules are strictly enforced. *Ekka*-drivers exact exorbitant rates on occasions of local fairs and festivals.

PRAYÁG SAMÁCHÁR, 31st October, 1903.

New municipal draft rules for regulating the hire rates for hackney carriages at Allahabad.

(e).—Education.

Awizah-i-Khalq, 1st November, 1903.

Complaint against the educational policy of the Director of Public Instruction and his certain subordinates in the United Provinces.

8. The *Awázah-i-Khalq* (Benares), of the 1st November, highly approves of the reforms which Sir James Digges LaTouche has recently proposed to be made in the educational matters of the United Provinces, and thanks His Honor for the same. Mr. Lewis, the Director of Public Instruction, has greatly injured the Education Department. He is the first Director in these Provinces, or rather in this world, who has laid down the rule that a boy should pay the school fee for the whole term of the session even though he joins the school several months after the commencement of the session! The Education Department has been reduced to a disgraceful state, and Government would do well to free it of all those officials who are responsible for the unsatisfactory state of things. The evils which have crept into the Department under the *régime* of Mr. Lewis never existed in the time of any other Director. Babu Gyanendra Nath Chakrabarti, Circle Inspector, and Pandit Gaindan Lal, Assistant Inspector of Schools, are to blame for encouraging Mr. Lewis to go astray by readily falling in with his views. Education has not yet become quite popular in these Provinces: but still the Director and his subordinate staff have been adopting measures which will impede its progress.

Al Bashir, 3rd November, 1903.

The Hindu and Muhammadan boys in the boarding-house at the Budaun Government School.

9. *Al Bashir* (Etáwah), of the 3rd November, says that on the occasion of the Hindu Devali festival a meeting of the Union Club was held at the boarding-house of the Government School at Budaun and there were illuminations in honour of the festival, the Hindu officials taking part in the celebration of the festival. But when the Muhammadan boarders applied for permission to observe the *Rajbi* festival, permission was refused on the ground that the celebration of a religious festival could not be allowed at a public building! The *Zul Qarnain* newspaper published at Budaun, is indignant at the rejection of the application of the Muhammadan boarders, and cannot understand why they were not permitted to celebrate their Rajbi, while the Hindu boarders had been allowed to celebrate their Devali. The *Zul Qarnain* is but a child and readily loses its temper at the occurrence of such an incident. Such incidents are not uncommon. The editor often hears of the high-handed proceedings of Hindu officials towards Muhammadans, but he does not like to concern himself in individual cases. He looks to principles, and not to details. The Muhammadans should try and think over the question how they could hold their own against other nations under British rule, and live in peace and contentment. They should devote their time and energy to the promotion of education, and ask Government to recognise them as a separate nation and protect their rights and privileges with the same care as it does those of Europeans and Eurasians.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Express, 29th October, 1903.

Grant of pensions to the family of the late Sir Saiyid Ahmad Khan.

10. The *Express* (Lucknow), of the 29th October, says :—The news that the Government of India has, at the instance of Sir James Digges LaTouche, been pleased to grant pensions to Saiyid Ross Masud, his mother, and his aunt in recognition of the loyal services of the late Sir Saiyid Ahmad Khan, will, we are sure, be received with unmeasured gratification throughout the country. Besides pleasing all and winning the hearts of the Muhammadan community, it will encourage loyal sentiments.

Prayág Samáchár, 31st October, 1903.

Revised rates of telegraphic charges.

11. The *Prayág Samáchár* (Allahabad), of the 31st October, referring to the reduction in the rates of telegraphic charges which Government proposes to make with effect from the 1st January next, observes that the minimum rate has been reduced to four annas, but that only four words will be transmitted for this sum. If eight words were transmitted the concession would be a great blessing to the poorer classes. However, Government is entitled to public gratitude for the concessions it has been pleased to make.

12. The *Árya Darpan* (Sháhjahánpur), for October, in a paragraph headed "Is this Justice?" says that the Government of India devotes 45 lakhs of rupees a year to the spread of Christianity. If all nations and religions are equal in the eyes of Government, why does it allow this indulgence to the Christian religion? It is a matter of surprise and regret that the revenues derived from natives should be devoted to injuring their own countrymen and to converting them to Christianity.

ÁRYA DARPAN, October, 1903.

Cost of the Ecclesiastical Department in India.

V.—LEGISLATION.

13. The *Advocate* (Lucknow), of the 1st November, in commenting upon the Agricultural Banks Bill, remarks:—Four important points have not come within the purview of this measure, though they were pressed hard upon the Government from different quarters. The Bill is very wisely silent on them. They refer to the purposes for which loans are to be granted, recovery of debts, compound interest and attachment of deposits for debts. If the ryot has to go to the Bank for one class of debts and to the village Mahajan for another, the object of the measure would be defeated. Loans for purposes of marriage and the like are not prohibited, though the amount is limited to Rs. 50 as being as much as a ryot can hope to repay, and this may lead to his limiting his expenditure to the loan given. A summary method for recovering debts was also suggested. It has been rejected on the ground that vigilance and caution are expected to be exercised by the societies in granting loans. With local knowledge and a prudent way of conducting affairs these should hardly ever need to have recourse to a court. Settlement of disputes by arbitration is the extent to which the Government is ready to go, and no further. Compound interest, the devilish engine in the hands of a creditor to enmesh his debtors, is not prohibited with a view to providing a useful stimulus to the debtor to pay off. And the rule about the exemption of share money from attachment for debts will not, as suggested, be extended to deposits. Such a privilege would not unoften be enjoyed at the expense of the legitimate creditor.

ADVOCATE, 1st November, 1903.

The Agricultural Banks Bill.

If the Bill be passed into law, the Government proposes to take special care that the scheme may succeed and the measure be not a dead letter. Proceed cautiously will be the motto of the rulers in order to make failures rare and bring into the field spontaneous imitators of a few successful societies. The Local Governments will be asked to select a few places in each province presenting some variety of conditions, so as to afford a wide experience. In order to give such bodies a very fair start, the Government proposes to take three more steps in addition to the grant of the privileges mentioned above. The District Officer will be the man who must give the first impulse, must explain the new law, and preach the new gospel; when the new plant has taken root, he may be given another person to help and work in consultation with him. A whole-time Registrar for every province is therefore provided in the Bill. The advantage of concentrating this duty in a single pair of hands will be that the experience of all the societies will be placed at the disposal of each, since, by watching developments under various conditions, the Registrar will gain experience which will render him an invaluable adviser. He will know what has succeeded in one place or failed in another, and will be in a position to point out defects and suggest remedies, and so prevent the repetition of mistakes. For the first few years, at least, he will be constantly going round visiting the societies and watching their progress, criticising and assisting them, but as a friendly adviser rather than as an inspecting officer.

The one thing needful has yet to come. What about financing the banks? Does the Government mean to restrict its work to sympathy and encouragement and moral support? Is not such assistance but a cold comfort where the "warmth of money" is the prime necessity? Sir Denzil Ibbetson assured the Council that the Government was in serious earnest and that money would be advanced from the public treasury where public subscription is forthcoming. And such an advance will not bear interest nor will it be recoverable unless a society be wound up, for the first three years. After this period, interest will be charged at 4 per cent. and the advanced money will be recoverable in annual instalments not exceeding one-tenth of the total amount. Such are the outlines of the measure proposed to aid the tiller and the artisan to tide over temporary difficulties, lay by something for rainy days, and thus learn practical lessons of thrift and self-reliance.

VI.—Railway.

Nil.

VII.—Post Office.

Mádan-i-Ulúm, 1st November, 1903.

Complaints regarding the post-office at Thana-Bhawan, Muzaffarnagar.

14. A correspondent of the *Mádan-i-Ulúm* (Bareilly), of the 1st November, complains that the post-office at Thana-Bhawan (in the Muzaffarnagar district) is located in a distant corner of the town, while, in view of public convenience, it should be at a central position. The Post Master, instead of despatching the mail at 4 P. M., according to rule, sends it off before 2 P. M.

VIII.—Native Societies and Religious and Social Matters.

Mádan-i-Ulúm, 1st November, 1903.

A complaint against Arya Samajists.

15. The *Mádan-i-Ulúm* (Bareilly), of the 1st November, complains that the Arya Samajists sing such hymns and make such utterances at their meetings as are calculated to wound the religious feelings of the Musalman community. Instead of trying to promote love and good fellowship among the various classes of people, the Arya Samajists, animated by religious prejudice and zeal, have been sowing the seeds of discord in the various parts of the country. The writer is afraid lest the conduct of the Arya Samajists should rouse the Muhammadans to religious frenzy, and thereby bring about a breach of the peace. The authorities would do well to check the Samajists in their objectionable practices.

IX.—Miscellaneous.

Nil.

Allahabad:
The 10th Nov., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 46 of 1903.

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VII.—Post Office.

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IX.—Miscellaneous.

Nil.

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Nil.	

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Oudh Akhbár, 9th November, 1903.

Despatch of the Commercial Comission to Thibet.

1. The *Oudh Akhbár* (Lucknow), of the 9th November, referring to the Commercial Commission which the Government of India is sending to Thibet with a strong military escort, says that Thibetans possess only old fashioned arms and are not expected to offer any successful resistance. But when the Chinese Government and the Lamas find that the Government of India is in right earnest in its present undertaking, they will seek to prevent the advance of the Commission into Thibet by all sorts of big promises and pledges, and the Indian Government should be very careful lest it should allow itself to be deceived by them. Not only Indian commercial interests require to be safeguarded in Thibet, but political complications are also looming, so that unless the Indian Government endeavoured to demarcate her boundaries, and to control her foreign relations, she would sooner or later come under the suzerainty of Russia. If Thibet came under Russian influence, the Indian trade with her would soon be a thing of the past, and the garrison in Bengal would have to be largely increased.

Hindustáni, 11th November, 1903.

A suggestion for the establishment of a provincial political association in the United Provinces.

2. The *Hindustáni* (Lucknow), of the 11th November, publishes a short letter from one Shaikh Faiyáz Ali at Shahabad in the Hardoi district in which he urges the necessity for establishing a provincial political association in the United Provinces, and calls upon the editor to start it at once, with a small sub-committee and a Secretary. The writer himself would gladly join the association and pay any amount of admission fee that might be required from him, and he has no doubt that the association would secure a hundred members in no time, each paying, say, Rs. 10 a year at least towards its expenses. The editor does not see his way to carrying out the wishes of the writer. It is very necessary that there should be but one political association for the United Provinces and it consequently must have its headquarters at Allahabad. The number of true patriots in these provinces is very limited yet, and as it is, the hands of these gentlemen are full, so that unless other gentlemen come forward to help them there is little hope of the success of a political association, if established. Again the income of a thousand rupees a year, as suggested by the writer, would be quite inadequate for the expenses of such an association : at least Rs. 200 a month would be required to pay a Permanent Assistant Secretary alone.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Prayág Samáchár, 7th November, 1903.

Frequent occurrence of cases of theft at Allahabad.

3. The *Prayág Samáchár* (Allahabad), of the 7th November, on the authority of the *United Provinces Times*, complains that cases of theft have lately been frequent in the Allahabad city, especially at Katra. It would seem that persons who have lost money in the Devali gambling, have been endeavouring to make good their losses by committing thefts. The police are always conspicuous by their absence from the places where thefts are committed.

(c).—Finance and Taxation.

Nasim-i-Agra, 7th November, 1903.

Court-fee stamps.

4. The *Nasim-i-Agra* (Agra), of the 7th November, observes that if a railway ticket is not used by a purchaser, its value is at once refunded, but that no such refund is made in the case of court-fee stamps. What is worse still is that these stamps are not transferable. These are serious defects in the rules relating to court-fee stamps, and should be removed.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

5. The *Indian People* (Allahabad) of the 13th November, says :—Should the resolutions, the "very extensive and far-reaching" recommendations of the Simla Educational Conference, remain profound State secrets? Lord Curzon says that he wants to take the public into his confidence, and yet he keeps from the public such important information. His educational policy has not been accepted as wise, sympathetic or statesmanlike by the discerning public: the Universities Commission's Report has been unitedly opposed by Indian public opinion: the present Universities Bill is sure to give rise to even more vehement agitation than the Commission's Report did last year. To aggravate the popular suspicion of the policy in the ascendant, the Hon'ble Mr. Raleigh in the very opening sentence of his speech in introducing the Bill speaks of the so-called doubtful product of English education, the "discontented B.A.," and more than hints that the suppression of this fictitious creature is at least one of the underlying aims of the neo-educational reformers of India. And to crown all, the proceedings of the Simla Conference are not published Surely the people are not to blame if they adversely criticise the educational policy of Lord Curzon's Government.

INDIAN PEOPLE, 13th November, 1903.

The recommendations of the Simla Educational Conference.

6. The *Indian People* (Allahabad), of the 13th November, says :—The Universities Commission's Report was allowed to be discussed for long, yet the public were only fooled by Lord Curzon's Government in this matter. For, while serious earnest discussion of the report was going on, the Resolutions of the Conference were already being given effect to by the Educational Department in every province. Take that notorious pronunciation circular of Mr. Pedlar's in Bengal, for instance. The subject-matter of the circular was one of the recommendations of the Commission which were being discussed, but it had already been given effect to in advance. And here is the Burma Education Report which we have noticed. The first thing you come across in the report is the following in the Government Resolution thereon :—"The Director has furnished an account of the measures taken in this province to give effect to the recommendations of the Simla Conference." And the Director says in his report, to start with : "The changes in the educational system suggested by the Simla Conference were forwarded," etc. Then, "No time was lost in discussing these *very extensive and far-reaching questions* . . ."

INDIAN PEOPLE, 13th November, 1903.

The Universities Commission's Report.

7. The *Citizen* (Allahabad), of the 9th November, says :—In the Police Commission, the University Commission, and the Famine Commission, in which questions of the most vital interest to the public were enquired into and discussed, the proceedings were conducted openly, and the public had free access to them. The Director of Public Instruction of the United Provinces, who has made himself hitherto conspicuous by a plentiful lack of administrative talents, seems to possess a genius for eccentricities in the issue of strange orders and circulars. The proceedings of the conference of headmasters of Anglo-Vernacular schools commenced at Allahabad in the Government High School premises on the 4th of November. We enquired of Mr. Chakravarti, the chairman of the conference, if we could send one of our reporters to watch and record its proceedings, and in reply that gentleman gave us to understand that under the orders of the Director the proceedings would be confidential. Of all topics the one that is of the greatest importance to the public of the United Provinces, at this moment is the condition of the Anglo-Vernacular schools. Under the administration of the present Director with his curious notions of imparting education, matters have gone from bad to worse. The teachers of the Anglo-Vernacular schools are very far from being satisfied with the scheme of studies, and the pupils and their parents are never tired of condemning it in the most unqualified terms. The headmasters, although they would be the last men to do anything that might incur the displeasure of their chief, might not be able to avoid an exposure of Mr. Lewis' system of education, such as it is. Is it this consideration which influenced the Director to force the *purda* system upon the conference? If the proceedings were

CITIZEN, 9th November, 1903.

The conference of the headmasters of Anglo-Vernacular schools at Allahabad.

to be conducted fairly and well, what was the object of screening them with so much jealousy? We pause for a reply.

ARYA MITRA, 8th November, 1903.

The proposal for raising the fees of the Matriculation examination of the Allahabad University.

8. The *Arya Mitra* (Moradabad), of the 8th November, referring to the proposal for raising the examination fees of the school and the private candidates for the Matriculation and the School Final examinations of the Allahabad University, remarks that it is difficult to understand why the University is placing so many new impediments in the way of students. If it be desired to check the spread of education, the Education Department had better be abolished, and be done with it once for all.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ADVOCATE, 12th November, 1903.

The reorganisation of Deputy Collector's cadre.

9. A correspondent writing to the *Advocate* (Lucknow), of the 12th November, says :—The Government goes into periodical fits of setting things right. Only a short while ago the public was taken by surprise at the untimely abolition of the competitive examination for Probationary Deputy Collectors introduced by that far-seeing Governor whose name has become a household word in these ill-fated provinces. I call them ill-fated because the Government for the time being starts its own theories and endeavours to develop them in its brief existence of five years. Another Governor turns up on the scene and the old order disappears yielding place to new. There is no permanency in any scheme, and the public does not know what may not happen next. Of the reasons for the change of a policy the less said the better. They are seldom given a moment's serious consideration.

One Governor thought the Indians were well-fitted for the high offices of the State, and gave Statutory Civil Service to the people, only to be condemned and abolished by another Governor, who at once found us to be good for nothing. But the system had enlisted public appreciation and support and acquired some sanctity and could not be given a death-blow easily. Something had therefore to be done to stop the possible clamour of the public. The Government ruled that certain appointments to fill which members of the Indian Civil Service were till then recruited, would in future be open to the Provincial Service. A foot-note on page 55 of the Civil List for October 1903 shows what these liberal terms eventually come to in practice. The number of Deputy Collectors is enlarged and the posts of Joint Magistrates promised to us by Government are converted into Deputy Collectors. The paternal Government, anxious to protect us from an unrighteous pride that we may assume, makes an office sufficiently low before it reaches us. But the ignorant public reasons otherwise. They say that whatever labours the Secretariat and the Board undergo for our betterment they bring us no good, and we find ourselves in course of time at the very place from where we started.

The Provincial *Gazette* of last week discloses another instance of the amiable anxiety of Government to mend matters by taking away some high posts set apart for the Deputy Collectors of the time when the recruitment for the unfortunate Statutory Civil Service came to an end. The number of posts in each grade is apparently increased, but a close examination of the subject shows that it is in the important grades, the increase of number is only another name for incorporation of certain other existing appointments. The improvement is therefore only a blind.

The Government blows hot and cold in the same breath. We see at page 262 of the *Gazette* that special rates of pay hitherto attached to certain appointments will no longer be maintained. But the Junior Secretary to the Board of Revenue is yet allowed a local allowance of Rs. 150 per mensem. This exception is probably due to the fact that the scheme has been supported by the Board themselves; and of course charity begins at home. The above remark is not founded on any guess, but one can clearly trace the hand of the Board in other parts of the new cadre.

The Government is no doubt at liberty to take any work from a Deputy Collector without giving any extra allowance for it; but is it also at liberty to commit a breach of its own rules in any case? Is it also open to Government to reduce or promote a person irrespective of his position in the grade and nature and quality

of his work? I have shown above that the new cadre is not a move onward. I will now point out a multitude of instances in which favour, and not fair field, has been the principle on which the revised scheme is based.

The new cadre provides six appointments of Rs. 700 grade instead of five under the old system. But the independent post of Assistant Settlement Officer on Rs. 700 has been done away with. Where is the gain to the service then? There being no extra allowance attached to this office of such heavy duties, no able and honest Deputy Collector will choose to accept it on the grade pay. The inference is clear. Some one of inferior merit and questionable integrity will fill it, and in course of time form the basis of another Government resolution declaring to the wide world the unfitness of an Indian to fill it and reserving it for a man of divine descent.

The posts in the third grade will be 11 instead of 10 as heretofore. But the post of Assistant Director of Land Records and Agriculture has disappeared. I suppose the reorganisation of the cadre means the amalgamation of every available office in the scheme and calling it the post of a Deputy Collector. I dare say the Superintendents of Post offices will next be dubbed Deputy Collectors. An independent post of Assistant Director of Land Records and Agriculture being only absorbed by the grade, we fail to see an improvement on the old system. Out of 11 posts however, 8 alone were to be filled up. S. M. Hadi whose separate post of Assistant Director had vanished, was to be suitably provided for. Out of old 10, a gentleman retires and another is given a lift to the higher upper grade; the remaining 8 appear immoveable. Some one must be made a scapegoat. Babu Ram Chand, the last in the grade, is unceremoniously moved down to the lower grade. It appears Babu Ram Chand has been over 5 months in the grade before his downfall. What a terrible disappointment to a deserving and capable officer of his calibre. It is unintelligible how S. M. Hadi has got the promotion he did not look for in the near future. And according to the new cadre he should be in the 4th grade. As things stand he supersedes 4 others of the third grade, of whom M. Bakar Khan has already acted as Collector of a district. Mysterious are the ways of Government! If the special allowance of Rs 25 p. m. which S. M. Hadi was getting as Assistant Director, made him eligible for the third grade to save him from a pecuniary loss, there were others equally entitled to a like consideration. For instance, M. M. Faseh-ud-din ought to have been placed on the Rs. 700 grade as he has been Assistant Settlement officer on Rs. 700. But he has been quietly put in the Rs. 500 grade. No one, however, I suppose who personally knows S. M. Hadi should be sorry for the error or partiality of Government, for he is no doubt a man of extraordinary talents. In instances of this kind what is objectionable is the principle on which Government has acted and not the application of the principle to individual cases.

We come now to the 4th grade of the revised scheme. B. Manik Lal Joshi goes from Rs. 300 grade to Rs. 500 grade getting a double promotion and stepping over the heads of 43 men. Munshi Mohamad Ahmad's fortune seems to favour him uniformly. His speedy promotion surprises the world—himself included—and was the subject of a newspaper comment the other day. He passes over 14 men of his grade, some of whom are undoubtedly able and efficient officers: *e. g.* Babu Avadh Behari Lal and B. Janardan Joshi.

We have now to look at the 5th grade. Babu Badrinath, and Shrafat Ulla and Mr. Jeremy have all been indiscriminately passed over.

It is the 6th grade—and notably one instance—which strikes us dumb. The Government is either consistent in its vagaries or wishes to produce drastic effects on the public mind or is resolved to show its powers unbounded by any rules and regulations; certainly, the King can do no wrong! Babu Hoti Prasad who has not yet honoured the Civil List with his name, at once appears 51 in this grade, passing over all the officiating men and Probationers, 92 in all, many of whom have put in over 5 years' service. But I suppose it is an unusual merit to be at the elbow of the Board of Revenue.

Some Deputy Collectors who are smarting under the di appointment consequent on the introduction of the present cadre may easily be provided for, if the Government only does not deem it politic to defer the transfer of the 3 posts of Joint Magistrates 1st class and 2 of the 2nd class from the Imperial to the Provincial Service as mentioned on page 262 of the *Gazette*. We fail to see the

wisdom of such a postponement, specially when the mischief done by the present cadre urgently calls for some amendment. The above officers may at once be transferred to the Provincial Service The grievances are reasonable, and the solution proposed an easy redress. If the Government does not see its way to do so, it might compel the old men honourably to retire and make room for younger and more energetic persons. Now, that the anti-diluvian gentleman Mr. Shaw whose son is also a Deputy Collector, is obiviously determined not to say good-bye to the service until his grandson is also on the cadre, he should now in all fairness be sitting by the fireside and enjoying its genial warmth or telling curious tales to gaping great grandchildren and basking in the sunny smiles of their countenance. Other instances of men who should take leave of active life and better think of the world to come may be multiplied, but it will be enough to mention a few more : *e. g.*, M. Abdul Qadir, M. Ali Hammád, and M. Md. Jawad. By the way why are Deputy Collectors up to Rs. 500 grade regarded as second class officers when gazetted men of the Postal, Salt, Opium and Forest Departments drawing a much less salary are styled as first class officers? The anamoly is unintelligible. It is time that some sort of amendment were effected in this line.

INDIAN PEOPLE, 13th November, 1903.

The Provincial Judiciary.

10. The *Indian People* (Allahabad), of the 13th November, says :—Last week we commended the improvements effected in the position of the Deputy Collectors of these provinces. So far so good, and those affected will do nothing but thank the authorities for the liberal reform introduced. But what about the Provincial Judiciary? There is not, it need not be repeated, a harder worked or more deserving class of public servants than our District Munsifs and Subordinate Judges, yet it is rather odd that they of all classes of public officials are the least liberally treated by the Government In point of education, ability and integrity they do not at all suffer in comparison with the corresponding officials of the executive branch; they are more hard worked, and public confidence in them is at least as much as in the Deputy Collectors. What their position and prospects are has been mentioned in our previous numbers, and need not be repeated. We hope that Sir James La-Touche will give his sympathetic and earnest consideration to this subject as well.

HINDOSTHÁN, 12th November, 1903.

Counterfeit coins.

11. The English *Hindosthán* (Kalakankar), of the 13th November, says :—We regret to learn from the reports on the working of the Bombay and Calcutta mints that a large number of counterfeit coins are manufactured and circulated throughout India by certain persons who are clever enough to deceive the people. Many of these coins are received by public treasuries and railway administrations, and sent to the mints, but nothing is being properly done to check the evil.

AIN-UL-AKHBÁR, 7th November, 1903.

A native druggist accused of practising as a doctor at Moradabad.

12. The *Ain-ul-Akhbár* (Moradabad), of the 7th November, complains that one Ram Sarup, a druggist, who has a shop for the sale of English medicines at the Amroha gate in Moradabad, has also taken to treating patients. As English medicines, as a rule, are strong ones and are likely to injure a patient if administered in excessive quantities, and as Ram Sarup has passed no medical examination, his practice as a doctor is somewhat dangerous. It is therefore highly desirable that he should be prevented from practising as a doctor.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

ZUL-QARNAIN, 21st October, 1903.

A complaint regarding the new arrangement for the transmission of mails between Budaun and Aonla.

13. The *Zul-Qarnain* (Budaun), of the 21st October, states that the Postal Department has arranged for the transmission of mails between Budaun and Aonla by means of an *ekka* instead of the hackney-coach as has hitherto been the case. Now this arrangement, as a zamindar correspondent points out elsewhere, is evidently risky. In the first place, an *ekka*

has only a driver, whereas a hackney-coach is attended by at least a coachman and a groom Secondly, there are passengers in the hackney-coach, who are generally well-to-do men or Government officials and carry arms for their personal protection. If the owner of the hackney-coach be for any reason unwilling to continue to do the postal service, he can be compelled to do it, on pain of forfeiting his license.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 17th Nov., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Rohilkhand Gazette, 16th November, 1903.

Lord George Hamilton's retirement from the India Office.

1. The *Rohilkhand Gazette* (Bareilly), of the 16th November, says that hardly a person in India has expressed regret at the retirement of Lord George Hamilton from the India Office. Even the Anglo-Indian and the English Press have freely condemned His Lordship's management of Indian affairs. Only one English paper has taken up the cudgels for him, but no amount of whitewashing can remove the deep dark stains which disfigure his Indian administration which has been more useful to himself than to India. Formerly he was a poor man. He owes his present wealth and position to India.

Hindosthan, 18th November, 1903.

Mr. Chamberlain's policy.

2. The English *Hindosthan* (Kalakankar), of the 18th November, says :— With the exception of English and some sensible Indian papers, the majority of the Indian press is against the policy of Mr. Chamberlain, the most foolish thing which a sensible man can think of. There was a time when India was ruled by her own people, we mean Indians who lived in this country, whether they were aborigines, Aryans or Muhammadans, but lived in the country. If they robbed one they favoured another. So the riches of the country remained in the country, and if one nation was deprived of its wealth it was tranferred to another nation ; but nevertheless the wealth of the country remained in the country. However, the English conquest, with some of its advantages and some of its disadvantages, brought the curse of the free trade question to India, which gradually transferred the riches of the country into the hands of alien merchants. In vain we pleaded the poverty of India to our Government, in vain our talkative Indian friends harangued us by speechifying in this country as well as in England, but our misfortune rose day by day and our rupee which used to fetch an equivalent of two shillings in England during the Company's reign, fell to the level of almost one shilling. This produced a great consternation, both amongst the Indians as well as amongst the English officials, with the exception of a few English and Indian merchants, who turned a deaf ear to the adage of the greatest good which affected the greatest number ; because these people opposed the act of Government in fixing the stable price of the rupee at 16 pence. At this crisis when the country was bitterly groaning under the heavy pressure of discount, the generous Conservative English Government came between and steadied the exchange by fixing the price, of a rupee at 16 pence, or that of a sovereign at rupees fifteen.

Árya Mitra, 16th November, 1903.

The alleged ill-treatment of a Khasia chief in Assam by the Deputy Commissioner and Political Officer.

3. The *Árya Mitra* (Moradabad), of the 16th November, referring to the arrest of a Khasia ruling chief of Mansymram, named Raja Symbarai, and his relegation to the *hawalat* by order of Major Gordon, the Deputy Commissioner and Political Officer of Khasia and Jaintia Hills, for two murders on the authority of police investigation, remarks that the subjects of the Raja are greatly grieved at his ill-treatment, and earnestly hope that the Chief Commissioner will decide his case ere long. Is this the way in which the ruling native chiefs should be treated ? On their delivery from Muhammadan misrule the children of the soil were able to enjoy peace and happiness under British rule for many years and did not feel that they were under a foreign yoke. The fact is that the late generation of Anglo-Indian officials were very kind-hearted and sympathetic. But the present officials have assumed a different attitude, and their proceedings have created deep and widespread dissatisfaction. This is not a good sign of the times, and steps should be taken by the authorities to improve matters.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

4. The *Nátya Patra* (Allahabad), for November, complains that no clerk in the Special Sub-Registrar's office at Allahabad has a sufficient knowledge of Hindi, and that consequently when any Hindi deeds are presented for registration, the clerks generally pick holes in them and reject them. Lately a Will written in Hindi was presented at the Special Sub-Registrar's office. The clerks, being unable to read and understand it, raised a number of difficulties. They said that the Will was not correctly drawn up, nor clearly written, and contained Sanskrit words. A Hindi-knowing clerk of the Registrar's office, who was present at the Special Sub-Registrar's office at the time, took up the Will and read it out. But still the clerks of the Special Sub-Registrar's office returned it. Eventually the Will had to be written in Urdu and then it was at once received and registered. There should be one Hindi-knowing clerk in the Special Sub-Registrar's office, so that the people may be saved all unnecessary trouble and expense.

Natya Patra, November, 1903.

The want of a Hindi-knowing clerk in the Special Sub-Registrar's office at Allahabad.

(b).—*Police.*

5. The *Almora Akhbár*, of the 31st October, says that two police officials at Madras have been charged with stealing two examination papers, one of which they sold for Rs. 300. Who is to watch the guardian? The authorities should make an example of the offenders.

Almora Akhbár, 31st October, 1903.

Two police officials at Madras charged with stealing examination question papers.

(c).—*Finance and Taxation.*

6. The English *Hindosthán* (Kalakankar), of the 16th November, in commenting upon the Indian Budget for 1903-1904, remarks:—As regards the increase of pay of the Indian and European soldiers we have not much to say on the subject, because as we have accepted the broader question of the increase of the army and its expenses, and left the matter to the discretion of the Government, so it matters not who receives the increased pay and where it is spent, in India or in Europe. There is no doubt that the exchange is now stable, and consequently no fear can be entertained of the increase or decrease in the rate of exchange. The fourth item includes the rearmament of the Native Army, Volunteers and the Imperial Service Troops, and the expense incurred to maintain these armies is most proper and advisable. With the increase of revenue of seventeen millions, as has been shown by the able General, the increase of military expenses to the extent of 1½ millions does not seem improper in our opinion; therefore we support our Government for this increase also. We also fully agree with the Hon'ble General that if one wishes for peace, he must be ready for war. This is the same as Tulsi Das has said in his following verses:—

Hindosthán, 16th November, 1903.

The increase of the military expenditure.

"*Vinai na mánat jaladhi jarh gaye tin din biti, Lachhaman bán sudhárahu, binu bhai hohi na priti.*"

It is useless to explain these mythological verses, because it is doubtful whether the people of other religions save Hindus will believe in them; but the pith of these verses is this, that even to contract friendship, one requires to bear some sort of pressure to be brought upon him. Under these circumstances it becomes necessary, as the Hon'ble General Sir Edmond Elles says, to maintain a sufficient number of soldiers whether India wants war or wishes for peace.

(d).—*Municipal and Cantonment Affairs.*

7. A correspondent of the *Nasím-i-Agra* (Agra), of the 15th November, expresses surprise that while all sorts of crimes and accidents continue to occur at Agra owing to inadequate watch and ward, the Municipal Board has thought fit to make a reduction in the present strength of the Municipal police force, which is only 297 strong. A constable or *chaukidár* should be posted at every cross-road and in every large street or market at all hours of the day, but this is not done at Agra. According to the Government order of 1884 on the subject, there should be a constable or *chaukidar* for every 600 persons of the population. The population of the Agra town being over one lakh and

Nasím-i-Agra, 15th November, 1903.

Municipal police force at Agra.

eighty-eight thousand souls, the full strength of the Municipal police should be 314, and the present force should consequently be increased rather than reduced.

(e).—Education.

ADVOCATE, 15th November, 1903.

Approval of His Honour's suggestion for the publication of an *Educational Gazette* in the United Provinces.

8. The *Advocate* (Lucknow), of the 15th November, says :—No part of Sir James LaTouche's Convocation address will be read with greater interest than that in which His Honour spoke of the advisability of issuing an *Educational Gazette* in these provinces, and laid stress on the fact that the Department before issuing new orders should publish them for public information and criticism. We welcome the proposal and hope it will form a good medium for eliciting public opinion. Such a *Gazette* in English and vernacular cannot but produce the desired effect, and place at the disposal of the Department the advice of thoughtful and educated men who are as much interested in the proper solution of several problems as are educational experts, and to whose opinions His Honour rightly attaches a great value. Sir James LaTouche, in speaking of the effect of education on the discussion of public questions, welcomed activity and discussion as a sign of life, fruitful of good in the future and acknowledged that in these provinces the tone of discussion has improved. He observed "There is not that readiness to impute base motives which deprives criticism of any value that it might otherwise possess". We are thankful to His Honour for this testimony. The tone of discussion is bound to improve with the readiness of the Government to lend its ears to public grievances ; a sense of responsibility is bound to be created in critics, when the Government instead of being impatient of criticism, is ready to hear it. The critics cannot gain anything by attributing motives, and if now and then the press is found to do so, it is due to irritation caused by systematic ignoring of public opinion, or when in having recourse to unpopular measures, the authorities do not choose to give their reasons for introducing such. It is well both for State and the public to have in each other greater confidence so that in the one there may be willingness to hear criticism, and in the other readiness to use strongest argument without the importation of personality or the attribution of motives.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

LIBERAL, 16th November, 1903.

Abuse of a native postal official by a European military official in a railway carriage.

9. The *Liberal* (Azamgarh), of the 16th November, on the authority of the *Amrita Bazar Patrika*, refers to the misconduct of a European military officer in a railway carriage. A military officer and a civilian were travelling together first class. A native gentleman entered the carriage at a station and took his seat. The son of Mars lost his temper and commenced abusing the native. He told the civilian that that was the first occasion on which he had been subjected to the indignity of travelling in the same carriage with a black man. The native quietly put up with all this abuse. The civilian, who was a perfect gentleman, asked the native what he was and expressed regret at the abuse. He said he was employed in the Postal Department and he did not much care for such language. The military official became still more indignant and tried to turn both of them out of the carriage. The civilian was highly displeased at his misconduct and asked for his name which he did not disclose until the civilian, who was a justice of the peace, threatened to have him arrested at the next station. The civilian reported him and had him severely punished departmentally.

OUDH AKHBAR, 17th November, 1903.

The Vaishyas in Kumaun and the Census report.

10. The *Oudh Akhbár* (Lucknow), of the 17th November, says that, according to the last census report of the United Provinces (Part I, page 216), Banias or Vaishyas in Kumaun intermarry with Doms on one side and *khas* Rajputs on the other. But Lala Baijnath, Rai Bahadur, who has published an account of his pilgrimage to Badri Nath in the hills, says that the above statement of Mr. R. Burn is unfounded and must be based on wrong information supplied to him. The Lala made enquiries on the subject at Almora, which is mainly inhabited by Hindus. He found that the Brahmans and the Vaishyas are in

prosperous circumstances, but not the Kshatriyas, and that the Vaishyas and the Kshatriyas freely intermarry, and that the latter do so with Brahmans, marriages still taking place in the hills exactly on the lines laid down in the Institutes of Manu, though such is not the case in other parts of the country. But Vaishyas do not ever intermarry with Doms or *khas* Rajputs, as Mr. Burn gratuitously alleges. There are two classes of Rajputs in Kumaun, *viz.* Rajputs proper, and *khas* Rajputs, the latter having become degraded owing to their connection with the lower classes. The Lala says that he enquired from five hundred Vaishyas as to whether they intermarry with Doms, but they denied it, saying that not a single instance of such an intermarriage was to be found. Other classes who are well acquainted with the customs of the Vaishyas corroborated the latter's statement.

V.—Legislation.

11. The *Express* (Lucknow), of the 19th November, says :—The Bill introduced by the Hon'ble Mr. Raleigh at the Council meeting of the 4th instant embodies the recommendations of the Universities' Commission as approved by the Government of India after reference to the local Governments and Educational authorities. It seems from the speech of the hon'ble member—the mover of the Bill—which we have already reproduced in our last issue, that on some points the Government has recognised the necessity of reform proceeding on the lines of least resistance, and that the changes contemplated will be introduced gradually to facilitate their adoption. Some measure of concession has doubtless been made to public opinion which diverged very much from the conclusions arrived at by the Universities' Commission. But in the most important matter of the constitution of the Senate the recommendation of the Commission has been adopted by the Government of India notwithstanding all the clamour and opposition from the general public. The Bill proposes to reconstitute the Senate, the number of its members being restricted to 100 each for the Universities of Madras, Bombay and Calcutta, and 75 for those of Allahabad and Lahore. The total number of ex-officio Fellows would be reduced to 10 for each University. Ex-officio Fellows would remain so long as their office lasted, but the tenure of ordinary Fellows would be restricted to five years. The Senates after their reconstitution would remain without change amongst their members for three years, rotation to begin thereafter and certain number of Fellows to retire by lot annually. The Bill puts the system of election of Fellows by graduates upon a statutory basis in place of the executive orders upon which they have hitherto stood, and the number of elected Fellows is fixed at 10 for each University. This system will not be introduced immediately at Allahabad and Lahore : but powers would be given to the Chancellors of these Universities to start it at their discretion. A fee will be charged to graduates exercising the franchise so as to keep out those who are indifferent to the privilege. Ten Fellows in the three older Universities and seven in the two junior Universities would be elected by members of the Faculties in order to secure men specially qualified in the studies represented by the Faculties. The elective principle will stop here for the present, but Government may take up in future the question of its further extension according to how things worked. The changes in the Syndicate are important as the Bill proposes to invest these bodies with large powers in regard to affiliated colleges. In number the Syndicate is not to consist of less than nine and not more than fifteen members. A Vice-Chancellor is to be its ex-officio chairman. Its other members will be elected by the Senate, and of these members half are to be either the heads or professors of affiliated colleges. Regarding affiliated colleges no new ones are to be admitted without the sanction of the Syndicate, which will take the question of room in the particular locality concerned as well as the question of equipment as regards buildings, staff, fees, government, endowments, *etc.*, into consideration before according its sanction. As regards the existing affiliated colleges, these are to be subject to inspection and will be required to submit periodical reports and may be required by the Syndicate to introduce improvements. Among the requirements of new applications for affiliation, that they should satisfy the Syndicate as to the constitution of their governing body, and the qualifications of the teaching staff are reasonable, provided they are liberally interpreted. The governing bodies of denominational colleges, necessitate in the very nature of things a somewhat different constitution from that which is

Express, 19th November, 1903.

The Universities Bill.

being put forward for University Senates, and instead of having only educational men on it, has to admit representatives of different interests in order to win public support, and in considering the constitution of such bodies for purposes of affiliation, this fact should never be lost sight of. In connection with "the qualifications of the teaching staff" it is added, "and the terms on which they are engaged." This is a tender point which may give rise to much reasonable opposition.

It is regrettable that the much-vexed question of tuition fees is left practically in an unsatisfactory state by the Bill in question. Looking back at the strong agitation against the report of the Commission, which characterised a large portion of the Indian Press, and at the controversy, which followed the publication of the report in all sections of the Press in this country, we find that there was no point on which public opinion was more unanimous against the Commission than that of the tuition fees. It was argued and with perfect reason, that if a college satisfied all the requirements hard as they were, which already existed and were being proposed as conditions precedent to affiliation, it should be left free on the question of fees to meet the particular demands of a community or the wishes of a benevolent donor or benefactor of his people. This was the view taken by the Hon'ble Mr. Justice Guroo Dass Banerji, the learned colleague of Mr. Raleigh, "whose co-operation" Mr. Raleigh says, he "shall always remember with gratitude and pleasure," and this is a view which is shared by an undivided majority of the educated classes in this country. It is strange therefore to see the fees to be paid by students included in the list of institutions, as to which the Syndicate should have such powers of inquiry as will enable them to deal with cases of under-selling. This explanation is somewhat reassuring, as it means that the Government has conceded something to public opinion in this respect by abstaining from legislation on this head, and that it will empower the Syndicate to interfere only with cases of under-selling. But it must be stated that even as it stands it can become a dangerous weapon in the hands of Syndicates. Cases of under-selling in a commercial sense and in an objectionable spirit are almost unknown in parts of India with which we are familiar, and it is very unfair to make a general provision for the sake of a few colleges in a specified area which the framers of the Bill have in view.

In regard to the existing colleges, it is proposed that they should be required to furnish such reports and returns and other information as the Syndicate may call for, and that they be liable to inspection. These are extensive changes, and it is felt that they can only be carried out very gradually, and before any college is disaffiliated ample time will be given to teachers who have grown old under the present system to adapt themselves to the new. The measure deals mercifully with all who might suffer from the effects of too rapid changes. Even in the proposals which aim at raising the standard of University education great consideration is shown. Each University is to be allowed to choose its own path though each will be asked to submit its own revised regulations. To avoid unnecessary delay it is provided that Government may make additions to, and alterations in, drafts submitted, and that if no draft is submitted within the prescribed time, Government may make the regulations for the University. This, of course, is an exceptional power, and we hope that it will be used with discretion, for as Mr. Raleigh admitted, it would obviously be a great mistake to make use of such power to introduce changes which Universities are not yet ready to accept.

Looking at the Bill generally, and reserving all opinion as to detail, we are prepared to welcome it as a measure of reform. How far it will be a success, will depend upon its mode of working, and the mode of working will depend upon the ability, the judgment and the spirit of the persons upon whom will rest the work of administration.

INDIAN PEOPLE, 20th November, 1903.

The Simla Educational Conference, and the Universities Bill.

12. The *Indian People* (Allahabad,) of the 20th November, referring to the secret proceedings of the Simla Educational Conference, observes :—This policy of concealment is very suspicious and equally objectionable. But it has not stopped with the Simla Conference and its minor offshoots. While an expectant world was anxiously waiting for the long-promised circular letter of the Government of India on the Universities Commission Report, after the public discussion of which it was understood that legislative sanction should, and would, be accorded to the innovations sought to be introduced into our educational system, an inspired note in the *Pioneer* suddenly told us that no such procedure would be followed but

that at once a *short* Bill would be introduced. We have since seen how innocent and acceptable this *short* Bill is, and to accentuate the injustice involved in the whole policy, and, as if to mock a too credulous public, it has been further announced that the Secretary of State's definite sanction had already been obtained before the Bill was published and formally introduced into the Council. This means that all further agitation will only be of the nature of what Pandit Bishambar Nath once expressively styled *post-facto* comments, and that the trouble may as well be not taken as taken.

13. The *Indian People* (Allahabad), of the 20th November, says:—The more the Agricultural Banks Bill is dissected and discussed in all its details in a thoroughly practical spirit, the more does it become evident that its provisions do not go far enough, and that liberal amendments will have to be made in the Select Committee for it to prove the success the requirements of the ryot demand it to be. The *Statesman* has confessed to almost utter disillusionment after studying the provisions of the Bill. Its article from which we quoted last week, was based, it says, on Sir Denzil Ibbetson's speech, as were our own articles; but there is a great disparity between the Bill itself and the speech with which it was introduced into the Council. The Bill is not as good as the speech led one to expect. To start with, the *Statesman* is disappointed to find no adequate provision made for the supply of cheap capital to the ryot.

INDIAN PEOPLE, 20th November, 1903.

The Agricultural Banks Bill.

But this surreptitious policy has been intentionally and assiduously pursued after the emphatic declaration in public by His Excellency the Viceroy—in opening that very Conference whose proceedings yet remain a profound State secret, and have been fruitful of so much retrogressive activity on the part of the Government—that he had no faith in concealment and would take the public into his confidence. Perhaps His Excellency's exact words may usefully be quoted here. Said Lord Curzon :—"*Concealment has been no part of the policy of Government since I have been in India and the education of the people is assuredly the last subject to which I should think of applying any such canon.*" Well, what has become of these words? Was this declaration of policy meant to delude the public into imagining that nothing that they would eventually disapprove of was going to take place? Anyhow, it will be difficult even for an astute diplomat like Lord Curzon to explain away these words. We repeat the demand for the immediate publication of the proceedings of the Simla Educational Conference.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

ALLAHABAD :
The 24th Nov., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 48 of 1903.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Received up to 28th November, 1903.

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I.—Politics.

(a).—Foreign.

INDIAN PEOPLE, 27th November, 1903.

Tibet and the Government of India.

1. The *Indian People* (Allahabad), of the 27th November, says:—The various 'tips' published in Anglo-Indian papers have not been particularly informing in their character, and the public may therefore be rightly said to be absolutely in the dark as to what exactly the sins of commission and omission of the Tibetans are which have provoked the ire of the Government of India. But the record of the Government in such matters has not been a particularly honourable one in the past; they have in fact no clean slate but a very dirty one, and naturally the public only thought that the Government were bent on one more wild goose chase, of course at the cost of the indigent Indian tax-payer, and their spokesmen were expressing their apprehensions as to the meaning of it all. It now seems clear that they were right in cherishing such apprehensions. Their worst fears are apparently about to be confirmed. Following all the mysterious movements of Colonel Young husband and party from and to Khamba Jong came the *Englishman* special cablegram that Sir Walter Lawrence arrived in London with special Tibetan despatches and that he was again shortly to return to India which we thought he had left for good. If this news be true, how unspeakably disingenuous a game was played by the mighty men of Simla who bade him farewell at a sumptuous banquet and spoke as if India were not going to hear of Sir Walter Lawrence again?

But worse than this was the intelligence wired by Reuter that "it has been decided to occupy the Chumbi Valley which is the key to Tibet and advance to Gyangtse, 105 miles from Lhassa. It is probable that the expedition will include British troops." A large force is being or has been despatched to Lhassa, and menacing articles are being written by the Anglo-Indian papers. To accentuate the public uneasiness "the Premier of Nepal, which country is bound by treaty to assist Tibet in resisting invasion, has sent a strong despatch to Lhassa, protesting against the Tibetan's attitude," etc., which means that in circles in the know war with Tibet is expected. Not to write here of righteousness and morality, which terms would seem to have been expunged from all European dictionaries, of what possible use can it be to India, this Tibetan invasion and that Persian Gulf excursion; who has asked the Government to indulge in these costly and mischievous pastimes: is this how the taxes squeezed out of starving masses ought to be spent, and above all ought the public to be kept in such absolute darkness of the objects and the continued developments of this silly piece of business? It is impossible to write of such adventures with patience or moderation.

HINDUSTANI, 25th November, 1903.

Tibet mission.

2. The *Hindustani* (Lucknow), of the 25th November, says that there is reason to fear that the advance of Russia towards the northern Indian frontier will be attended with complications as her advance in Central Asia has been. It is, therefore, the duty of the Government of India to prevent Tibet from being turned into a Russian province like Khorasan, though the measure will, of course, entail great responsibilities on the Indian Government, the ultimate result of which it is difficult to foresee. If the Nepalese have really warned the Tibetans to keep themselves aloof from Russian influence, as has been announced by Reuter, the sympathy and friendship of the former may be relied upon, and it may be hoped that they will give no trouble. The Lama of Tibet is not in a position to offer any strong resistance. But opposition may be apprehended from Russia, especially as the Russian press has already commenced holding out threats. Russia and England are anxious to occupy Tibet, not so much from a desire of territorial aggrandisement as from a desire of acquiring a widespread influence over the Budhistic world which holds Tibet in high esteem and respect. Colonel Younghusband's mission to Tibet does not appear to be an ordinary one, but its great importance may be judged from the circumstance that the Viceroy did not send his despatch on the subject to England through the Post Office, but Sir Walter Lawrence took it home and is now returning to India with the reply of the Home Government.

SHAHNA-I-HIND, 16th November, 1903.

Macedonian question.

3. The *Shahna-i-Hind* (Meerut), of the 16th November, says that Reuter's telegrams during the preceding week were very disquieting and led the public to imagine that the European Powers would at once use coercion if the Porte demurred to accept the Austro-Russian reform scheme for Macedonia. But the

telegram of the 9th November, which showed that even Austria and Russia themselves were still divided on the reform question, dropped the scene, as it were, over these dramatic performances. It would seem that Reuter had lost his head over the Macedonian question. The European Powers have but nominal sympathy with the Macedonian insurgents. The late Servian assassinations have opened the eyes of the Powers, and convinced them that it is a dangerous game to instigate the people of any country to rebel against their lawful rulers. A letter of the British Prime Minister lately published, which may be taken to represent the views of the European Powers, expresses dissatisfaction at the misconduct of Macedonians. The Sultan should congratulate himself that the European Powers have little or no sympathy with the Macedonians. There is no reason why he should yield to any coercion, inasmuch as great enthusiasm prevails among the Turks at the present day. Again, the European Powers, whose attention is deeply engaged in Chinese affairs at present, can ill afford to pick a quarrel with Turkey. A still greater advantage to Turkey is that Russia, which is, as it were, the presiding diety of peace and war in Europe, must be desirous of gaining her goodwill, as Russia will require her help in any war in the Far East.

(b).—Home.

The United Provinces Association.

4. The *Indian People* (Allahabad), of the 27th November, says:—We said that it was resolved at a small but representative and influential meeting held at Allahabad the other day to found the United Provinces Association, and that a committee was appointed with the Hon'ble Pandit Madan Mohan Malaviya and Dr. Satish Chandar Banerji as Secretaries, to draft the rules of the Association and to call a meeting at an early date for their consideration and adoption. We understand that the rules are now being framed. As we mentioned last week, the aforesaid two gentlemen have agreed to act as Secretaries of the Association. We write this note to urge the committee to expedite the work, as just at present there is a deal of important business to be transacted by the Association. There are the Universities Bill, the Agricultural Banks Bill, and the Official Secrets Bill, which are all to be passed into law in the next few months, which are measures of a very controversial character and of far reaching consequences, and on which it is essential that the public opinion of the United Provinces should make itself heard. Then there is that subject of immense local importance, the abolition of the competitive test for the partial recruitment of Deputy Collectors against which an emphatic protest should long ago have been addressed to the Government. This is the work immediately awaiting the United Provinces Association, and we repeat therefore that the provisional committee ought to expedite the preliminary work.

INDIAN PEOPLE, 27th November, 1903.

Wretched condition of the tomb of Bahadur Shah, last King of Delhi, at Rangoon.

5. The *Naiyar-i-Azam* (Moradabad), of the 26th November, referring to an open letter published in its issue of the 12th idem, which, one Maulvi Abdus Salam of the *Anjuman-i-Islam*, Lahore, addressed to Lord Curzon, pointing out the wretched condition of the tomb, at Rangoon, of Bahadur Shah, the last Moghal King of Delhi, and suggesting that the tomb might at least be provided with a fencing, says that the editor asked his Rangoon correspondent to visit the tomb, and report its actual condition. This correspondent now writes to say that the tomb in question is a mud one, and lies in a ruined garden at some distance from the town of Rangoon; that grass has grown over the tomb; that there are some other tombs close by, one of them being that of his son; that a guard with drawn swords used to watch the King's tomb before, lest anybody should exhume and take away the corpse, but that the guard is no longer maintained; that a grandson of the King is living at Rangoon, and receives a very small stipendiary allowance from Government which hardly suffices to keep him. The editor trusts that this will surely attract Lord Curzon's attention, and that his Lordship will at least have a masonry tomb built over the remains of the King.

NAIYAR-I-AZAM, 26th November, 1903.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—Native States.

URUJ, 14th November, 1903.

Prohibition of cow-slaughter in the Bikanir state.

6. The *Urúj* (Bijnor), of the 14th November, referring to the two amendments lately made in the law in the state of Bikanir, raising the punishment for slaughtering cattle from two to ten years with a maximum fine of Rs. 1,000, and rendering the sale of cattle to butchers a penal offence punishable with two years' imprisonment, expresses great indignation at these amendments on the ground that they interfere with the religious practices, and even with the food of the Muhammadans in that State. Muhammadans in general cannot afford to use mutton which is much dearer than beef. No such restrictions regarding food, &c., exist in British India, and it is a pity that the Bikanir Darbar should have thought fit to deprive its Muhammadan subjects of their liberty in food and religious practices. The Government of India should give its attention to the subject.

IV.—Administration.

(a).—Judicial and Revenue.

ZUL-QARNAIN, 21st November, 1903.

A complaint against the Tahsildar at Budaun.

7. The *Zul-Qarnain* (Budaun), of the 21st November, says that on the 18th idem Babu Balbhaddar Singh, B.A., Tahsildar at the Saddar Tahsil at Budaun, summoned a respectable zamindar who resides in the town to his court with a view to inducing him to farm out the *sendhi* (toddy) of the *khajur* (date palms) in his village to a certain Government contractor, but that the zamindar did not agree to the proposal. On this the Tahsildar, it has been alleged, spoke to him in rather harsh (abusive) language. If this report is true, the conduct of the Tahsildar was reprehensible. He is a responsible Government official and has frequently to deal with zamindars. It does not become him to treat them in this way.

GARHWAL SAMÁCHÁR, September, 1903.

Injury done to crops by want of irrigation in Kotdwar Bhabar.

8. The *Garhwál Samáchár*, for September, urges the construction of a large tank of water in Kotdwar-Bhabar which is situated between Bijnor and Garhwal. The tank should be built in such a manner that the rain water might find its way into it. Such a tank would remove the scarcity of water during the hot weather and facilitate the colonization of the land. This year the crops were sown very late owing to the delay in rainfall, and then the rain was excessive and greatly injured the canals which have not yet been properly repaired. The canals do not supply water both for irrigation purposes and for the working of flour mills. The result is that crops are suffering from want of irrigation and the mills have stopped. It is to be hoped that Government will give compensation to the mill owners and afford relief to the cultivators.

(b).—Police.

ARYA-MITRA, 24th November, 1903.

Police.

9. The *Árya Mitra* (Moradabad), of the 24th November, in its columns of miscellaneous news, says that it would appear from the last Annual Report of the General Superintendent of the Thagi and Dakaiti Department, that two Police Inspectors at Hyderabad, who had sent up two innocent persons on a charge of thagi and dakaiti, have been convicted and relegated to jail, the accused being released. If the proceedings of the police in every part of the country were similarly scrutinized and the police officials received their deserts, the criminal jails would have few convicts other than police officials. It is to be regretted that the police who have been appointed to protect the lives and property of the people, are to be found destroying them.

EXPRESS, 26th November, 1903.

Non-publication of the Police Commission Report.

10. The *Express* (Lucknow), of the 26th November, says :—We learn that the Government of India is now considering the Hon. Sir Andrew Fraser's Police Commission Report, and that the recommendations of the Government will shortly be placed before the Secretary of State. It is to be regretted that Lord Curzon's Government has not been given a free hand with regard to the publication of the Report, as our ex-Secretary of State for India, Lord George Hamilton, asked the Government of India not to make the Report public till it had been finally considered and orders issued by the authorities at Whitehall. This, at all events, constitutes a breach of the procedure and time-honoured custom followed by the

Government of India in publishing all Commissions' Reports with a view to eliciting public opinion before coming to any final decision on an important question. The same was done in the case of the Universities Commission's Report, Colonel Sir Collen Scott-Moncrieff's Report on Irrigation, and Mr. Thomas Robertson's Report on Indian Railways, and we are at a loss to account for this strange order from the India Office. Lord George Hamilton has given place to the Hon'ble Mr. St. John Brodrick, and so far as we know of the latter, he has taken the public into his confidence with regard to the War Commission's Report, Army Remount Report and many other reports of national importance. It is now time that the public Associations should approach the Government of India on the subject, and it is quite possible that Lord Curzon will elicit the sanction of the India Office for the publication of the long-expected report.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

A complaint against the Municipal Board, Bijnor.

11. The *Urúj* (Bijnor), of the 14th November, states that certain additions such as a bath-room, fencing walls, &c., were lately made to the mosque known as the *Tejwali Masjid*, which is situated in a corner of the town of Bijnor, an application having previously been made to the Municipal Board for the purpose. The Board has recently served a notice on the authorities of the mosque requiring them to demolish the new buildings on pain of a criminal prosecution. The affair is worthy of being laid before a general meeting of the Board, though there is little hope of favourable consideration at its hands also, the Muhammadan members being in the minority.

URÚJ, 14th November, 1903.

(e).—Education.

His Honor the Lieutenant-Governor's suggestion for the issue of an Educational Gazette.

12. The *Citizen* (Allahabad), of the 23rd November, says :—We have been repeatedly requesting the head of the Education Department in the United Provinces to favour us with his departmental circulars and orders regarding promotions, dismissals, etc.; but it has been a cry in the wilderness. Jealous of exposing his wisdom to the rude gaze of the public, the worthy gentleman has obstinately turned a deaf ear to all our solicitations and representations and would vouchsafe no valid reason for his non-compliance. We are glad to note this matter has been taken in hand by the local Government, as would appear from what the Chancellor let fall the other day in his Convocation speech. He recognises the necessity of establishing an intercourse between officers of the Education Department and thoughtful and educated men conversant with practical affairs, who though not experts are interested in education ; and suggests the issue of an Eucational Gazette whereby the two classes of mind might be brought together and which could be used as a medium for eliciting public opinion on any subject before final orders were passed. We are afraid this would prove gall and wormwood to Mr. Lewis, but we may tell him that we have learnt from reliable authority that the publication of the proposed Gazette is almost a settled thing. Before, however, final steps are taken in the matter we shall venture to suggest that, instead of issuing a separate Gazette exclusively for the Education Department, it may be brought out as a part of the local Government Gazette, and instead of placing it under the control of any particular institution, Hindu or Mahomedan, which is sure to lead to mismanagement, and moreover expose the Government to the charge of partiality and favouritism, it should be conducted directly under the management of Government. If, however, the Government do not feel disposed to adopt this scheme owing to financial or other difficulties (though we fail to see how any difficulties can arise in its adoption), we would suggest that instead of entrusting the publication of the Gazette to any denominational institution, the circulars and orders of the Education Department, all draft rules and proposed changes should be freely communicated to all Indian journalists and they should be asked to publish the same in certain columns of their papers reserved for the purpose, together with such comment as they might in each case find it necessary to make. This suggestion of ours, if adopted, is sure to produce the desired end, so long at least as it is not practicable to issue the proposed Educational Gazette on the lines we recommend.

CITIZEN, 23rd November, 1903.

ADVOCATE, 26th November, 1903.

A suggestion for the establishment of a Technical College in the United Provinces.

13. The *Advocate* (Lucknow), of the 26th November, says :—The chorus of approval with which Sir James LaTouche's Convocation speech has been received by the Indian press is accompanied by a note of dissent with a phase of his opinion about the industrial education of the people of the United Provinces which deserves His Honor's attention. As we understand that the Government of India has sent round a circular to all the Heads of the Provincial Governments about the problem of technical education, asking their opinion about the special needs of every province, we request His Honor to reconsider his views in the light of independent criticism offered on behalf of the people of the country. Barring what little industry there is at Cawnpore, mostly carried on by foreign capital and foreign skill, there is very little of it in these provinces; and what little still exists of an indigenous nature is showing signs of decay and total extinction. With a limited commerce, with a still more limited sphere offering itself for the talent of the land, with agriculture not offering many openings for decent living, there is only one side to which the people of these provinces can look for fresh openings, and it is the industrial development of these provinces. But industrial development cannot be achieved without a sound technical education. And for a sound technical education, if we understood His Honor's position aright, the State cannot make any arrangements till such time as new industries have been created. But how can one create the industries without skilled labour to help him? The industries of these provinces, the most paying of which was the weaving industry, have been killed outright by foreign competition; and new industries cannot be started for want of men; how then to achieve the end? Does His Honor desire that the capitalist should first offer his capital, import machinery, work at a disadvantage compared with British or even Bombay mill-owners, and then the State, convinced of the sincerity of the desire, would take upon itself to supply cheap skilled indigenous labour. This is a position quite untenable and surely not very convincing. Does the past experience justify the conclusions His Honor has arrived at? Indians have not yet taken largely to the weaving industry, not because there is want of inclination or even want of capital, but because the Indian capitalist finds himself quite helpless and cannot do without a foreign expert. But foreign labour has its advantages and disadvantages, and if the position of the foreign skilled labourer does not prove satisfactory either to him or to his Indian master, much is due to the political relations of the two classes. In industries where European labour is not indispensable people have begun to invest money. We have now a number of ginning factories, hydraulic presses, oil and ice machines, all worked by Indian labour. Even these at times cannot be satisfactorily worked because engineers have to be imported from outside these provinces, and consequently it becomes costly and at times discouraging. A capitalist can be found willing to invest his money if it were possible for him to obtain the necessary workmen. The more the chances of supplying the capitalist with good workmen are put off, the greater will be the distance of the day when industrial regeneration of India will commence. The first condition for the introduction of an industry into these provinces is to create men who may be the pioneers of new industries, who will by honest labour be able to persuade capitalists to find funds for them. It is true that wonders cannot be achieved in these backward provinces: but it is clear that with small beginnings a great deal can be done even in such slow moving provinces. The local industrial school has not been yet quite a success in the sense that it has not produced a sufficiently large number of students, but this is due to the strange notions on which the school was lately worked, when it was attempted to divorce literary education from industrial: but even with all their defects, the products of the school are not discontented with their lot and they do not think their time had been wholly wasted. Every ex-student is earning a decent living, and is not the worse for joining the industrial School. If a college for higher technical studies were started in these provinces, if students could be taught such industries, to commence with, which can be worked by both hand and steam power and can be made profitable, as they are in Germany and Japan, expenditure for this purpose will not be lost. And we hope no consideration as to what the products of the proposed technical college or school would do after coming out of the institution will deter the Government from carrying out its benevolent intentions. The passed graduates of such a college will find ample work by introducing new industries into many of the existing factories, the majority of which have yet to be run by imported labour.

14. *Al Bashír* (Etáwah), of the 17th November, in a long article, discussing the causes of the backwardness of the Muhammadans of Upper India in education as compared with Hindus and Christians, comes to the conclusion that it is no longer due to any religious prejudice on the part of Muhammadans against English education, or to their poverty to any large extent, but to the form and the nature of the education given in State schools and colleges. It is not only Muhammadans, but also Europeans, Eurasians and even native Christians whom the State schools and colleges do not suit. The fact is that none of these classes can obtain that religious, moral and national education which they require, and which they can have only in special denominational institutions which they have already established or may establish hereafter for the purpose. From this it is evident that chiefly only Hindus benefit from the State schools and colleges. But there is no reason why Government, should spend so much money on the maintenance of these institutions for the benefit of a single class, and not devote a portion thereof to establishing denominational institutions for the benfit of the other great classes of the community. The writer is right glad that the Hindus are progressing in education, but he cannot at the same time shut his eyes to the disadvantages under which Muhammadans labour in State institutions, and must ask the authorities to consider the matter, and provide institutions where Muhammadans may be able to receive religious and moral education along with the secular one.

AL BASHIR, 17th November, 1903.

Need for separate State-aided denominational Schools and Colleges for Muhammadans.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

15. The *Advocate* (Lucknow), of the 22nd November, says :—We cannot congratulate the non-official members of the Council either on the number or the quality of the questions put by them in the last meeting of the Council, an official report of which is reproduced elsewhere, nor on the reply given by the Government to them. The Council had met after a long interval; the notice for the meeting was given sufficiently beforehand and yet we find the honorable members not exercising their privilege to the fullest extent. Barring the question of the Hon. Pandit Madan Mohan Malviya about the abolition of the competitive examination, none touched events that have come to pass within the last few months regarding any of the standing grievances of the people. For instance the assault of the police on a legal practitioner at Gorakhpur on the Coronation Darbar day which formed a subject of complaint, the degradation of certain Deputy Collectors owing to differences with the heads of the district police, the continued indifference of the Government to the claims of members of the subordinate service to the District and Sessions Judgeships, the increase of the number of *badmashi* cases, all deserved notice; but it is unfortunate they escaped the attention of the honorable members. We have a right to complain against their omission. The replies given by the Government were not at all satisfactory; surely no public interest would have suffered had the Government published its correspondence with the Government of India which has resulted in the abolition of the competitive examination for the selection of probationary Deputy Collectors. No public interest would have suffered had the letter of Sir Antony MacDonnell's Government and that of Sir James La Touche's Government been published side by side to give an opportunity to the public to judge what reasons the former Government had given to the Government of India for the institution of the competitive examination and what led the latter to recommend its abolition. The publication of the present Government's letter would have given an opportunity to the public to see for itself what special disadvantages have accrued from the system which have led Sir James LaTouche to go against the proposals not only of his predecessor's Government, but even those of the Governments of Sir Charles Crosthwaite and Sir Auckland Colvin, in so much so as Sir James instead of reverting to the practice sanctioned by the two Governments abovenamed, has altogether closed the open door of the Deputy Collector's cadre against our graduates. Sir James LaTouche in his Convocation address characterised the widespread opposition to the abolition of the examination as "unreasonable"

ADVOCATE, 22nd November, 1903.

The interpellations at the late meeting of the Provincial Legislative Council.

but the best way to assure the public mind of the unreasonableness of the opposition lay in not withholding the public documents from publication but in giving them wide publicity. The second question of Pandit Madan Mohan Malaviya was also important, and the reply to it extremely unsatisfactory. If out of 29 appointments in the English section of the General Secretariat only 3 are held by Indians, while it is distinctly laid down that natives of India should be exclusively appointed to all posts which carry a monthly salary of Rs. 200 or more with the exception of those reserved for members of the Civil Service, how can it be said that the orders of the Government of India have not been contravened. The questions of Hon. Lalla Nehalchand covered a wide ground, and the information supplied by Government in some cases is useful. His question about the increase of weight in the prison population was not perhaps very carefully worded to avoid wrong inference being drawn from it. He perhaps wanted to know why the free population should be lesser in weight than the jail population in spite of its being free and not used to penal labour. The reply of the Government that the increase in the weight of prisoners after their admission into the jail was due to regularity of work and diet is true, but what a comment it is on the economic condition of the people that the free population should compare unfavourably with the jail population! The question of the Hon. Rai Nihal Chand Bahádur about the effect of introduction of the water-works in the six first class municipalities of these provinces can be regarded important from the point of view that the Government themselves admit that the average annual death-rate has not decreased with the introduction of water-works. It is also claimed that the birth-rate has increased. Surely the Hon. Mr. Holms does not mean to hint that filtered water has increased the fecundity of Indian women. We, however, join in hoping with the Hon. Mr. Holms that the construction of surface drainage will counteract any evils which may be due to waste of pipe water, and in this matter we are glad to say that the present Government has done a great deal to help the overburdened municipalities. The Hon. Raja Tasadduq Rasul Khan's question about the privileges attached to the Coronation certificates was pertinent, and the reply to it disappointing. What value will the certificates convey to the people at large, if they are followed by no concessions to the people who have been fortunate to secure them? The hon. Raja's solicitude on behalf of the Muhammadans was natural, but perhaps the absence of a larger number of Muhammadans in the permanent or officiating grades of the Munsifs in Oudh is not due to any desire on the part of the Judicial Commissioner of Oudh to be partial to the Hindus, but to the fact that young Muhammadan law graduates after three years' practice, do not find it their worth while to accept the officiating appointments of Munsifs which for the first couple of years, do not carry more than, on an average, Rs. 75 to Rs. 100 a month. The hon. Raja would do well on the occasion of the introduction of the next Budget to induce the Government to revise the scale of pay fixed for officiating Munsifs and then perhaps he will be able to secure a more adequate representation of the Muhammadans in the Munsif's grade of Oudh, an effort to which nobody can take exception.

HINDUSTANI, 25th November, 1903.

The putting of questions to Government in the Provincial Legislative Council by the non-official members.

16. The *Hindustáni* (Lucknow) of the 25th November, regrets to say that the members of the Provincial Legislative Council do not fully exercise the valuable privilege of putting questions to Government which has been conceded to them. The questions put as a rule are neither important nor numerous enough. Only two or three meetings take place during the year; but still the members fail to satisfactorily perform their duty in the matter. They do not put questions on the leading incidents of the year. For instance, some months ago the police assaulted a legal practitioner at Gorakhpur, and a memorial was submitted to Government on the subject. The members should have asked what action had been taken by Government. Again, interpellations should have been put on the discontinuance of the practice of appointing the Subordinate Judges to officiate as District and Sessions Judges, the reduction of two Deputy Collectors on the ground of their differences of opinion with the District Superintendents of Police, the growing increase in the number of prosecutions under the *Badmashi* section, which has caused alarm to respectable persons in many districts, and other such events. The members of the Council should find out the complaints of the people and ask questions in the Legislative Council

thereon, with a view to deterring Government officials from taking irregular and high-handed proceedings on any occasions. If the members made proper use of the right of interpellation, great good would accrue from it to the country.

HINDUSTANI, 25th November, 1903.

Abolition of the competitive examination of candidates for Deputy Collectorships.

17. The *Hindustáni* (Lucknow), of the 25th November, remarks that His Honour the Lieutenant-Governor, in referring to the abolition of the competitive examination of candidates for Deputy Collectorships, spoke of all opposition to the measure as "unreasonable." But the public has not yet been able to realise why university graduates have been deprived of the privilege of entering the ranks of Deputy Collectors. Not only the competitive examination has been knocked on the head, but the concessions made to graduates by Sir Charles Crosthwaite and Sir Auckland Colvin have also been withdrawn. The grounds on which these retrograde measures are based should have been made public without demur, especially when the Hon'le Pandit Madan Mohan Malaviya asked for the publication of the correspondence between Sir Antony MacDonnell's Government and the Government of India, and between Sir James Digges LaTouche's Government and the Government of India, regarding the competitive examination of candidates for Deputy Collectorships. The publication of the correspondence would have afforded the public an opportunity of judging of the grounds, on which the competitive examination was inaugurated by one Lieutenant-Governor, and abolished by his successor after a few years' trial.

V.—LEGISLATION.

PRAYAG SAMÁCHÁR, 21st November, 1903.

The Universities Bill.

18. The *Prayág Samáchár* (Allahabad), of the 21st November, referring to the introduction of the Universities Bill into the Viceroy's Legislative Council, says that the Bill has not yet been published in full in any newspaper, and that all one knows about it, is the information supplied by the Hon'ble Mr. Raleigh, and Sir Denzil Ibbetson in the speeches they made on the occasion. The Bill has, however, led to a great deal of agitation in the Press which is to be found full of comments and criticisms. It is difficult to say what purpose is sought to be served by this Bill. Some people imagine that the higher authorities are opposed to the natives receiving high education and acquiring ability to carry on political agitation, and hence high education is sought to be restricted by means of this Bill. The senates and the syndicates of the various universities are to be reorganized on new principles, the present number of Fellows to be reduced, and the majority of them to be selected from amongst the college professors. No doubt some of the persent Fellows of the universities in India are not fit for that distinction, and if the provision for reducing the number of Fellows is made with the object of weeding out incompetent and unqualified men from among them, it is to be welcomed in every way. But if the reduced number of Fellows is in future to consist mainly of college professors, the majority of whom are Europeans, it will seriously affect the cause of native education in India. The writer does not mean to intimate that European Fellows will deliberately devise educational schemes unsuited to Indians, but that Europeans not being alive to the real condition and requirements of natives, will fail to adopt proper measures. The result will be that the number of native students seeking English education will fall off, which is to be regretted both from the public and the Government point of view. Again, though no scale of College fees has been prescribed in the Bill, the matter has been left to the discretion of the university syndicates. An increase in the fees will tend to prevent many natives from receiving English education. If the authorities really disapprove of natives dabbling in politics and clamouring for privileges of Self-Government, they had better arrange for their instruction in their own religion which teaches them that the King is a shadow of God on earth, and thereby promote loyalty among them.

INDIAN PEOPLE, 27th November, 1903.

The Universities Bill.

19. The *Indian People* (Allahabad), of the 27th November, says:—We pointed out last week that the Universities Bill was bound to disappoint that large class of thinkers in India who believe that the time has come for the establishment of teaching Universities, and that the education of our boys cannot be placed on a sound basis until such Universities are established. Section 3 of the Bill no doubt provides that "for the purpose (among others) of making provision for the instruction of students" an Indian University will have "power, subject to the approval of the Government, (*a*) to appoint Professors and

Lecturers, (*b*) to hold and manage educational endowments, (*c*) to make regulations relating to the residence and conduct of students, and (*d*) to do all acts consistent with the Act of Incorporation and this Act which tend to the promotion of study and research." But it may be noted that the Universities of the Punjab and Allahabad do already possess similar powers, and though these Universities have existed for a number of years, yet these powers have not been availed of so far. The Allahabad University, being the youngest, has earned a not particularly enviable notoriety as the most forward. It has been going in for all kinds of 'originality', and during the course of the last few years has again and again legislated in a hurry and repented at leisure. No wonder therefore that some of the principal functionaries of this University, inspired with a laudable desire to march with the times, did devise a scheme for converting a College into a teaching University. It was a very simple process You had only to abolish some classes and change the name of the institution, and lo! there was a 'teaching University' in full swing. But the simplicity of the idea proved its bane, and we narrowly missed what was promising to prove an interesting exhibition of legerdemain. Thus at the beginning of the twentieth century we find ourselves without any teaching University in India. And we are afraid that if the Government does not take the direct initiative, matters will be left where they are even under the new Universities Act.

"The main purpose" of the new Bill, we are told in the "Statement of Objects and Reasons" is "to confer upon the Universities a working constitution and to invest them with the general powers which are required to enable them to control and supervise higher education in accordance with the principles and policy approved by the Government of India." What the Bill therefore actually does is *not* to lay down any practical measures for the improvement of "the methods of teaching and examination," but to reconstitute the governing authorities of Indian Universities. So that is the end of the Universities Commission and the Universities Bill! Verily, a mountain has been in labour and has brought forth a mole!

Well, let us not look a gift-horse too closely in the mouth. It is a great thing that the attention of the Government has been directed to the all important question of education, and we may hope that the grey sisters, Use and Wont, will now shake off a little of their mouldiness. Our Senates are assuredly not all that they may be; let them be reformed by all means. But who is responsible for the existing state of things? We give the answer in the words of the Hon'ble Mr. Raleigh: "The distinction of a Fellowship, carrying the emolument and involving no obligatory duties, was bestowed by Government very freely and in many cases merely by way of compliment." The appointment of the Fellows rested mainly with the Government and the result was unfortunate. Now what is the remedy that the Universities Bill proposes for this evil? Fixing a maximum limit of the number of Fellows in the first place, and reducing the term of the office in the second place. The same authority which used to appoint the majority of Fellows in the past will appoint them in the future too. "In the case of the Universities of Calcutta, Bombay and Madras," so runs section 6 of the new Bill, "the number of Ordinary Fellows shall not exceed one hundred; and of such number (*a*) ten shall be elected by registered graduates, (*b*) any number not exceeding ten may be elected by the Faculties, and (*c*) the remainder shall be Fellows nominated by the Chancellor. In the case of the Universities of the Punjab and Allahabad, the number of Ordinary Fellows shall not exceed seventy-five; and of such number (*a*) eight shall be selected by registered Graduates or by the Senate, (*b*) any number not exceeding seven may be elected by the Faculties, and (*c*) the remainder shall be Fellows nominated by the Chancellor." The proposal therefore is to leave to the Government (as of old) the selection of no less than 80 out of a total of 100 Fellows in the three older Universities, and of 60 out of a total of 75 Fellows in the too younger Universities. The appointing Power then remains the same, and there is absolutely no guarantee that the appointments will be made with greater discrimination, for the Bill abstains from defining in clear and distinct terms (we use these words in their philosophic import) the qualifications of persons who are "fit and proper" to be nominated Ordinary Fellows. An aspirant for the office of an Honorary Fellow (and this is an office to be held for life) will have to show either "attainments in any branch of learning" or "services rendered to the

cause of education" (section 13, sub-section 2). But an Ordinary Fellow need only be a "fit and proper person" (section 10), whatever that beautifully vague expression may mean.

We do protest against this so-called reform. The Government does not seem to be pleased with the existing Senates and desires to disband them. But it is not indicated in what way the incoming body will be chosen so as to prove more capable, earnest and more representative than the outgoing body. Even after the recent agitation regarding the inefficiency of our Senates, men have been nominated as Fellows by the Government (or the Chancellor—it is only a difference in name) who would never have been thought of in connection with such an office in the West. We certainly think that at least half of the Ordinary Fellows should be men not appointed by the Government. In the local University the Senate is competent to elect as many Fellows as the Goverument nominates, and it is notorious that even under such conditions the non-official members are in a hopeless minority. We do not wish to think of the state of things that would come to pass when out of a total of 75 Fellows not even 15 will be elected ones. So far as we can see, no case has been made out for limiting the elective principle so severely in the case of the University of Allahabad. Speaking of our local University more particularly at present, we may point out further that no case has been made out for reducing the total number of Fellows to 75. We suppose the importance of a University is to be judged by a consideration of its sphere of influence. The University of Allahabad includes within its territorial jurisdiction portions of the Central Provinces, the Central India Agency and Rajputana. So far therefore as the area and the population it caters for are concerned, or the number of colleges affiliated to it goes, this University is in no way inferior to the University of Bombay. The strength of the Senates consequently ought to be at least equal.

Then we do not see why graduates in these Provinces should not be allowed now to elect Fellows. The Hon'ble Mr Raleigh says, "there is no demand as yet." But the Graduates' Association for the United Provinces in their representation submitted a year ago did make such a demand. And in our opinion this was a most reasonable demand. As the learned Chancellor of the University of Allahabad observed in the course of his last Convocation address, "the University is an independent body, its Senate should contain men of practical wisdom and broad views as well as learned experts." The problem is to bring the expert and the practical mind together, and this problem, in our opinion, can be solved only by recognising more fully the elective principle. An expert is generally unpractical, he is sometimes a faddist. The mind of an old teacher, again, runs only in certain grooves. A senate consisting solely of experts and teachers, therefore, can never be an ideal body. We want those independent outside men who are interested in education as members of the public and as parents or guardians of the boys who are being educated. It is only by co-operation of these three different classes of minds that satisfactory results can be achieved, for while one is interested in the science of education, the other is in the art, and the third in the result of the joint labours of the former two. We have heard speeches delivered in the Senate of the University of Allahabad in which the pretension has been set up that the Education Department has to fight with parents and educate their children in spite of them. We consider such statements to be simply impertinent.

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We are glad to remark, however, that the new Bill proposes to reduce the number of *ex-officio* Fellows, and we trust that the Government by creating the new honour of 'Honorary Fellowship for life' will be able to induce our title-hunters to contribute liberally in aid of education and the advancement of culture.

The Universities Bill and the Hon'ble Mr. Raleigh's speech.

20. The *Citizen* (Allahabad), of the 23rd November, says :—It seems to be a pleasing pastime of the authorities to pass animadversions on the Indian graduates. While introducing the Universities Bill, the Hon'ble Mr. Raleigh could not resist the temptation to preach a homily to the discontented graduates. If our graduates are discontented, they have very good reasons for this. Being children of the soil, which yields so much revenue to the Government, they are legitimately entitled to expect support and encouragement from the rulers. Under the British rule, the occupations which their castes had provided them with have gone out of their hands completely. At any rate, the occupations which their castes had secured them have ceased to be a source of income in the market. They

CITIZEN, 23rd November, 1903.

cannot apply themselves to trade, for funds are wanting ; they do not possess the advantage of a technical education ; and even supposing that they were to be provided with funds, it is doubtful that they could thrive in trade or commerce so long as the fiscal policy of Government remained unchanged without affording a protection to the Indian merchant from European, and more especially, British competition. They cannot hope for much by applying themselves to agriculture, because owing to over-assessment of Government revenue, coupled with the very frequent visitations in the shape of flood and drought, famine has become the order of the day in this country. Under the circumstances, what is the graduate to do? He of course reads to live ; he does not live to read. After that he has completed his studies, if he should strive for a Government employment, does he thereby commit a very heinous crime? Surely you could not expect of him that he should live like the chamelion feeding upon air. Then again, how many graduates actually do try for the Government appointments ? The great majority of them join the bar, because there they find a better prospect pecuniarily, and also because there the distinction between white and black is less marked. Many who are possessed of some competence do not care for any appointment at all. There are thus but a few left who strive for Government appointments. Of course the Government having but a limited number of appointments in its gift cannot provide all. But the question arises, Does the Government provide a fair number of graduates with appointments ? Can the number of graduates provided with posts be fairly compared with the number of that motley crew composed of Eurasians, Armenians and Mahagony-coloured faces, labelled with anglicised names ? We agree with Mrs. Malaprop that comparisons are odious, and ought to be avoided. But we are driven to plain-speaking, when we find distinguished officers like the Hon'ble Mr. Raleigh, who should have known the Indian graduate better, descending into tirades against 'the discontented graduate.' We certainly allow there is some discontent among the graduates, but this feeling is by no means peculiar to them, but is shared by the rest of the Indian population. The cause of the discontent does not lie in the education which has been imparted to the graduate. The cause of it is the policy of the Government. His education may have enabled the graduate to awaken to a clearer consciousness of his legitimate rights and also may have roused him to a sense of his disabilities, but goes no farther. "Let the galled jade wince, our withers are unwrung"—say the graduates.

But in what shape, is it proposed by the Universities Bill to remove the discontent ? Can discontent be stamped out by legislation ? If yes, what measures have been proposed by the Bill to wipe away the discontent ? We do not find any answer to these queries in the Universities Bill or in the speech of the Hon'ble Mr. Raleigh. Nothing has been provided in the proposed Bill so that the future graduate may be able to equip himself more effectively for the struggle for existence, imbibe a further and more enlightened sense of his duties and responsibilities, and discharge them in the practical sphere of life. The chief evil of the existing system of education is that it is too purely theoretical and divorced from the practical sphere of action. We expected the present Bill would propose measures of reform in this direction and provide openings for our young men by practical training in Engineering, Medicine, Commerce, etc. In this respect, the Bill maintains an ominous silence. The Bill provides for an improved curriculum of studies, a stricter and more stringent discipline and nothing more. The Universities are to continue merely as examining bodies as much now as ever. The Government is not prepared at present owing to financial difficulties to raise the Universities to teaching bodies. The Government in this respect would rest content by merely legislating, and reform would be undertaken when the philanthropic Indian public furnishes the Government with funds. Even the scheme of founding central schools of science has no chance of being carried out in the near future. So far the country does not receive any substantial benefits from the proposed reforms. The Universities Bill, introduced after so much care and deliberation amidst beat of cymbals, reminds one of the old, old story of pig-shearing, in Connaught—'much cry but little wool.'

INDIAN PEOPLE, 29th November, 1903.

A protest against the Official Secrets Bill.

21. The *Indian People* (Allahabad), of the 29th November, says:—The following Reuter's telegram contains a lesson in political agitation which it is to be hoped the educated public of India generally, and the members of Indian political associations in particular, will not be slow to learn :—"A letter

to Mr. Brodrick, signed by Mr. Dadabhai Naoroji, Sir William Wedderburn, and others, strongly protests against the Indian Official Secrets Bill, and especially the punishment for revealing confidential civil matters, and urges the Bill being dropped." Not to mention newspaper agitation, we believe this is the first protest sent to the authorities against this hateful measure. What may all our political bodies have been doing all this while? They could not have been considering whether any and what step should be taken to convey to the Government of India an expression of their opinion of the Bill, as it is a very slight affair that does not admit of a difference of opinion among Indian patriots. Yet neither the Indian Association nor the British Indian Association, neither the Bombay Presidency Association nor the Madras Mahajana Sabha, has so far moved in the matter. Similarly in the case of the abortive Brodrick-Hamilton attempt to foist on India part of the cost of the South African garrison not a single timely protest was made by any of the above organizations. Such is a sample of Indian political activity.

VI.—Railway.

Nil.

VII.—Post Office.

22. The *Nasim-i-Agra* (Agra), of the 23rd November, complains that there is much delay in the delivery of Bengali letters at Agra, there being no Bengali-knowing clerks in the Agra post-office. The postmen are not told the names of the addressees of such letters by the clerk who distributes the dâk, but they themselves have to find them out with the help of other persons who the letters are for. The Postmaster-General would do well to supply the post-office with one or two Bengali-knowing clerks.

Nasim-i-Agra, 23rd November, 1903.

Want of a Bengali-knowing clerk at the Post Office at Agra.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 1st Dec., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Prayág Samáchár, 28th November, 1903.

Tibet Commission.

1. The *Prayág Samáchár* (Allahabad), of the 28th November, referring to the growth of Russian influence in Tibet, the indifference shown by Tibet to Colonel Younghusband's first Commission, and the despatch of a second Commission under him with a military force with instructions to occupy the Chumba Valley, and then the town of Gyansi, which is 75 miles from Lhassa, remarks that it is difficult to think that the Tibetans will allow the Commission to approach as near to their capital without offering any opposition. Indeed the northern horizon looks gloomy. It would seem that lately Tibet appealed to Nepal for aid in the way of defending her under the treaty stipulations of 1854. But Nepal declined to do anything of the sort. However, nothing daunted by her neighbour's refusal, Tibet has maintained her hostile attitude. She relies upon her own resources, and it is supposed that she can bring an army 80,000 strong into the field. Moreover, her new friend Russia is patting her on the back. If war breaks out, let the ultimate result be what it may, this much is evident, that India will have to pay a heavy war bill which will make the Indian Treasury bankrupt, and thus all the hopes of good from Lord Curzon's administration will be defeated.

Nizám-ul-Mulk, 30th November, 1903.

Macedonian affairs.

2. The *Nizám-ul-Mulk* (Moradabad), of the 30th November, referring to the insurrection in Macedonia, and the pressure which the European Powers are bringing to bear upon Turkey to introduce certain reforms into that country, says that the Indian Musalmans are devoted and loyal to the British Government, even though they may look upon the Sultan of Turkey as the Caliph of the whole of the Muhammadan world. True, they have been reduced to utter helplessness; but even if they were in a position to resent the coercion that is being exercised on the Sultan by England and other European Powers, they would not do so, because they would never follow any Christian nations and turn rebels and traitors to their benefactors. It is a historical fact that Christians have caused greater disturbances in human affairs and led to more blood being shed than any other nation. Let the Anglo-Indian Press that unnecessarily reminds the British Government of the sympathy of Indian Musalmans with the Sultan, say conscientiously who is to blame for the present Macedonian imbroglio. Is Russia, who is trying to coerce Turkey in the matter, acting rightly? Where was Russian humanity when unusual excesses were committed on her Jewish subjects? Why, when America remonstrated with Russia on the persecution of the Jews in her dominions, the former was bluntly told that she had no business to thrust her nose into the latter's internal affairs. Cannot Turkey, *mutatis mutandis*, retaliate in the same way to Russia in connection with the Macedonian affairs? But Russia is a great adept in cunningness and diplomacy; and though all other Powers know that she is nobody's friend, yet she gains her point and has her own way in all important matters. It is well-known that Russia has hostile designs both against Turkey and England, and the British Government having regard for the feelings of its six crores of Musalman subjects in India, would do well to render help to Turkey in the present Macedonian crisis. Should Turkey and Great Britain become allies, Russia would not dare do anything against either in future.

(b).—Home.

Rahbar, 28th November, 1903.

A suggestion to grant autonomy to the whole of India under British Suzerainty.

3. The *Rahbar* (Moradabad), of the 28th November, observes that the condition of the inhabitants of those Native States where the Government of India does not interfere in the internal administration through its Political Agents, is far better than that of the people in British India. Take, for instance, the case of Mysore, Tranvancore, Gondal, and other States equally enjoying freedom from the interference of British Political Residents. Mysore has a representative assembly, which British India cannot boast of having. Again, has the Government of India done even a hundredth part for the education of the people, of what the young ruler of Baroda has done for his subjects? The Government has introduced no important administrative reforms, the system of administration continuing to be as defective as ever. The country is hard beset with poverty; the

police are all powerful, and great discontent prevails. But the state of things in self-governing Native States is quite different. The best thing that the Indian Government can therefore do, for promoting the happiness of the thirty crores of people, is to grant them the same powers of freely managing their internal affairs as those enjoyed only by some Native States at present. This would of course necessitate the curtailment of the powers of British Residents in many Native States, and the establishment of new self-governing States in those parts of the country where they do not exist. This suggestion is made on the supposition that the Indian Government would retain the suzerain power of India, controlling her foreign relations, and providing for her external and internal peace. This arrangement would of course cause some serious loss to Englishmen, as it would reduce their number in the public service. But compensation might be made to England for the loss in question. The Government of India maintains a force of 72,000 British troops for the defence of the Indian empire; in future it might double this force, and keep half of it in England.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

4. The *Prayág Samáchár* (Allahabad), of the 28th November, complains that mad dogs have lately been doing a great deal of mischief at Allahabad, having already bitten several people. The Municipal Board should give its attention to the matter.

Prayág Samáchár, 28th November, 1903.

Mad dogs at Allahabad.

(e).—*Education.*

5. The *Citizen* (Allahabad), of the 30th November, says:—It is rumoured that the Educational Conference of the Mahomedans have got some strikingly new items in their programme. The first and foremost of these is that a number of *pardánashín* ladies of respectable families will take part in the solemn deliberations of the assembly. The next feature is that there will meet a parliament of Mahomedan journalists. And lastly to bring a grand Conference to a pleasant close, they will have a Bar Dinner party of a very extensive magnitude. We sincerely hope that our information may turn out true. It is very happy to find that our Islam brothers, who, in bigotry, unreason and false pride, have for years been running a backward race, now propose moving on to the front and taking the place in the scale of nations for which they are destined by Providence and which they are legitimately entitled to. We wish the Conference every success and sincerely pray that it may not end in mere speech-making and dinner-eating, but may prove the precursor to actual reforms in Mahomedan society.

Citizen, 30th November, 1903.

The coming Mahomedan Educational Conference.

(f).—*Agriculture and questions affecting the land.*

Nil.

(g).—*General.*

6. The *Indian People* (Allahabad) of the 4th December, referring to the speech which Sir Henry Cotton delivered at the late open meeting of the Positivist Conference held in London, says:—The general result of the trials of Englishmen for assaulting and

Indian People, 4th December, 1903.

Trial of mixed cases.

murdering inoffensive Indians was described by Sir Henry Cotton as "judicial scandal." Of course, Sir Henry Cotton is not particularly anxious, as no one is, that anyone should find his way to the gallows, but he was bound to say that there were innumerable cases in which men charged with most brutal murders for which no other punishment than hanging was suitable had escaped through the failure to administer justice fairly and fully. The speaker commented on the unwillingness of English juries to convict an English offender and of the severe difficulties in the way of a Viceroy like Lord Curzon who was bent on getting justice done in these unfortunate cases. Sir Henry Cotton suitably commended Lord Curzon's wise efforts in this direction, but adversely criticised his apologetic explanation in the Bain case, which meant that the Viceroy "had withdrawn from the field and had given rise to the impression that his previous action had been misunderstood." Sir Henry Cotton was not prepared with a satisfactory solution of the difficulty, but suggested the desirability of constituting a Special Court to try such cases. He thought this might get rid of some of the dangers and difficulties which now existed.

We are not sure if this suggestion for a Special Court is practicable, and if it would be the best way to proceed. The objections to this suggestion mentioned by Mr. Skrine, who was also a speaker at the Conference, have some force in them. How is this Special Court to be recruited, and will it be freer from extraneous influences than existing tribunals? asked Mr. Skrine. He also said that such a body would hold a most invidious position and that its very existence would intensify race friction. There is truth in this. It is the case as Mr. Skrine said, that the only true and permanent remedy was to be found in wider culture on the part of Europeans and a greater love for all their fellow-creatures than was now common among them. And he inculcated higher moral and physical courage in Indians. "Mutual sympathy and respect should be the basis of relation between the races in India." But we fear this time is somewhat far off. Meantime, we think it may be provided with some use that cases of serious assault on Indians by Europeans should always be tried by a bench of two judges—one an Englishman and the other an Indian, that the juries should be mixed juries and that unless the jury's verdict be unanimous one way or the other, the judges are not bound to accept the verdict, and may take their own course.

CITIZEN, 30th November, 1903.

Justice in cases between Europeans and natives.

7. The *Citizen* (Allahabad), of the 30th November, says :—Ever since the establishment of British *ráj* in India the race question has been one of the most difficult and perplexing problems of the Indian administration. That the conqueror cannot look upon the conquered as his equal, or his brother, is natural. But the British as the conquerors of the Indian constituted a special case. The British gloried in the consciousness of being an enlightened people, a people that had already risen above all shortcomings found commonly in the uncivilized. They boasted of their Christianity, and spoke of conquering not for the sake of conquest, but for the regeneration of the backward races of the world. It is such boasts as we Indians have repeatedly heard from the lips of Anglo-Indian administrators from the time of Lord Clive to that of Lord Curzon, that have ever animated us with the hope that we shall be treated by our conquerors not as the conquered but as their equals. But alas, it is a hope which still lingers in us as a hope, and for aught we know it is growing more and more faint. For about one hundred and fifty years our British conquerors have deluded us with a promise which they know not how they can fulfil. We, the conquered, commiserate them for this their helpless moral imbecility. In spite of their civilisation, in spite of religion, brotherhood and toleration which they profess, our conquerors are as inveterate haters of the conquered as a race of bloodthirsty savages would be. A century and a half have belied their professions, and we know not how many centuries will yet elapse before they can command the capability to rise superior to the low and mean spirit of the conqueror and to realize their ideal of treating the conquered with as much consideration as they would the members of their own race. The great drawback in the fulfilment of this ideal which was conceived by the more just-minded of British statesmen has been that the chief responsible rulers of India, we mean the Viceroy and the Governors of the several provinces, with but a few exceptions, have been most reluctant to work towards that end. The hauteur of the conqueror is a hell-fire that has raged in the hearts of the vast majority of Anglo-Indian administrators,

and that is why the race question is as far from being solved as it ever has been. This common failing of the Britons has always characterised their classes as equally as their masses—the flowers of their community as inveterately as their weeds. We should no doubt have found ourselves considerably advanced to-day towards a solution of this momentous problem were every Governor General, every Governor, every Lieutenant-Governor, every Chief Commissioner, and every Resident in the Native States, sincerely and profoundly animated by a thorough conviction of the highly politic character of the question and a noble resolve to annihilate every distinction between the rulers and the ruled. But it has not been so. An outward lukewarmness with regard to the relations between the conquerors and the conquered and an inward determination to favour the conqueror against the conquered have been the mental attitude of most of our prominent rulers for the long period of Indian domination to the British throne. But we have spoken of exceptions, and among them while we rank Viceroys like Canning and Ripon, we must admit that the present Viceroy has been trying in a way to be entitled to the privilege of being classed with these worthies. Lord Curzon's efforts in this direction are well known, and we have ever given him due praise for them. His Excellency's most courageous action against a wicked gang of British soldiers whose atrocious outrage on an elderly Burmese woman excited horror and disgust thoroughout the world, and again his just proceeding against a number of soldiers of the 9th Lancers who were implicated in the murder of an Indian menial, and finally his efforts to reduce the number of collisions between British soldiers and native villagers while the former are out shooting,—are all sufficiently indicative of a highly commendable desire on the part of His Lordship to bring about better relations between the rulers and the ruled in India. The existence of this desire in His Excellency was further proved by his eagerness and anxiety to give effect to Lord Elgin's orders of 1897, which required reporting to the Supreme Government by the Local Governments of all cases of collision between Europeans and Natives, and thus enable that Government to order for the retrial of such cases in which justice had not been done in its consideration.

Now it has happened, as our readers are already aware, that two such cases in which retrial had been ordered by the Government have ended in the acquittal of the Europeans accused. These cases are now well known as the Bain and Emerson cases. As might have been expected, our Anglo-Indian fellow-subjects and their organs in the press have gone mad over the matter. They have pronounced the retrial of such cases at the instance of the Government as a proof of its partiality for natives and as an executive interference with the Judicial. The wrath of our white brethren at first fell upon Lord Curzon, but it has been authoritatively explained that the thing originated with Lord Elgin, a Viceroy who was very much after the Anglo-Indian's heart. Our friends have not, however, been reconciled to His Excellency, for though Lord Elgin was responsible for this departure, it is Lord Curzon who has been trying his best to justify that commendable departure. The reason why the Anglo-Indians raised no voice of protest when Lord Elgin issued the order is, we believe, they sincerely believed that it was meant as a mere diplomatic solace to the Indian agitators, and not a thing to be seriously acted upon.

Now as to the objections of the Anglo-Indian community to Lord Elgin's orders of 1897 referred to above, those orders were prompted by no desire to be partial to the Indians or to promote race distinction in this country, but to check a formidable evil which has been of a strangely persistent character—an evil for which the Government found no other remedy than what the orders of 1897 sanctioned. If our Anglo-Indian fellow-subjects are at all amenable to reason, they must admit that the circumstance of the vast majority of Europeans that are accused of having ill-treated natives in some way or other being let off, or awarded such light punishment as is quite out of all proportion with their guilt, constitutes a question of such serious import as to be no longer neglected or slighted by the authorities. That this is an evil the Government has come to realize, and if the Anglo-Indian community have not had their sense of justice absolutely annihilated in them they would also agree with the Government in the matter. If therefore this was an evil, it was incumbent on the Government to find a remedy which was to be as little objectionable as possible. If the authorities had ruled that all cases of collision between natives and Europeans should be tried by a couple of judges,

of whom one should be a native and the other a European, or by a jury that should consist half of natives and half of Europeans, the Anglo-Indian community would surely have raised a hue and cry that would have proved extremely embarrassing to the Government. The remedy which Lord Elgin devised was one that could be the least objectionable to the Anglo-Indian community. If you once grant that the escape of most Europeans accused of maltreating natives is a scandal of imperial proportions, you will have to admit—provided of course that you are amenable to reason—that the practice of the Government ordering for a retrial of those cases in which according to its view justice has been defeated, is one which does not betray a partiality for natives but a proper regard for the ends of justice and a desire to maintain that reputation for British justice on which British power and British supremacy in India are founded. The Government of India by long neglecting the evil complained of has been extremely partial to the Anglo-Indian community. What Anglo-Indian in his senses can deny that? But the Indians have all along put up with such partiality with a patience that must inspire the admiration of the Gods.

But what has the practice of retrial actually achieved? Nothing on which the native community can congratulate itself. The Bain and Emerson cases well illustrate the result. The natives are convinced that they both have been acquitted after their retrial on extremely flimsy grounds—on grounds which would never have been put forward if the culprits were natives and not Europeans. The fact must not be disguised that the race-sympathy among Anglo-Indians is so strong that the trial of any accused Anglo-Indian by an Anglo-Indian jury and before an Anglo-Indian Judge is destined to end usually in failure of justice, even if such trial be the second or third or the hundredth trial instituted at the instance of the Supreme Government. We do not exaggerate. The result of the Bain case is the best proof of our assertion. The Supreme Government may be anxious that all bias should be carefully eschewed in the decision of cases between members of the ruling race and Indians; but where are the Judges and Magistrates belonging to the ruling race who are competent to allay such anxiety of a justice-loving Viceroy and his Council? The Anglo-Indian press has denounced the system of retrial at the Government's instance as an executive interference. But there is no fear for that. The white judiciary are alert enough not to permit any real interference from any executive quarter, however high it may be, when they have to try any white man accused of assault or such other offences towards a black native. We, who have seen and known enough of the temper and spirit of our Anglo-Indian fellow-subjects, cannot persuade ourselves to believe that the practice of retrial of cases between Europeans and Indians at the instance of the Government of India will be of any avail.

We are strongly of opinion that the remedy for the scandal of the constant failure of justice in cases in which Europeans stand accused of offending Indians is yet to be found. Lord Elgin's remedy, which is also Lord Curzon's, is a failure as we have seen, and will prove a farce if persisted in. In this regard a remedy that can prove even half a remedy will be welcome to Indians. We look up to Lord Curzon for this boon. His Excellency is fully conscious of the danger of this evil, and he has pre-eminently that power of originality which must stand in good stead to him in the accomplishment of such a task. Sir Walter Lawrence has recently assured us of the devotion of the Viceroy to his duties as the responsible ruler of India, and told us of his high intellectual gifts. We have the right to expect much from such a ruler. We hope the solution of the problem of securing justice in cases between Europeans as accused and natives as complainants will be an achievement of Lord Curzon's Viceregal *régime*.

RAHBAR, 28th November, 1903.

Attitude of the Anglo-Indian officials towards the Indians.

8. The *Rahbar* (Moradabad), of the 28th November, says that in the course of the speech which Lord Curzon made on the occasion of unveiling the statue of the late Queen-Empress Victoria, at Patiala, His Lordship observed that the last words which Her late Majesty addressed to him when he was elected Viceroy of India, were: "Show mercy to my Indian subjects." Now what did Her Majesty mean by this request? She knew that her Indian subjects were not treated properly by her officials in India. Her famous Proclamation of 1858 provides equal treatment and privileges for natives and Englishmen. But the Anglo-Indian officials do not attach any importance to the Proclamation.

They enact laws which contain one set of provisions for natives and another for Europeans. The system of trial by jury prevails in all civilized countries, but it has been denied to Indians. If Indians could claim trial by jury as Englishmen do in England, at least 50 per cent. of the inmates of the Indian jails would be free at this time. Indians require to be protected from the assaults of low-class Europeans. Myriads of Indians perish from famines which recur after an interval of a few years. This means that they do not get sufficient food-grains to keep body and soul together, not because food-grains are unavailable, but because they have not money enough to purchase them. This shows that the British system of administration is so costly that the people have been reduced to poverty and cannot afford to keep the wolf from the door. Again, according to the Proclamation referred to above, Native Chiefs were to be given a free hand in the administration of their States; but their status is to be found no better than that of political pensioners. There was a time when the higher appointments in Native States were held by natives, but lately such appointments have been passing into the hands of Europeans. Hyderabad, the largest Native State, has a large number of European employés in every department. Indians therefore stand in great need of sympathetic Anglo-Indian officials whom they would pray to save them from injurious laws and assaults of low-bred Europeans, and leave a sufficient quantity of food-grains for their requirements.

9. The English *Hindosthán* (Kalakankar), of the 4th December, says :— HINDOSTHÁN, 4th December, 1903.

Spread of plague.

Plague is rapidly spreading all over India and the deaths are nearly 50 per cent. more numerous than last year. The disease is continuously spreading into new districts, and reappearing in places from which it had been apparently driven out. The Government policy of *laissez faire*, or let things slide, is evidently a mistake. Nearly all the native cities in India are overcrowded and insanitary, and all the back slums should be removed and rebuilt on sanitary lines. Energetic measures should at once be adopted to suppress the plague epidemic in every possible way.

10. The *Advocate* (Lucknow), of the 29th November, says :—We have been told that as a result of the conference of the Sanitary Officer with His Honor the Lieutenant-Governor during the last week at Cawnpore, the Government has decided not to construct plague camps in plague-infected towns for public use any more. The camps which were in course of construction, for instance in Lucknow, will not further be pushed on, and their construction will be stopped. We regret that such should be the decision of the Government. Not that the Government has come to believe that the segregation of the uninfected from the infected is not a good precautionary measure, but that it does not see its way to bear the expenses incidental to the construction and upkeep of such camps. On the ground of cost alone these plague camps are to be discarded. It is a pity that the resources of the Local Government should be so limited as not to allow it to bear the expenses of the construction of camps which had a great educational effect on the people. Last year the plague camp at Allahabad was such a great success that everybody who used it felt satisfied. We hear such camps, if erected, will in future be confined to Government employés and that in no case more than Rs. 50 will be sanctioned for each hut. The fifty rupees worth huts will hardly offer any protection to the families of Government servants against the inclemencies of weather. We are told that Government proposes to confine its help to non-officials in merely offering them bare ground for the construction of huts upon. This help may be of some value to the well-to-do, but surely not to the poor who, as soon as death happens in their dwellings, are anxious to leave to save themselves from the poison. The municipalities should, however, carry out their proposals and have at least one camp ready to relieve the immediate sufferings of affected families. ADVOCATE, 29th November, 1903.

Plague camps.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

11. The *Advocate* (Lucknow), of the 3rd December, says :—The Manager and the Traffic Superintendent of the Oudh and Rohilkhand Railway have deserved well of the third class travelling public for organising the Railway Conference. The fact of the Railway administration convening the meeting of Delegates ADVOCATE, 3rd December, 1903.

The Railway Conference at Lucknow.

from all parts of the United Provinces through which the railway runs, shows that the authorities admit that the third class travelling public have certain grievances, and that these should be removed. The Railway authorities have already been made acquainted with the nature of the grievances. Remedies have been suggested by the public to minimise, if not altogether to remove, the troubles of third class passengers. It is said by those who are indifferent to the proposed reforms that the passengers themselves are to blame in most matters, that they have to thank themselves for the inconveniences they suffer while travelling. It is true that a large majority of the passengers being ignorant people are unaware of their rights and of the liabilities of the railway, and are thus unable to put an end to their troubles by moving the machinery of the law or bringing their complaints to the notice of the authorities at the time. But a Railway administration or company should not take advantage of the ignorance of its constituents. What respectable tradesman will command the confidence of the public, if he trades on the ignorance of his customers? The Railways are public carriers, and should naturally consult the convenience of their customers. And it goes without saying that the third class passengers are their most important customers. It is not good business to neglect them. The Oudh and Rohilkhand Railway have realised the situation.

The grievances complained of are many. We cannot deal with them all fully and fairly in a single article. We shall mention and discuss to-day only a few of them. That enormous difficulty and trouble should be felt by the bulk of the travelling public in buying tickets is no wonder. The rules of the Railway (*vide* rule 30 of the Oudh and Rohilkhand Railway Coaching Tariff) lays down that "tickets at large stations are not issued after the ringing of the first bell (five minutes before the departure of the train), and at road side stations after a train has arrived at the platform." Now the railway Babu is a much abused person. To us it is a wonder how an Indian booking clerk, who gets a pittance at the rate of Rs. 4 to Rs. 10 a week, does as the rules require him to do. He has to work twelve hours at a stretch at large stations, and twenty-four at small stations. We have known instances of smart young men, entering railway service, entirely breaking down in health in two or three years. Our system of education, rather examinations, does not leave much energy in the physically degenerating Indian youth. Dyspepsia is an unfailing accompaniment of a University certificate. Every boy that has passed the Entrance examination cannot secure a billet in a Government office. Some have to seek employment on Railways; but there they cannot hold on long. On the contrary if men who have not exhausted their energies on learning at school, are engaged by the railway, the inevitable result of employing an uninstructed or uneducated workman must follow. This is by the way.

It is this overworked and ill-paid clerk that is expected to get through his multifarious duties of filling up registers and returns, and issuing tickets and not unoften of writing them in an incredibly short space of time. He is not to issue tickets after a certain time according to his departmental orders, but those orders do not lay down when he should *begin* issuing them. A senior member of the Indian Civil Service once told the writer of the present article that at his own station he could not get a first class ticket ten minutes before the time when a train was due to arrive, as the booking clerk was fast asleep on the office table. The clerk's explanation was that the train was late, and hence the delay in opening the booking office window. If such a complaint had to be made by a high European officer, one can imagine whether the complaints of hundreds of passengers, who hustle and jostle one another at the booking windows five or ten minutes before the arrival of a train, that they find it very hard to buy tickets, are not just. We know that at certain large stations a strict enforcement of this rule has made passengers miss their train, although they had come to the railway station in time to be able to catch it. What is the remedy of this evil? It is so simple that we are tempted to ask why it has not occurred to the railway. What objection can there be to establishing different centres within the towns for sale of railway tickets? Such agencies or centres have been established by some other railways, and have proved successful. Again, why cannot advance booking be arranged for at all stations. Rule 28 of the Oudh and Rohilkhand Railway Coaching Tariff provides for advance booking at certain specified stations for passengers intending to travel by mail trains. The privilege should be extended to all passengers.

That there is often overcrowding in third class carriages cannot be denied. That the Indian Government sets its face against overcrowding is equally undeniable. The Indian Railways Act, 1890, says that if a railway servant compels, or attempts to compel, or causes any passenger to enter a compartment which already contains the maximum number of passengers exhibited therein or thereon under section 63, he shall be punished with fine which may extend to twenty rupees (section 102). Every Railway administration is required by the law to fix, subject to the approval of the Governor-General in Council, the maximum number of passengers which may be carried in each compartment. The carrying capacity of third class compartments is expressed by a variable quantity. It expands and shrinks not only with the change of seasons, but with the change of passengers. For, is it not ten in the cold weather and in the rainy season, and eight in summer, and six in the case of soldier passengers ? The Railway administration admit that a third class compartment is not big enough to accommodate more than six soldiers, that it will not be right on sanitary grounds to stuff in more soldiers. Of course we admit that the life of a soldier is precious. But is the life of an Indian passenger who pays the same fare, less worthy of consideration ? The Railway is seldom accused of overcrowding animals in the brake-vans. The rules do not permit more than three animals being sent in the brake-van of any train. If more be attempted to be sent, the consequences may be serious. The animals may fight and get hurt or killed, and then the owner may sue for damages. But what ordinary third class passenger is ever likely to bring a suit against a railway company for damages for the illness or death of a relation that may be brought about by the faults of omission or commission of the company's servants ? Does any one hear any complaint against the railway administration for carrying at a time in a train more than the prescribed number of packages of fog signals, percussion caps, &c. ? They seldom break this rule (No. 138 of the Coaching Tariff) we believe, because they are afraid of an explosion that may end in loss of life and property. But there is no fear of an explosion in having a dozen "native" passengers knock their heads against one another when they are herded together in one compartment. It is rather late in the day to doubt the truth of the complaint that overcrowding results in injury to health or loss of life.

The stock argument which is advanced *ad nauseam* is that a railway company cannot afford to sink a fortune in rolling stock which will be used only on particular occasions. The reply that has been given as often to this silly objection is that the instinct of humanity and interest of business should compel a share of the profits to be spent on the convenience of those whose money goes to swell the dividends of the shareholders—or the coffers of the State.

The last point we would deal with here is the question of civility (rather the absence of it) towards third class passengers, for that matter to Indians. We do not propose to enter into the larger question of the treatment of Indians by non-Indians whenever the two peoples come in contact. But we think and say unhesitatingly that a few stringent rules, followed in practice by strict observance, are needed to remove this complaint which is as real as the paper on which this is written. Moral handkerchiefs exhibiting the injunction be civil to passengers will have no effect. It is for the superior officers of the railway to mark their displeasure in an unmistakeable manner when such a charge is specifically brought home against an official, so as to prevent its repetition by others. Is it at all difficult to do so ?

12. *Al Bashír* (Etáwah), of the 1st December, referring to the Conference which the Oudh and Rohilkhand Railway is at present holding at Lucknow to consider the various suggestions that have been made for the convenience of third class passengers, says that the two following suggestions are of a very peculiar nature, and deserve special notice. One of these proposed is to the effect that separate carriages should be provided for low class Hindus, such as *chamars*, sweepers, &c., while the other requires a similar provision to be made for Muhammadans, so that these and Hindus may be able to travel in different carriages. Both these proposals have emanated from educated patriotic Hindus who aspire to create nationality in India. Now if educated Hindus cannot endure to travel in the same carriage with a *chamar*, how can they be expected to allow a low class Hindu, otherwise qualified, to stand with them, shoulder to shoulder on the Congress platform, and how can then the so-called

AL BASHIR, 1st December, 1903.

The Oudh and Rohilkhand Railway Conference at Lucknow and the question of providing separate accommodation for Hindus and Musalmans.

National Congressionists claim to be the representatives of all classes of people? As to educated Hindus seeking separate accommodation from Muhammadans, all that the editor would say is that during the Muhammadan supremacy Musalmans adopted many Hindu customs, manners, &c., to cultivate amity and concord with Hindus, and that till forty years back Muhammadans and Hindus freely took part in each other's marriage and funeral ceremonies. However, if Hindus of the present day do not like to be seated in the same carriage with Musalmans even for a few hours, the latter too have no reason to be specially anxious for travelling with the former. All that Muhammadans should do to hold their own against other classes is to promote loyalty to Government among their co-religionists, and depend upon their own efforts and resources for advancement and progress, in utter disregard of the favourable or unfavourable attitude of other classes towards them. The position of Muhammadans in India is just like that of Anglo-Indians, Eurasians and Native Christians. Their social manners, customs, system of education, political needs, &c., are quite distinct from those of other classes, so that in fact they form a separate nation and can look to themselves alone for their progress and advancement.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 8th Dec., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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I.—Politics.

(a).—Foreign.

SHAHNA-I-HIND, 8th December, 1903.

The Tibet expedition.

1. THE *Shahna-i-Hind* (Meerut), of the 8th December, observes that every new Viceroy of India desires to extend the limits of the British empire, by annexing some territory or other. Lord Lytton wanted to take possession of Afghanistan and waged war against the Amir. However, the war, which cost 14 crores of rupees and a number of valuable lives, proved futile, the country being wild and hilly and consequently not worth occupation and retention. Lord Dufferin sent an expedition to Burma, and annexed that country. This was a solid gain to the empire. Lord Curzon, probably following the example of his predecessors, is endeavouring to establish British influence in Tibet. Russia, it would seem, lays a trap for every Indian Viceroy, and the unwary Viceroys are snared and play into her hands, weakening the resources of the British Government. This is to be highly regretted, as such Viceroys only saddle India with new burdens in utter disregard of her poverty; some persons consider the Tibet expedition to be a wild goose chase, and do not see how the growth of friendship between Tibet and Russia can be injurious to India. Tibetans are not expected to offer any resistance to the British expedition, for however ignorant and uncivilized they may be, they know but too well of the strength and resources of the British Government.

INDIAN PEOPLE, 11th December, 1903.

The Tibet expedition.

2. The *Indian People* (Allahabad), of the 11th December, says:—Anglo-Indian papers no longer write of the Tibetan mission: the conspiracy of silence is broken somehow, the real designs of Government are now known to the public, and consequently the Anglo-Indian papers are free to write of the Tibetan *expedition*. Troops have been sent under the command of Colonel Younghusband; the Chumbi Valley, which is said to be the key to Tibet, has been occupied, and the present intention of the authorities is said to be to advance up to Gyantse, the most important city of the Forbidden Land after Lhassa, and re-open negotiations from there. The real object of the expedition the *Englishman* tells us is to be to checkmate Russian aggression and intrigues. The *Times*, whose sole object of existence would seem to be to sing the praises of Mr. Chamberlain "at Home" and of Lord Curzon in India, would have belied its hard-earned reputation for jingoism and sycophancy, if it did not write in support of the aggressive move into Tibet. But if Reuter did not do injustice to it (and Reuter is always careful not to do this), its whole argument seems to be that Lord Curzon knows his business and that he ought to be supported in anything he attempts. We are further told by the *Times* that the Tibetans have violated their treaty obligations and must suffer the consequences. What these treaty obligations are which have not been respected we have no means of knowing. But apart from the morality of the expedition, will England or India pay the bill? It will be another "masterpiece of melancholy meanness" if India will be made to pay the costs of the "mission."

OUDH AKHBÁR, 9th December, 1903.

The Persian Gulf affairs.

3. The *Oudh Akhbár* (Lucknow), of the 9th December, expresses views similar to those expressed by the *Pioneer* of the 5th idem in answer to the *Novoe Vremya's* claim to compensation for the supposed loss suffered by Russia in the Persian Gulf.

EDWARD GAZETTE, 11th December, 1903.

A complaint against the Sheriff of Mecca.

4. The *Edward Gazette* (Sháhjahánpur), of the 11th December, says that it would seem that the Indian newspapers, which have been exposing the tyranny and oppression of the Sheriff of Mecca, are not distributed to the addressees among the Mecca pilgrims, but are burnt in his own presence by his order. Some letters received from Mecca, besides adverting to his oppressive proceedings, refer to his immoral acts which a sense of decency does not allow to be published. God knows when the pilgrims will be delivered of the "kindness and benignity" of the Sheriff. The very interception of letters and newspapers is no light offence. Immediate attention should be paid to this matter.

(b).—Home.

PRAYÁG SAMÁCHÁR, 5th December, 1903.

Lord George Hamilton's resignation and India.

5. The *Prayág Samáchár* (Allahabad), of the 5th December, says that Lord George Hamilton lately declared that he had resigned the office of the Secretary of State for India on the ground that, had Mr. Chamberlain's tariff scheme been adopted, it would have caused great loss to India. Bravo! Bravo!

To be sure, his Lordship is a true friend of this country! Has Lord George Hamilton forgotten that when Parliament was disposed to grant five and a half lakhs of rupees to India for the relief of famine, His Lordship stood in the way and prevented the grant. He thus gave ample proof of his sympathy and friendship to India! If he is really anxious to assume the *rôle* of a friend of India, he had better join the Indian National Congress and make a point of advocating her cause. In that case he would readily win the love and affection of the people.

OUDH AKHBÁR, 10th December, 1903.

A Muhammadan political meeting at Lucknow.

6. The *Oudh Akhbár* (Lucknow), of the 10th December, says that a general Muhammadan meeting was held at Lucknow on the 6th idem, the barristers-at-law and vakíls of Lucknow, the members of the ex-Royal family of Oudh, the taluqdárs and other respectable persons being present on the occasion. The object of the meeting was to accept the resolutions which had been passed by the meeting of the delegates from the United Provinces, the Punjab, and Behar on the 22nd October last. At the request of Munshi Athar Ali, President, Nawab Viqár-ul-Mulk Bahadur explained the objects of the meeting and then read out the resolutions above referred to, which were unanimously accepted. The meeting elected twelve Muhammadan representatives of Lucknow for the Muhammadan Political Association, the Hon'ble Raja Muhammad Tasadduq Rasul Khan, C.S.I., Chaudhri Muhammad Nusrat Ali, Khan Bahadur, and Munshi Muhammad Athar Ali, Khan Bahadur, being among the delegates.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

INDIAN PEOPLE, 11th December, 1903.

The provincial contracts.

7. The *Indian People* (Allahabad), of the 11th December, says:—We have shown more than once in these columns that education is simply starved in these provinces. The main reason for this is the grasping character of the provincial contract. Not merely education, but almost every branch of internal administration on which depends the peace, the progress and the contentment of the people, is being systematically starved for the same reason. And the worst of all, these provinces which are the most backward in all India and are consequently in need of more funds than other parts of the country, are the worse treated by the Government of India. The *Pioneer* has some pertinent remarks on the subject. Our contemporary does "not profess to understand the principles on which provincial contracts are regulated, if indeed they are regulated by any principles at all, but the working rule of most financial departments is the giving unto him that hath and the taking away from him that hath not. In any case the Government is out at elbows, and seems somewhat anxious about the future." Even with the present funds, however, more might be done by their judicious application and administration than what is being done.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

INDIAN PEOPLE, 11th December, 1903.

Simultaneous examinations.

8. The *Indian People* (Allahabad), of the 11th December, says:—We are obliged to Mr. J. B. Pennington for his courteous letter printed elsewhere, but we cannot understand his real objection to simultaneous examinations. We may assure him that the alarm that Bengalis will swamp the service to the detriment alike of Englishmen and other classes of Indians is groundless. If among the Indians now proceeding to England, Bengalis are somewhat more prominent than the rest, it is more because of their greater readiness to ignore caste restrictions than that of others and not on account of keener intelligence. We do not believe that if the examinations for the Civil Service are held in India, natives of other provinces will suffer as compared with the Bengalis. But after all it must not be forgotten that Bengalis are nearer to other classes of Indians, being Indians themselves, than natives of the British Isles. Then even the National Congress is in favour of only the preliminary examinations being held in India and of the selected candidates being sent to England for a year's training. It wants all candidates, English and Indian, to be classed in one list only. The examinations will be held in England as well as in India, and it is not likely that Englishmen will suffer in the circumstances. As for the irreducible minimum of Europeans in the service we have never opposed a reasonable proportion of the higher offices in the administration being held by Europeans. But the all-but-total exclusion of the children of the soil from all the higher executive offices which at present obtains, is politically unwise and economically ruinous. The injustice cannot be redressed but by simultaneous examinations.

V.—LEGISLATION.

ADVOCATE, 10th December, 1903.

The Official Secrets Bill.

9. The *Advocate* (Lucknow,) of the 10th December, says:— The Hon'ble Mr. Arundel was taken unawares last Friday. He did not go ready for two onslaughts on the Official Secrets Bill from two Indian members, and could only lisp out a hope for consideration by the Select Committee of the objections urged at this unusual stage. Every day the Hon'ble member surely grows sadder though wiser as the volume of opposition grows and the intensity of agitation rises. The *Englishman* opened fire before the last meeting of the Legislative Council; the *Statesman* has followed suit, and the *Pioneer* has swelled the chorus of disapproval in the most unmistakable terms; our Grand Old Man in distant England with other friends submitted a timely protest to Mr. Brodrick. In no time we shall be feeling the white heat of public criticism against the most oppressive measure unworthy of any civilised Government, much less of the British.

"It is ill-conceived, badly drafted, arbitrary and revolutionary in its provisions; and we cannot for a moment believe that the legislature in this country will ever permit it to disgrace the Indian Statute-book. Forced into law, such a measure can carry nothing but discredit to those who are responsible for it." "We think that the proposed Bill is objectionable in every one of its features." Thus condemns the *Pioneer* this precious measure now being piloted by Mr. Arundel. The *Englishman* hits the nail on the right head when it says "It (the Government) thinks it can do all this (pass such a measure), and still retain the respect and confidence of the public. That is the largest blunder of them all. And it could have been avoided so easily." The *Statesman* is more sedate but none the less strong in opposition. "Our detailed examination of the measure," says our contemporary, "has shown that it involves a menace of the most serious kind to the freedom of the public and the press." The memorial submitted in England and now sent to the India Government for consideration traverses the entire ground of objections in a spirit implying an amount of control over feelings not natural under such circumstances. The Hon'ble Saiyid Muhammad Bahadur recommended the withdrawal of the Bill as legislation of this kind "causes unnecessary irritation in the minds of the people, and it is highly desirable that the Government should avoid it." Mr. Gokhale was more emphatic and justly so. "Sir, I protest against the very introduction of this Bill; I protest against the spirit in which it has been conceived; I protest against its provisions generally, and as I cannot imagine any possible amendment of it which can make the measure acceptable to me, my only course is to vote against this motion to refer it to a Select Committee."

Lord Curzon can do no better than honourably withdraw the measure and allay the public irritation that characterizes Indian and Anglo-Indian communities in this country and has gone across the sea to disturb the public mind in England. While Ireland is being conciliated, in India the screwing process goes faster and grinds more. The Act of 1889 is but an Indian edition of the English Act (52 and 53 Vict., Cap 52) which safeguards official secrets of a military and naval kind. In a subject country like India the Government may be more in need of keeping to itself its military plans and projects. The purpose in this case is to save the Government from being overthrown by internal foes or by foreign aggression. In this matter the Government has placed the Indian community as a whole outside the range of its confidence. Indians may be judges of the highest courts but cannot be trusted with the command of even a regiment, what to say of a district, much less of a marching force. And the Imperial Cadet Corps may be a fine body and tickle the vanity of a few princes, but is in reality no promise of a larger employment of Indians in the military department. As a result of this policy of distrust the Government jealously guards its secrets against Indians and foreigners alike.

The purposes of civil administration are quite the reverse of what we find in the military. To deal out justice to Indians, to educate them, and to advance their material and moral condition are a class of duties that cannot be duly performed without the help of the people—a people differing so much from the rulers in their national custom and observances, passions and prejudices. In England the free people have the legal power to force Government to hear their views and act up to their advice. Here the obligation of the Government is but moral that may be overlooked with impunity. But free or conquered, every nation has to live and learn, earn and spend, enjoy rights and perform duties. The best Government is that which makes even a subject people contented and thus ensures the continuance of its control. The Government of India under the most learned Viceroy who rejoices to live in the fierce light of public criticism, now seeks to sit upon the only safety-valve, public criticism. One is tempted to ask if one is in a dreamland or on *terra firma*.

And how is this result sought to be brought about? By Russianising India as the *Englishman* points out. The *fact* of mere presence without permission in any office is enough to secure the arrest without warrant of a person by a police officer; that he was actuated by "no wrongful intention in endeavouring to procure information" is to be proved by the accused. This is against the recognised principle of civilised criminal jurisprudence admitted in the Indian Penal Code. The *Englishman* notices this fact with a warmth of feeling that is catching. Says our contemporary:—

> The Government of India apparently thinks it can introduce this grotesque innovation upon the principles of British evidence. It thinks it can twist the procedure of trials so as to give the prosecution all the advantages hitherto reserved for the defence and leave the accused no weapon but a logical absurdity. It thinks it can effectually preserve the secrets of its Secretariats by threatening each and all of its subjects with the rigours of military law. It thinks it is quite prepared to resort to these extreme measures if the Viceregal Council will only arm it with the necessary powers.

The other objections are no less serious. A man may be at once prosecuted, though his trial is to be proceeded with after obtaining sanction from the Government. It means the sword of Damocles may hang for an infinite length of time over his head. Not only this. Any offence under this measure would be cognisable and non-bailable. That is to say, the accused is to rot in jail for any length of time when the Government is perhaps making up its mind in his case. Can anything be more drastic, oppressive and devoid of the least spark of humanity? Justice in this case is to be the "stern daughter of Jove," without the tempering influence of mercy, and for the sake of shielding a Government from secretly undoing by confidential circulars what it openly professes. And the whole community, British and native, is not going "to sit still and say nothing while these fetters are being forged." The time is come to wake up. And wake up India shall.

VI.—Railway.

The Oudh and Rohilkhand Railway Conference.

10. The *Advocate* (Lucknow) of the 6th December, says:—The most important event of the week in Upper India has come and gone. This is the month of Congresses and Conferences. But the importance attached to the Railway Conference just over had a peculiarity of its own, and the enthusiasm

Advocate, 26th December, 1903.

it created in and outside the Railway administration showed the progressive spirit of the times. If any proof were needed of the existence of public spirit in the country which made the people ready to place their services at the disposal of the State, the Conference furnished it and in great abundance. Whenever complaint has been made of the wane of interest in our own political Congresses, Conferences and other bodies, we have ascribed it, not so much to the indifference of the people as to the indifference of the State in heeding the complaints of the people. It is true that those who aspire to leading the people to better directions, those who desire to serve them in their humble way by getting their grievances removed should show a greater amount of patience ; but situated as the people are, their public spirit requires not a little encouragement. When such encouragement is given, it is most willingly forthcoming without any idea of incovenience or sacrifice on the part of those who show it. The people knew that the Oudh and Rohilkhand Railway authorities, in inviting the Conference meant business. The very idea of the Conference was welcomed in all parts of the country. When the District Officers asked certain prominent residents to represent their district, the invitation was readily accepted ; and when the time for meeting came, people travelled long distances and attended the sittings. The very meeting of the Conference demonstrated the fact that there was material ready at hand, which if properly used would make the running of the administrative machine smoother. If those entrusted with the administration of the country do not use the material to its fullest extent, the fault surely does not lie with the people. As to the ability of the people, and their willingness to unselfishly serve the State, there can be no better testimony than that of the Hon'ble Mr. R. G. Hardy. Those who were sitting in the Canning College Hall knew they were attending a semi-official Conference, there having been no apprehension of official pleasure or displeasure ; every member felt himself at liberty to speak out his mind frankly and freely. These are the inferences which we have drawn from the sittings of the Railway Conference. And we feel we are fully justified in congratulating our countrymen on the success of the Conference.

As to the proceedings, we hope it will be generally conceded that the resolutions cover almost the entire ground. Every important and unimportant grievance was noted and presented to the Railway authorities. Such was the moderate tone of the resolutions that before the deliberations of the Conference had come to an end, half the proposals made were accepted. It is true that Mr. Burt, on behalf of the Railway, could accept only such proposals which without meaning extra expenditure, were likely to be carried out by a little improvement in the working machinery of the Railway. Perhaps we could not expect more than this. We know that he has to submit all the resolutions to the Director General of Railways, and the latter shall have to move the Government of India for financial help, before they can be carried out. We trust that Lord Curzon's Government which has on several former occasions expressed its sympathy with the grievances of third class passengers, will not hesitate in placing funds at the disposal of the Oudh and Rohilkhand Railway, and that in the next Financial Budget we shall have a pretty large sum allotted under the head of improvements for 3rd class traffic.

ROHILKHAND GAZETTE, 8th December, 1903.

The Oudh and Rohilkhand Railway Conference.

11. The *Rohilkhand Gazette* (Bareilly), of the 8th December, giving a summary of the proceedings of the Oudh and Rohilkhand Railway Conference recently held at Lucknow, together with the resolutions passed by the Conference and the replies given thereto by Mr. Burt, Manager of the Oudh and Rohilkhand Railway, says that the Conference has no doubt proved a success. Much, however, depends on how the railway officials give effect to the resolutions accepted by their Manager.

VII.—POST OFFICE.

Nil.

VIII.—NATIVE SOCIETIES AND RELIGIOUS AND SOCIAL MATTERS.

Nil.

IX.—MISCELLANEOUS.

Nil.

ALLAHABAD:
The 14th Dec., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a)—Foreign.

Nil.

(b).—Home.

Advocate, 13th December, 1903.

1. The *Advocate* (Lucknow), of the 13th December, says :—Mr. George Nathaniel Curzon saw Persia as a tourist some years ago ; the Honorable George Nathaniel Baron Curzon of Keddleston concluded his visit to the Persian Gulf as Viceroy this month. The experience of the globe-trotter is described in a book, that of Lord Curzon will be in despatches and other documents. Before that is done the public will be left to do guess-work about the direction in which British activity will find expression in that region and the manner in which British influence will be exercised hereafter. The absence of press reporters from the Viceregal party showed that a certain amount of secrecy would be observed about the doings and sayings of the inner circle of British officers and the Shah's representatives. Yet the outside world is not entirely left to draw upon its imagination about the policy to be followed by England in the Gulf waters. The utterances of Lord Curzon give us an inkling into what may not follow.

The Viceroy in the Persian Gulf.

Speeches were delivered and addresses received in Muscat, Lingah, Bunder Abbas, Kawait, Bushire and Pasni ; the Arab Coast Chiefs, the Governor of the Gulf Ports and the greater and lesser Sultans, and the vassals of the King-Emperor took part in the proceedings. If England rules over more Muhammadans than does the Sultan of Turkey, British influence extends over States peopled more by the followers of Islam than those of other faiths. To England owe allegiance Hindus, Musalmans and Budhists ; unfortunately, however, the rise in their number is more from outside than from internal growth. British protection in Asia begins from Aden and ends on the coast of China ; practically of the waters around the Asiatic coast England is the real mistress and she is determined to keep that position intact. British South Africa guards the western boundary, Australia looks after the southern expanse, and the Chinese squadron keeps watch over the Pacific approaches. Hemmed even in Manchurian ports Russia seeks an outlet through the Persian Gulf. She moves slowly but has already gained very important points in Persia. And England could not sit still, much less imperialistic Lord Curzon, though only Viceroy and Governor General of India for the present. The foreign policy of India as enunciated by him in last March has begun to come into force.

Lord Curzon knows what he is about. He is well aware of the fact that the presence of the British in the Persian Gulf is not a new development. Captains, agents, traders and even missionaries have been in that part of the world to advance British commerce, interest and influence, in some places with success and in others with partial success or failure. Lord Curzon is the first Viceroy who has traversed the entire line of the Gulf coast from Muscat to Pusni. So India's foreign policy, if it has any meaning, admits of two aspects. The relations of the Government with the Indians Chiefs and Princes are rather tame compared with those subsisting between England and the States on the Persian Gulf. Here the sovereignty of the King-Emperor is a matter of fact, the overrule of political agents an every-day experience, and the Imperial Service Troops a brillant show ; while outside India the King's supremacy stands not on solid foundations, English commerce has more than one rival, and the sphere of British influence is capable of sudden contraction and expansion. The Viceroy has little to care how he treats Indian Princes or what his politicals do in the internal administration of Native States. But in the Persian Gulf States Lord Curzon had a great strain on his diplomatic qualifications. In carefully chosen language he had to say his say. While he had to avoid threats and words that might give offence to the most sensitive mind, the Chiefs and Sultans and, through them, the outer world had to be told in the plainest terms England's position in the Gulf and her determination to preserve it.

"We are not now going to throw away this century of costly and triumphant enterprise. We shall not wipe out the most unselfish page in history. The peace of these waters must still be maintained, your independence will continue to be upheld, and the influence of the British Government must remain supreme." Thus addressed Lord Curzon the Arab Chiefs, and it was meant for all concerned. The

political result aimed at by the tour is most pithily put in this extract. Above the Straits of Ormuz Persia has been and will be allowed to remain supreme in her control over the coast towns on condition of allowing British commerce its legitimate play. Out in the open sea the coast line of the Shah's dominion is to be guarded and controlled by the British navy and the influence of no other Power is to be tolerated in those waters. And to keep up this position England has made up her mind to go to any length, if necessary. There are consuls on the Gulf ports but agents on the open Persian and Mekran coast. The mind of Great Britain is quite evident from such a disposition of affairs.

Russia has naturally got alarmed at the success of Lord Curzon's tour in the Persian Gulf. The Tsar and his Ministers do naturally keep quiet—forced quiet, it may be—but the official mouth-pieces are not slow to give evidence of the ebullition of feeling brought into being in Russia. The *Novoe Vremya* is reported to have put forth a curious plea for compensation to Russia for supposed loss in the Persian Gulf. The terms are not plainly put, nor the losses specified. The two Powers had for long carried on a tug-of-war in Persia. Because Russia has established herself firmly in north Persia, the coast has naturally fallen to the lot of England. Between the two, the Shah may find himself in not a very enviable position always.

India has a word to say in this extension of her so-called foreign policy. A dependent country cannot possibly have any policy of its own, much less a foreign one. But the tour of the Viceroy in the Pesian Gulf has so nicely been managed that the question of cost may not be raised at all. We enter our protest against any such possible decision on the part of the Government. According to Parliamentary statutes, our revenues cannot be spent anywhere outside the limits of India, and no stretch of interpretation can bring the Persian Gulf within the confines of the Indian Empire. This aspect of the question should not be lost sight of.

Lord Curzon's tour in the Persian Gulf.

2. The *Hindustáni* (Lucknow), of the 16th December, referring to Lord Curzon's recent tour in the Persian Gulf, says that His Excellency emphasised in all the speeches he made during the journey that the British Government would on no account allow any other Power to interfere in or occupy any portion of the coast in question. The editor is at one with this policy of Lord Curzon; but his only regret is that a cause of misunderstanding should have arisen between His Excellency and the Shah of Persia in connection with His Excellency's proposed reception at Bushire by the latter's agent there. There is a general impression that England desires to bring East Arabia under the dominion of the Government of India, and Persia cannot possibly view such a measure with equanimity. Another important point in connection with this voyage of Lord Curzon's is that his expenses should be borne by the British Exchequer and not charged to the Indian Treasury. The rule laid down by Parliament that the revenues of India shall not be spent outside Indian limits without its sanction will, it is to be hoped, be faithfully observed.

HINDUSTÁNI, 16th December, 1903.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(*a*).—*Judicial and Revenue.*

The *Times* on trial by Jury in India.

3. The *Indian People* (Allahabad), of the 18th December, says:—The other day we noticed in a leading article the discussion held at the East India Association on Mr. Beighton's paper on trial by jury in India, and remarked that Sir Charles Elliott, the author of the abortive Jury Notification of unhallowed memory, was in sackcloth and ashes repenting the short-sighted folly that led him to condemn a system of administration of criminal justice which is well understood and greatly appreciated by the people as being at once a valued safeguard against the unjust punishment of the accused and a useful instrument of political education. The *Times*, taking as usual the wrong side in the discussion of the question, printed a leader, unwilling to wound yet anxious to strike. It could not summon courage to urge the abolition of the system after even Sir Charles Elliott has withdrawn from

INDIAN PEOPLE, 18th December, 1903.

his original untenable position, but at the same time it wanted some restriction of the system which would make its existence useless. So it recommended that when the presiding judge differed from the verdict of the jury, he should have power to cross-examine them on the reasons for their verdict. This being just the innovation sought to be introduced in the Jury Bill of Lord Elgin's Government which was killed by public criticism, it is superfluous for us to slay the slain, though the *Times* is anxious to dig it up from its grave.

HINDUSTÁNI, 16th December, 1903.

Arrears of work in the civil courts in Oudh.

4. The *Hindustáni* (Lucknow), of the 16th December, says that an inspection of the report which the Judicial Commissioner of Oudh has lately issued on the working of the Civil Courts in Oudh during the last year shows that the number of both first and second appeals has increased in his Court, and that there is also an increase in the number of suits filed in the Civil Courts subordinate to him. To enable the Judicial Commissioner to clear off the arrears in his court Government will of course sanction the appointment of a second Additional Judicial Commissioner, but nothing is being done to remove the congestion in the courts of Subordinate Judges and Munsifs. Sometime ago a Civil Judge was temporarily appointed at Lucknow to help the District Judge in the disposal of civil cases. There is great need for a permanent Civil Judge being appointed for the whole of Oudh, to whom all big talukdari cases should be sent for disposal, and thereby relief given to the Subordinate Judges. Under the present state of things when a Subordinate Judge has to try a talukdari case, he has to postpone all other cases for many days to the great inconvenience of the parties concerned. Again as many as 17,299 cases out of 32,796 filed in the Munsifs' courts during the year were either rejected or compromised. This proportion is rather suspicious. Were the parties concerned in the compromised cases compelled by the trying courts to come to an agreement between themselves or what? As Munsifs and Subordinate Judges are required to give an explanation when any cases are left pending for more than six months, it is natural that they should try to dispose of old cases by hook or by crook. The practice of calling for an explanation in such cases should be abandoned. The subordinate civil officials are all honest and hardworking men. They work in courts and also at their houses. They have not been provided with the necessary law books in their court libraries, nor are they allowed sufficient time to try cases properly and carefully. All these defects should be removed, and in view of the increase of work some additional Munsifs and Subordinate Judges should be engaged.

(b).—Police.

INDIAN PEOPLE, 18th December, 1903.

The *Pioneer* and the native Police.

5. The *Indian People* (Allahabad), of the 18th December, says:—In a recent issue the *Pioneer* has delivered itself of one of its characteristic precious criticisms against the natives of India. Our contemporary has come across a case, apparently for the first time, in which some subordinate policemen perjured themselves and cooked up false evidence. This was enough for it to indite a sermon on the unworthiness of Indians generally for holding the superior appointments of the Police Department, and it lectured, in its own sapient way, those 'native' witnesses before the Police Commission who foolishly thought that the increased efficiency of the Police required the larger employment of the children of the soil as Superintendents and Assistant Superintendents. It is nothing to the *Pioneer* that these much maligned 'native' witnesses insisted again and again on the necessity of recruiting the police underlings from a better and more respectable class of Indians by raising their pay, and that while its own leading columns were last year at the service of apologists of the existing scandalous state of affairs, the 'native' witnesses were speaking out freely of the disgrace and the curse the present police are. Neither does it occur to the *Pioneer* that, as a rule, the Superintendents themselves, who are not infrequently recruited from the 'ne'er-do-wells' of Anglo-Indian society, have a good deal to answer for the sins of omission as well as commission of their subordinates. What intelligent criticism this!

KHICHRI SAMÁCHÁR, 12th December, 1903.

The wearing of plain clothes by police officials at Mirzapur while on public duty.

6. The *Khichri Samáchár* (Mirzapur), of the 12th December, complains that although the police are supplied with a uniform, some police officials at Mirzapur go out in plain clothes on public duty, which creates doubts in the minds of the people as to their identity.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

7. The *Khichri Samáchár* (Mirzapur), of the 12th December, complains that owing to the imposition of an octroi duty on *reh* (an *alkali* or fuller's earth) by the Mirzapur Municipal Board, there was a general strike among the washermen, which was a source of great inconvenience to the public. The Municipal Board should abolish the duty by all means.

KHICHRI SAMÁCHÁR, 12th December, 1903.

Levy of octroi duty on *reh* at Mirzapur.

8. The *Vánijya Sukhdáyak* (Benares), for November, in its local news column, complains that the arrangements for street-lighting at Benares are not satisfactory. The pathways along the sides of public streets are out of repair at many places, and heaps of lime and bricks are placed on them which causes great inconvenience to pedestrians.

VÁNIJYA SUKHDAYAK, November, 1903.

Unsatisfactory condition of streets and street-lighting at Benares.

(e).—Education.

9. The *Indian People* (Allahabad), of the 18th December, remarks :—We are glad that the *Bengalee* writes strongly of the necessity of the resolutions of the Simla Educational Conference being promptly published. In concealing from the public these, the Report of the Mulkowal Committee, and the Report of the Police Commission, Lord Curzon's Government are pursuing a policy the reverse of wise and sympathetic. The non-publication of the Mulkowal Report has resulted most disastrously in one of the most efficient preventives of plague, inoculation, being discredited in the public eye, and discredited too most unnecessarily. And the concealment of the Report of the Simla Educational Conference has ended in the whole educational policy of the present Government being discredited and suspected. A long chain of events has satisfied us that the Universities Commission was the outcome of the Simla Conference, just as the former has led to the Universities Bill, and that the secret *coterie* of officials that met at Simla resolved on introducing what the Burma Director of Public Instruction called extensive and far-reaching changes in educational methods and measures in India. There is not another subject on which it is more important that the public should be taken into the confidence of Government, and we therefore reiterate the demand for the immediate publication of the Simla Conference Report.

INDIAN PEOPLE, 18th December, 1903.

The Simla Educational Conference.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

10. The *Árya Mitra* (Moradabad), of the 8th December, refers to the speech which Sir Henry Cotton made at the Positivist Conference on India held in London in November last, and expresses approval of his suggestion for the constitution of a Special Court to try mixed cases. The writer recommends Sir Henry Cotton's remarks to the special consideration of the Government of India, and appeals to the Anglo-Indian Judges to wipe off the reproach on themselves in connection with the decision of cases of European offenders.

ÁRYA MITRA, 8th December, 1903.

Trial of mixed cases.

V.—LEGISLATION.

11. The *Hindustáni* (Lucknow), of the 16th December, says that the Hon'ble Mr. Arundel was taken aback at the attack made by the Hon'ble Mr. Gokhale and the Hon'ble Nawab Saiyid Muhammad on the Official Secrets Bill when he moved in the Viceroy's Legislative Council, for the Bill being referred to a Select Committee. The Bill was introduced at Simla and no opposition was made at the time, no non-official members being present on the occasion. But since its publication the measure has met with general opposition in the press, both Anglo-Indian and native. The Anglo-Indian papers kept quiet over the matter at first, but they soon realized that though

HINDUSTANI, 16th December, 1903.

The Official Secrets Bill.

the Bill, if passed, was not expected to be enforced against them, it was based on a wrong principle, and therefore it was a dangerous measure. They have lately joined the native press in condemning it. The writer then, quoting some of the strong remarks made by the *Englishman* and the *Pioneer* on the Bill, and the spirited protest entered by Mr. Gokhale against it in the Council, expresses a hope that the Viceroy seeing such an unanimous opposition against the measure on the part of both natives and Anglo-Indians, would deem it expedient to shelve it, and thereby put an end to a strong agitation set up in the country. It is easy to conceive what an amount of tyranny and oppression will be practised on the people if civil as well as military and naval matters come to be treated as Government secrets, and their unauthorized publication by the press to be held penal. Mr. Gokhale rightly described the Bill as a new attempt at gagging the mouths of the people, while the authorities secretly issue circulars depriving people of the rights and privileges already enjoyed by them. The object of the Bill is surely to prevent the people from ventilating their grievances when they happen to have access to such objectionable circulars. Look at some of the provisions of the Bill. They are most drastic. An unauthorized publication of an official matter will be a cognisable and non-bailable offence, and the offender will be arrested and put into the lock-up pending the orders of Government for his prosecution. Why, the bare entry of a private person into a Govenment office without permission will be an offence under the Bill, and the burden of proof as to the absence of a bad motive on the part of the accused will be on himself! The *Englishman* goes the length of representing this as Russianising the system of administration of justice.

CITIZEN, 14th December, 1903.

The Official Secrets Act Amendment Bill.

12. The *Citizen* (Allahabad), of the 14th December, says :—It was an unlucky hour for native journalism when Lord Curzon conceived the idea of his much cherished Offical Secrets Bill. We do not know what put the thing into the head of His Excellency. His administration has not been viewed in favourable light by Indian journalists. Notwithstanding the fact that he invited some of them to the Delhi Darbar, and one cold December morning took an awful amount of trouble to visit their camps, politely asking them about their wants and wishes and explaining the *raison d'être* of the Darbar, the Indian journalists did not, for all his politeness and trouble, avoid hostile criticism of the grand *tamasha*, but gauged it at its true worth. Is it for this that the Official Secrets Act is being forged ? We do not know if there was any occasion for it. Misrepresented, ill-treated and bullied, the task of the Indian journalist is, indeed, very difficult. He is viewed by the Government with the greatest jealousy and suspicion. The Anglo-Indian Journals, even those of the third and the fourth grade, look at him askance and do their best to misconstrue his language and impute to him the foulest motive in everything. Among his countrymen, he does not get much of sympathy, because the Government servants must keep aloof from him, and also because those who by backstair influence wish to get into the Legislative Council or have a son or a brother to get into a Deputy-Collectorship or a remunerative Government appointment must spurn him. And what is the head and front of the offence of the Indian Journalist ? No more than this—that he is an honest man, who calls a spade a spade, does not unscrupulously pander to the vice or vanity of the go-out-of-the-way members of the bureaucracy, dauntlessly voices the grievances of the people, appeals to the Government for redress, points out errors in its policy and proceedings for which it may sooner or later have reason to rue, and acts, as the mediator between the rulers and the ruled. And for this, the native Journalist is abused, misrepresented and vilified. We ask—Which of the two are more loyal to the Government : Whether they who allow the grievances of the people to fester and rankle, and try to please the ruling power by ignoring them altogether ; or they who bring to the notice of the Government the troubles and privations of the voiceless millions, (who feel their woes all the more keenly, because they cannot speak them out to their rulers,) and request the Government to attend to them and remove them ? The Anglo-Indian papers may call us names and for doing so may be applauded to the echo by the extreme section of the Anglo-Indian bureaucracy, but for this we do not care a hang or rap. We should be indeed wanting in our duty, if we did not impress the British Government with the fact that it was the native press which at the bottom was more loyal, more

sincere in its love of the Crown and a greater source of the safety of the British Empire than the greater part of the Anglo-Indian press with its sycophancy and rose-tinted optimism. If any measure be enforced with a view to cow down the native press and deprive it of its freedom and love of truth, it will ultimately prove a source of great harm to the British Government. For that is the only means by which our Government can know the will and inclination of the people. There cannot be the slightest doubt that if the Official Secrets Bill become law, the independence of the papers will be gone, the editors of newspapers will be the victims of such horrible oppression as has never been heard of in the pages of history, and official despotism will prevail all over the land with greater latitude and security than ever. We would therefore most respectfully approach Lord Curzon and ask him not to precipitate the passing of the Bill, but, like a wise statesman that he is, pause and consider what he is about.

Unhappily, the term 'secret' is not one capable of being properly and accurately defined in legal phraseology. Any attempt towards the enumeration or the scheduling of 'secrets' would defeat the very purpose of the Bill. Owing to this difficulty, our dangers are increased. Now the Government offices extend over a vast sphere of action. The Universities, the Education Department, the P. W. D., the Civil Courts—are all Government institutions and have numbers of offices and officials. We fail to understand how the Government can in any way be affected by the public obtaining information about Government affairs, which have nothing to do with the political department. How can the Government be prejudiced by the publicity of affairs in offices that are civil and non-political? How can the public know that such and such subjects are forbidden and that their mortal taste would bring death to the journalist? How easy would it be for any official, who might happen to be unscrupulous, to harass and oppress a man and deprive him of his liberty on the plea that he had by unlawful means obtained possession of an official secret! The difficulty of the unfortunate accused person is considerably magnified when we consider that the burden of the proof of his innocence is on himself. The prosecution simply charges him with the commission of the offence. The accused may, indeed, know nothing about it. But he is bound to prove his innocence before the prosecution prove their case. Then again the offence is one that is cognizable and non-bailable. Whether there be any foundation for the charge or not, any person on the complaint of any official, must without any hope of bail, be taken into custody by the police and detained in the lockup without knowing anything about what he stands charged with. The police officer may take him either to a Magistrate or to the nearest military officer. Now the nearest military officer may be at a distance of 100 or 200 miles, and the unlucky suspect may for no cause whatever have to be driven about from Herod to Pilate. Knowing as we do the present condition of the police, and the jealousy and short-sightedness of most of our officials, native and European, we ask—Is it right and proper to frame a law such as is contemplated by the Official Secrets Bill?

The Official Secrets Act Amendment Bill.

13. The *Aligarh Institute Gazette*, of the 14th December, in a long article, condemning the Official Secrets Act Amendment Bill as absurd and useless, says that it is ill-conceived both in principle and details. Should not the laws of a country be made more and more lenient as she advances in civilization? Has not India considerably advanced in this direction? If she has, how is it that her enlightened British rulers are trying to make her laws more and more severe and oppressive? The existing Official Secrets Act is sufficient to prevent military and naval matters from unauthorized publication; but what on earth does Government mean by extending the scope of this law and declaring civil matters also to be secret and confidential? The newspapers are the only means by which the views and grievances of the people can be conveyed to Government, and there is no good reason why Government should seek to conceal its administrative measures from the public. The writer could understand if political matters, that is, such affairs with which the Foreign Office of Government deals, were sought to be kept secret from the public; but when an attempt is made to conceal all civil matters in general, the measure simply becomes meaningless, absurd, and preposterous. Lord Curzon himself once declared that his policy was not one of concealment, and on an occasion like the present one His Excellency should give practical proof of his declaration and

Aligarh Institute Gazette, 14th December, 1903.

show to the world that his deeds correspond with his words. So far as regards the principle of the Bill. Its details are equally open to serious objection. A man who may enter a Government office, say even with the object of seeing a friend, &c., is liable to be arrested by the police, without a warrant, and to be carried to the nearest Commanding Officer who may either release him or commit him to a Magistrate for trial. All these provisions are most unreasonable, retrogressive and revolutionary in their character, and, as the *Englishmen* says, befit the Russian rather than British rule. The Bill containing such provisions, if passed will prove a new engine of oppression in the hands of the police, and enable them to dishonour any person who incurs their displeasure. Has all sense of justice left the members of the Viceroy's Council or what? It is to be hoped that so distinguished a statesman as Lord Curzon will not allow such a silly Bill to be passed during his administration, a measure which is calculated to fix a dark stain on the fair fame of the British Government. An impression has already been gaining ground among the people that even those high appointments which have hitherto been held by Indians will gradually be taken away from them and given to Europeans and Eurasians. The editor would therefore earnestly pray the Viceroy not to pass any such law which would simply render the present unsatisfactory condition of the people intolerable.

INDIAN PEOPLE, 18th December, 1903.

The *Pioneer* and the memorial submitted to the Secretary of State against the Official Secrets Bill.

14. The *Indian People* (Allahabad), of the 18th December, referring to the unfavourable remarks made by the *Pioneer* regarding Sir William Wedderburn and Mr. Dadabhoy Naoraji in connection with the fear expressed in the memorial submitted to the Hon'ble Mr. Brodrick, as to an invidious distinction being made between the Anglo-Indian and the native newspapers in the operation of the Official Secrets Bill, says :—We challenge the *Pioneer* to say that the fear expressed in the above is unfounded or unjustifiable. The Hon'ble Mr. Gokhale, too said in his speech at the last Council meeting in referring to the *Englishman's* criticism of the Bill, that that paper "is entitled to the thanks of the public for his powerful criticism, which is also *disinterested*. For the Bill, even if it becomes law, will not, in practice, affect him or the other editors of Anglo-Indian papers. I would like to see the official who would venture to arrest and march to the police *thana* the editor of an Anglo-Indian paper. But so far as Indian editors are concerned, there are, I believe, officers in this country who would not be sorry for an opportunity to march whole battalions of them to the police *thana*. It is dreadful to think of the abuse of authority which is almost certain to result from the placing of Indian editors, specially the smaller ones among them, so completely at the mercy of those whom they constantly irritate or displease by their criticism." Can the *Pioneer* honestly say that the fact will be otherwise than as stated here? Then, by what stretch of imagination can the *Pioneer* impute to the signatories of the London representation the desire to set the Anglo-Indians and the Indians by the ear, as it was uncharitable enough to do in its unnecessary note? Does the language of the sentence we have quoted in the last note, warrant any such inference? And is it the most conclusive evidence of the existence of this malicious desire on the part of the Congress leaders in London, that of the six signatories to the representation three are retired Anglo-Indian officials themselves who held high office in this country, while the remaining three are leading Indian gentlemen, one of whom again is a retired Civilian? Criticism such as the *Pioneer* was thoughtless enough to indulge in, some unkind people will characterise as spiteful. We will be content to say that it is unworthy of any reputable paper.

HINDOSTHÁN: 6th December, 1903.

The Agricultural Banks Bill.

15. The English *Hindosthán* (Kalakankar), of the 6th December, says :—We are glad to quote the following for the information of our readers :—

"Hon'ble Members will observe that the Bill provides for the appointment in each province of a Registrar, to whom somewhat extensive powers have been given. In order to secure that our legislation is not taken advantage of by bogus societies, we propose that he should be a whole-time officer, specially selected for the work, and that to him should be entrusted the care and supervison of all the societies in the Province."

This is a very kind movement of our Government to give to each province independent of the aid of the District Officer, a Registrar to prevent the

formation of fraudulent and bogus societies; but one single Registrar for a whole province will not be equal to the task, even with the aid and assistance of the district officers. Therefore, we suggest most respectfully to our Government, that in each district where such societies are introduced there must be a board of landed-proprietors or associations to consider all matters belonging to the agricultural banks to be reported to the district officer for the purpose of reporting it to the Registrar. The district association or board should consist of official and non-official members conjointly, till, as the able proposer says, the need of the dry-nurse element is dispensable.

The Agricultural Banks Bill.

16. The English *Hindosthán* (Kalakankar), of the 14th December, referring to the Agricultural Banks Bill, says :—We quote another disputed point from the speech of the Hon'ble proposer of the Bill and it runs as follows :— HINDOSTHÁN, 14th December, 1903.

"In the third place, we have been urged to prohibit compound interest. We have had no hesitation in rejecting the suggestion. Compound interest is a devilish engine in the hand of a creditor whose object is to involve his debtor in his meshes, but fairly used it is just enough, and prompt recovery of debt is essential to the working of the societies."

The compound interest is a penalty for not keeping one's promise, just the same as stamp duty, court-fee, and income-tax are the legal dues of the Government. So, when they are graciously pleased to exempt the Society from paying the abovementioned Government dues, then it behoves the proposer of the Bill to prohibit compound interest, in our humble opinion. By enforcing this enactment, we try in every way to help the children of the soil so that they may be out of the clutches of the money-lenders of this country. But by allowing the practice of compound interest, we shall be following the example of the *Sáhúkárs* whose practice we condemn and abhor. Under these circumstances, we strongly advise our benign Government to prohibit and reject the practice of taking compound interest.

VI.—Railway.

Nil.

VII.—Post Office.

Non-supply of uniform to the postmen in Mirzapur.

17. The *Khichri Samáchár* (Mirzapur), of the 12th December, says that it would seem that the postmen in other districts in the United Provinces receive uniform from Government. The editor is at a loss to understand why the postmen in Mirzapur are left out in the cold. The Postmaster-General should give his attention to the matter. KHICHRI SAMÁCHÁR, 12th December, 1903.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

The practice of throwing dead bodies into rivers.

18. The English *Hindosthán* (Kalakankar), of the 14th December, says :—There is no doubt that the practice of throwing dead bodies into rivers in India has created certain pernicious practices and one of which is to allow *Domes* and *Bhangis* to receive their clothing and bedding. In the eastern districts of the United Provinces no sooner a dead body is thrown into a stream than *Domes* plunge into it and take off all the clothing. If the body goes down the river and does not come up at once, they hunt for miles off until they succeed in getting the clothing and bedding. And what do they do with these things ? Certainly they sell the new *sáris* and other articles found on the person of a Hindu dead body to low class people and use the bamboos of *Tikatis* on which the dead body is carried for making domestic articles, such as baskets, fans, *belaharas* (for keeping betel-leaves) and *pitáris* (for keeping garments). In certain cases the bamboo is made into *chheeta* or *jhánna*, which is especially used in draining away *conjee* water *(máṇr)* when maunds of rice are cooked to give a big dinner party. HINDOSTHÁN, 16th December, 1903.

In the western districts of these Provinces *bhangis* are allowed to receive the clothing and bedding of dead bodies and they sell them to the people in one way or the other. Thousands of people die and their bodies are thrown into rivers. God knows how many of them die of contagious or infectious diseases. Under these circumstances one can judge how dangerous it is to allow *domes* and *bhangis* to receive anything belonging to a dead body. To check the evil, to burn completely a dead body with its garments and bedding is far better than allowing a certain class of people to receive and sell these to the public in an altered shape.

ALLAHABAD: }
The 22nd Dec., 1903. }

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

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I.—Politics.

(a).—Foreign.

Advocate, 24th December, 1903.

Alleged destruction, by the British Post-Office at Constantinople, of Indian Urdu newspapers sent to Turkey.

1. The *Advocate* (Lucknow), of the 24th December, says:—Some time ago *Almuaiyid* of Constantinople announced that it had ceased to have an exchange with Indian Urdu papers, as the British Post Office in Constantinople destroyed all Urdu papers. The *Paisa Akhbár* surprised at the statement made enquiries in the Sea Post Office of Bombay as to what became of its copies which were carefully posted week after week. The reply was that they were despatched to Turkey, and he did not know why they were not delivered to *Almuaiyid*. There appears to be some mystery behind this which ought to be removed.

(b).—Home.

Advocate, 20th December, 1903.

A public meeting held at Lucknow to adopt a memorial protesting against the Official Secrets Bill and to elect delegates for the National Congress.

2. The *Advocate* (Lucknow), of the 20th December, publishes the proceedings of a public meeting held at Lucknow on the 18th idem. Babu Bansi Lal Singh presided, and the meeting adopted a memorial (which is published *in extenso*) protesting against the Official Secrets Bill, and elected Pandit Bishun Narain Dar, Babu Ganga Prasád Varma, and Pandit Gokaran Náth Misra as delegates to the Madras National Congress.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Al Bashir, 15th December, 1903.

The falling-off in the income of the Allahabad University.

3. *Al Bashir* (Etáwah), of the 15th December, attributes the falling-off in the income of the Allahabad University from the examination fees to the imposition of many a restriction on candidates for the Entrance Examination, which, the editor thinks, has evidently been done with a view to checking the spread of high education. The editor refers to the following restrictions, *viz.*, the increase in the curriculum of studies, the setting of stiff question papers, the examination of answers with severity, the non-publication of the marks allotted to each question, the fixing of a minimum age for candidates and the difficulty with which private candidates are admitted to the examination. The Panjáb University has imposed no such restrictions, but still the Panjáb boys are more successful at the Roorkee College examinations than the boys of these Provinces. The Allahabad University would, no doubt, make good the deficiency in its income by raising the examination fees, but it would not be justified in levying higher fees than those levied by other Indian Universities which are older than itself.

Al Bashir, 15th December, 1903.

Alleged need for establishing separate schools for the benefit of Musalmans and low caste Hindus.

4. *Al Bashir* (Etáwah), of the 15th December, argues that, as the majority of the inspecting officers and teachers in the schools are higher class Hindus, who generally hate Musalmans and *Shudras*, as is manifest from one of the resolutions submitted by some educated Hindus, to the Oudh and Rohilkhand Railway Conference, the existing Government Schools and Colleges could hardly be expected to be of any great use to Musalmans and Shudras, and urges the establishment of separate institutions for the benefit of those classes.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

5. The *Rohilkhand Gazette* (Bareilly), of the 16th December, in an article headed "Is the policy of the Anglo-Indian rulers based on selfishness?" says that India is the most unfortunate country on the face of the earth where the rulers make laws without consulting the people, and readily deprive the people of their rights and privileges on the mere suspicion of an imaginary danger. If a free-thinking person has occasion to criticize the proceedings of Government and indulges in strong language, he is at once dubbed a rebel. Her late Majesty's proclamation is calculated to promote the interests of the people, but narrow-minded Anglo-Indians cook up false stories to bring them into disrepute. The authorities turn a deaf ear to the most moderate and reasonable requests of the children of the soil. If any native editor enters a strong protest against any Government measures calculated to injure the country, the Anglo-Indians try to bring him into trouble. The gross failures of justice in mixed cases cannot be too deeply regretted. The natives implicated in criminal cases are punished with undue severity, inasmuch as the larger the number of persons convicted by a Magistrate, the more efficient he is considered to be and the more rapid is his promotion. The Anglo-Indian Magistrates readily sentence natives to two years' rigorous imprisonment, although they do not even know what the words rigorous imprisonment (*qaid-i-sakhta*) mean. If a native happens to incur the displeasure of a European Magistrate, the latter harasses him in a variety of ways, and the police, who are well known for their tyranny and oppression, taking their cue from the Magistrate, follow suit. The higher authorities are no doubt anxious to improve the condition of the people, but their happiness is greatly in the hands of the Magistrates and the police. If the Magistrates and the police mended their ways and justice were dispensed with impartiality in the criminal courts, the state of things in the country would be much better than it is.

The attitude of the rulers towards the people.

ROHILKHAND GAZETTE, 16th December, 1903.

6. The *Rahbar* (Moradabad), of the 21st December, says that natives who travel first or second class by railway come in contact with the following three classes of Anglo-Indians:—*First*, the Anglo-Indians who, being perfect gentlemen, are courteous and polite to natives. Their excellent conduct tends to strengthen the foundations of British rule. *Secondly*, the Anglo-Indians who do not like to sit side by side with natives but are amenable to reason. They allow natives to sit in the same carriage with them when they see that no other accommodation is available for the latter. *Thirdly*, those rampant Anglo-Indians who would not allow a native passenger to enter their carriage under any circumstances. If he persists, he is freely abused and even assaulted. Such Anglo-Indians are undermining the foundation of British supremacy, and it is high time that the authorities brought pressure to bear on them to mend their ways. However, the natives have the most effective means of commanding respect from them in their own hands. It is no other than a tit for tat. According to the Lahore *Tribune* three Anglo-Indians took to harassing a Sikh *ghi* trader, who was seated in the same intermediate class carriage with them, with a view to forcing him to leave the carriage. But the Sikh was equal to the occasion and gave them a sound thrashing. The result was all that could be desired. The Anglo-Indians apologised to him and gave him no more trouble during the rest of the journey.

Attitude of Anglo-Indians towards natives.

RAHBAR, 21st December, 1903.

7. The *Citizen* (Allahabad), of the 21st December, says:—The treatment which is accorded to the coolies in the Assam tea gardens is known far and wide over the whole of British India. It is by no means a subject of virgin importance. The cry of the coolie and the impotent shriek of the Native Press are as old as the hills and take us at least half a century back to a period long before the Nil Darpan was dramatised or the Revd. Lang sent to jail. The Assam planters are, like the planters in any other part of British India, human beings and it must be admitted that they are neither solid pieces of virtue nor of vice. The Native Press, in commenting on the labour question and discussing the condition of

Treatment of coolies in the Assam tea gardens.

CITIZEN, 21st December, 1903.

I.—Politics.

(a).—Foreign.

Advocate, 24th December, 1903.

Alleged destruction, by the British Post-Office at Constantinople, of Indian Urdu newspapers sent to Turkey.

1. The *Advocate* (Lucknow), of the 24th December, says :—Some time ago *Almuaiyid* of Constantinople announced that it had ceased to have an exchange with Indian Urdu papers, as the British Post Office in Constantinople destroyed all Urdu papers. The *Paisa Akhbár* surprised at the statement made enquiries in the Sea Post Office of Bombay as to what became of its copies which were carefully posted week after week. The reply was that they were despatched to Turkey, and he did not know why they were not delivered to *Almuaiyid*. There appears to be some mystery behind this which ought to be removed.

(b).—Home.

Advocate, 20th December, 1903.

A public meeting held at Lucknow to adopt a memorial protesting against the Official Secrets Bill and to elect delegates for the National Congress.

2. The *Advocate* (Lucknow), of the 20th December, publishes the proceedings of a public meeting held at Lucknow on the 18th idem. Babu Bansi Lal Singh presided, and the meeting adopted a memorial (which is published *in extensó*) protesting against the Official Secrets Bill, and elected Pandit Bishun Narain Dar, Babu Ganga Prasád Varma, and Pandit Gokaran Náth Misra as delegates to the Madras National Congress.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Al Bashir, 15th December, 1903.

The falling-off in the income of the Allahabad University.

3. *Al Bashir* (Etáwah), of the 15th December, attributes the falling-off in the income of the Allahabad University from the examination fees to the imposition of many a restriction on candidates for the Entrance Examination, which, the editor thinks, has evidently been done with a view to checking the spread of high education. The editor refers to the following restrictions, *viz.*, the increase in the curriculum of studies, the setting of stiff question papers, the examination of answers with severity, the non-publication of the marks allotted to each question, the fixing of a minimum age for candidates and the difficulty with which private candidates are admitted to the examination. The Panjáb University has imposed no such restrictions, but still the Panjáb boys are more successful at the Roorkee College examinations than the boys of these Provinces. The Allahabad University would, no doubt, make good the deficiency in its income by raising the examination fees, but it would not be justified in levying higher fees than those levied by other Indian Universities which are older than itself.

Al Bashir, 15th December, 1903.

Alleged need for establishing separate schools for the benefit of Musalmans and low caste Hindus.

4. *Al Bashir* (Etáwah), of the 15th December, argues that, as the majority of the inspecting officers and teachers in the schools are higher class Hindus, who generally hate Musalmans and *Shudras*, as is manifest from one of the resolutions submitted by some educated Hindus, to the Oudh and Rohilkhand Railway Conference, the existing Government Schools and Colleges could hardly be expected to be of any great use to Musalmans and Shudras, and urges the establishment of separate institutions for the benefit of those classes.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

5. The *Rohilkhand Gazette* (Bareilly), of the 16th December, in an article headed "Is the policy of the Anglo-Indian rulers based on selfishness?" says that India is the most unfortunate country on the face of the earth where the rulers make laws without consulting the people, and readily deprive the people of their rights and privileges on the mere suspicion of an imaginary danger. If a free-thinking person has occasion to criticize the proceedings of Government and indulges in strong language, he is at once dubbed a rebel. Her late Majesty's proclamation is calculated to promote the interests of the people, but narrow-minded Anglo-Indians cook up false stories to bring them into disrepute. The authorities turn a deaf ear to the most moderate and reasonable requests of the children of the soil. If any native editor enters a strong protest against any Government measures calculated to injure the country, the Anglo-Indians try to bring him into trouble. The gross failures of justice in mixed cases cannot be too deeply regretted. The natives implicated in criminal cases are punished with undue severity, inasmuch as the larger the number of persons convicted by a Magistrate, the more efficient he is considered to be and the more rapid is his promotion. The Anglo-Indian Magistrates readily sentence natives to two years' rigorous imprisonment, although they do not even know what the words rigorous imprisonment (*qaid-i-sakhta*) mean. If a native happens to incur the displeasure of a European Magistrate, the latter harasses him in a variety of ways, and the police, who are well known for their tyranny and oppression, taking their cue from the Magistrate, follow suit. The higher authorities are no doubt anxious to improve the condition of the people, but their happiness is greatly in the hands of the Magistrates and the police. If the Magistrates and the police mended their ways and justice were dispensed with impartiality in the criminal courts, the state of things in the country would be much better than it is.

ROHILKHAND GAZETTE, 16th December, 1903.

The attitude of the rulers towards the people.

6. The *Rahbar* (Moradabad), of the 21st December, says that natives who travel first or second class by railway come in contact with the following three classes of Anglo-Indians:—*First*, the Anglo-Indians who, being perfect gentlemen, are courteous and polite to natives. Their excellent conduct tends to strengthen the foundations of British rule. *Secondly*, the Anglo-Indians who do not like to sit side by side with natives but are amenable to reason. They allow natives to sit in the same carriage with them when they see that no other accommodation is available for the latter. *Thirdly*, those rampant Anglo-Indians who would not allow a native passenger to enter their carriage under any circumstances. If he persists, he is freely abused and even assaulted. Such Anglo-Indians are undermining the foundation of British supremacy, and it is high time that the authorities brought pressure to bear on them to mend their ways. However, the natives have the most effective means of commanding respect from them in their own hands. It is no other than a tit for tat. According to the Lahore *Tribune* three Anglo-Indians took to harassing a Sikh *ghi* trader, who was seated in the same intermediate class carriage with them, with a view to forcing him to leave the carriage. But the Sikh was equal to the occasion and gave them a sound thrashing. The result was all that could be desired. The Anglo-Indians apologised to him and gave him no more trouble during the rest of the journey.

RAHBAR, 21st December, 1903.

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7. The *Citizen* (Allahabad), of the 21st December, says:—The treatment which is accorded to the coolies in the Assam tea gardens is known far and wide over the whole of British India. It is by no means a subject of virgin importance. The cry of the coolie and the impotent shriek of the Native Press are as old as the hills and take us at least half a century back to a period long before the Nil Darpan was dramatised or the Revd. Lang sent to jail. The Assam planters are, like the planters in any other part of British India, human beings and it must be admitted that they are neither solid pieces of virtue nor of vice. The Native Press, in commenting on the labour question and discussing the condition of

CITIZEN, 21st December, 1903.

Treatment of coolies in the Assam tea gardens.

the coolies in Assam, does not intend to attach any odium to the planting class. It only points to the fact that the planters in the present state of inadequate legislative restrictions and insufficient official supervision are apt to abuse their power over the poor coolies, and very often do abuse their power. The fact that newly imported coolies have gone back to their country and have brought out batches of their relatives and friends is no argument in their favour. It is quite possible that certain coolies have been fortunately decently treated by a certain planter or that they received good treatment for a time, which induced them to go over to their country and bring their friends and relations. But our remarks apply to the entire class and the system of the work in the garden. That the coolies are not humanely treated is a fact, which not merely has the Native Press so long been repeating, but it has been acknowledged by the late Chief Commissioner of Assam, that truth-loving noble-minded officer, Sir Henry Cotton in his Administration Report. Referring to the hue and cry of the planters, who, to prevent any restraint being placed by legislation upon their sweet enjoyment of power over the coolies, have been setting to work a counterblast by calling the existing labour legislation very stringent and saying that it drives the wages so high that it becomes exorbitant and makes recruiting difficult—the present Chief Commissioner in his Administration Report has discussed this position of the planters and has no hesitation in calling it an exaggeration. It is high time to reform the labour system of Assam, and it does not become the planters who are for the most part composed of freedom-loving Britishers, to attempt to justify a system of labour, which has earned a wide-spread notoriety and is regarded in more quarters than one as merely a thinly-veiled slavery.

ROHILKHAND GAZETTE, 16th December, 1903.

Ill-treatment of the booking-clerk and the Assistant Station Master at Hasan Abdal by a European.

8. The *Rohilkhand Gazette* (Bareilly), of the 16th December, regrets to say that the growth of ill-feeling between Europeans and natives cannot be checked by the authorities without the exercise of the greatest care and justice. Almost every week the editor has to record a fresh instance of the ill-treatment of a native by a European, which causes the hair of the people to stand on end. One who should refer to the ultimate consequences of these unhappy incidents cannot escape incurring the displeasure of the higher authorities. If Europeans do not mend their ways, their violence will involve them in all sorts of difficulties sooner or later. The proceedings of the courts, which let off Europeans guilty of serious offences to natives, on the plea of feigned insanity cannot be viewed with equanimity. According to Sir Henry Cotton only two Europeans have been hanged for murder during the last fifty years! Even in these two cases memorials were submitted to Government praying for mercy on behalf of the convicts, and a strong agitation was set on foot by the Anglo-Indian community of Calcutta. The fact is that justice is trampled under foot in the mixed cases, the juries allowing themselves to be influenced by race feeling. The Europeans who commit assaults on natives, may have no intention of causing the deaths of their victims; but as their assaults lead to fatal results, they cannot escape the charge of being homicides. According to the Lahore *Tribune*, a European, posing as a friend of the District Traffic Superintendent, frequently interferes with the work of the railway staff at Hasan Abdál. One day he entered the booking-office, called the booking clerk names, and gave him a blow, saying that the life of a native is worth but Rs. 50. Again, a telegraphic message was received to the effect that there was no available room in the passenger train and that no third class tickets should be issued. The gentleman above referred to appeared on the scene and took the Assistant Station Master to the passengers' shed, showed him the passengers waiting there and asked him why no tickets were supplied to them. The Assistant Station Master told him the cause, but he would not believe him. The gentleman drew up a memo. to the effect that 20 passengers were not booked owing to the booking-clerk's absence, and asked the Assistant Station Master to sign it. But the Assistant Station Master declined to do so. On this the European gave him a blow with his fist and threatened to shoot him, drawing out a pistol from his pocket. The Assistant Station Master seeing his life in danger signed the memo. Then the European went away saying that all black men are dishonest. It is easy to understand who was to blame, the European or the Assistant Station Master? The impunity with which Europeans are able to lay violent hands on natives has made them quite reckless in the matter.

9. The *Indian People* (Allahabad), of the 25th December, says:—We see that in his speech at the Council meeting on the Official Secrets Bill, His Excellency the Viceroy repeated his former declaration of policy in favour of taking the public into the confidence of Government. In certain matters it will be unjust to him not to admit that he has been as good as his word, but in the most important matters we are obliged to say that Lord Curzon has acted exactly in the contrary direction. Where, for instance, is the Report of the Simla Educational Conference, whose effects will be felt in India and which was the parent of the Universities Commission's Report? Where is the Report of the Mulkowal Inoculation Committee, the suppression of which has led to the disastrous, but quite necessary, result of inoculation being discredited in the public mind? Where, we ask, is the Report of the Police Commission, which its members, with no less a man than His Honour the Lieutenant-Governor of Bengal at their head, recommended should be published without delay? Where, again, is the Report of the Industrial Schools Committee, which has long been in print? More. Why does His Excellency keep from the public all essential information of the Tibetan raid? Why, again, is his Government's despatch on the effect of preferential and retaliatory tariffs on India, of which the *Pioneer* was evidently allowed a glimpse, withheld from the public? With his love of concealment which these facts establish, we cannot in the least admit Lord Curzon's claim for credit for his taking the public into his confidence.

INDIAN PEOPLE, 25th December, 1903.

The Indian People on Lord Curzon's love of publicity.

10. The *Oudh Akhbár* (Lucknow), of the 24th December, says that an anonymous pamphlet on the state of affairs at Mohan in the Unao district has been published. The pamphlet complains of a mischievous party whose ring-leader is in collusion with the police and the tahsildar's office and has already greatly injured and harassed the people. The pamphlet gives an account of the cases in which the police have let off the offenders on receipt of bribes and have had innocent persons convicted. The authorities are requested by the author to inquire into the statements made in the pamphlet and, if they are found to be correct, to deliver the people from the reign of terror established by the leaders of the party in question. The names of the members of the party are given in the pamphlet, but the pamphlet does not contain the name of the press where it has been printed, nor those of the author and the publisher. However, it may reasonably be assumed that when an official inquiry is set on foot, the author and his supporters will come forward to help the inquiry.

OUDH AKHBÁR, 24th December, 1903.

Publication of an anonymous pamphlet complaining of the tyranny and oppression exercised by some persons at Mohan in Unao.

V.—LEGISLATION.

11. The *Advocate* (Lucknow), of the 20th December, says:—It is a happy omen that the *Pioneer*, the *Englishman* and other Anglo-Indian journals have joined hands with the Indian Press in opposing this Bill. The leading article in the *Pioneer* of the 7th instant is indeed a strong and dignified protest, becoming the dignity of the premier Indian newspaper. Why this extremely reactionary legislation should have been undertaken by the Government passes one's comprehension. Is the present head of the Government of opinion that the Press in India is a formidable foe that must be put down with a high hand? Is it likely that a statesman of Lord Curzon's experience has, from intimate personal relations with the English press, found danger in the Press of India, if left unmuzzled? Do his ministers take the same view of the situation as the mighty Chief? Or is the "superior purzon" above advice? That this Bill is uncalled for and is unnecessary, that it is unskilfully drafted and unjustly framed, that it is tyrannical in its purpose and barbarous in its procedure, that it is insane alike in its conception and execution, —no sensible man capable of impartiality, considering its provisions, will deny. So long as the Anglo-Indian journals were not afraid of their toes being treaded upon, they were unconcerned with the fate of the purely Indian section of their colleagues. Were the gagging only of a portion of the Press in view, "the unusual demonstration in force" now being witnessed in the columns of Anglo-Indian papers would nct perhaps have been noticed. But as the shoe pinches them alike, it is satisfactory to find them throwing in their lot with the children of the soil. The iniquity of this arbitrary measure will be apparent to those who have the slightest experience of Indian life in the Mufassil. Woe be to him who happens to offend

ADVOCATE, 20th December, 1903.

The Official Secrets Bill.

the majesty of a high Government Officer of the status of a District Superintendent of Police or of a District Magistrate. The subordinates are everywhere like clay in the potter's hand. A hint or a suggestion is enough. Cases are manufactured without any difficulty. Two witnesses to swear that they saw an accused in the District Superintendent of Police's office can be easily procured. This is what actually happened last year in an up-country district of the United Provinces. Under the proposed law the accused will be deemed guilty without proof, and will be proceeded against as a criminal till he succeeds in establishing his innocence. What a summary way of getting rid of an "unsafe" man or one whom the little local gods may not like. If a sensitive policeman be exposed by a counsel or pleader in court who tears the evidence of his tutored witnesses into shreds, and if the policeman dislike the counsel or pleader, he can (and does often) make the lawyer's life unpleasant, in a dozen different ways, carrying tales against him to the superior officers of the District staff, having thefts committed in his house or having him otherwise privately injured or publicly molested.

The policeman's attentions are not confined to the lawyer, and in most misdeeds of this kind he is encouraged by his superior officers who conveniently connive at them, or are mischievously misled by them. The fault may or may not be all of the Indian, but the fact remains that with such material to work with why add to the people's troubles by such an easy-running engine of oppression as the Official Secrets Bill will turn out to be, if it is allowed to pass into law. It is time that protest meetings were held all over the country against this "objectionable, ill-conceived, badly drafted, arbitrary and revolutionary" Bill, as the *Pioneer* rightly characterises it, and representations submitted to Government by all public bodies, so that the Government may have no doubt as to the wishes and the feelings of the people in this matter. It is very doubtful if after such an unanimous expression of public opinion, Government would persist in passing the Bill. It may, if passed, not always be worked, it may practically be a dead letter ; but it will, if allowed to disgrace the Indian Statute Book, be a standing menace to all, to be used when all other modes of worry, harassment and persecution have failed. It is therefore of the utmost importance to the community that its passing into law should be objected to.

CITIZEN, 21st December, 1903.

The Official Secrets Bill.

12. The *Citizen* (Allahabad), of the 21st December, says :—The Official Secrets Bill, we may point out, is in conflict with the very first principles of law. The most celebrated jurists and legislators all over the civilised world have laid down the cardinal principle of criminal law that a man is to be presumed innocent till the contrary is proved. The Hon'ble Mr. Arundel has thrown this principle overboard, and without the slightest justification for this course. He says it would be difficult for the prosecution to give actual proof of the guilty intent of the accused, therefore the latter should have to bear the plying oar. If the hon'ble gentleman were to refer to the Indian Penal Code, he would find that in most of the sections, *intention* formed one of the principal ingredients of the offence and the prosecution had to prove the intent of the accused, and do it successfully in most cases. If such is done in the case of the offences under the Indian Penal Code, what is it that distinguishes the offences under the Official Secrets Bill to justify the burden of proof being placed upon the accused ? We would ask—If there was a similar law in force in England or in any other civilized country in the world. Are journalists in any part of the world taken in custody at the dead of night by a police constable for no graver offence than publishing an item of civil news, which might be perfectly true, of an absolutely harmless nature, and the publication of which might do more good than otherwise ? We cannot persuade ourselves that such a consummate statesman as Lord Curzon can in any way be induced to believe that the good name of the British Government which has been far famed in the annals of history for its justice and openness cannot be secured by any other means than by converting it into a Secret Society.

ADVOCATE, 24th December, 1903.

The Universites Bill.

13. The *Advocate* (Lucknow), of the 24th December, in commenting on the proceedings of the Viceroy's Legislative Council at a late meeting when the Universities Bill was referred to a Select Committee, remarks :—Education is to us the penacea for all evils, temporal and spiritual, social, and political, intellectual and material. To shut its doors against any member of society is to deny

him his birthrights and to perpetuate terrorism by the mighty over the weak. And when education on Western lines has been an eye-opener to Indians, a motive power to push the nation's progress, an uplifter from old world ideas and superstitions, all India cannot but eye with suspicion any attempt at restricting its spread in any stage, higher and lower, general and technical. While there is much anxiety to centralise control in Government, promise there is almost *nil* as to increasing expenditure on education from State revenues. If certain aspects of English education as imparted in India are baneful to our people, Indians alone are competent to point that out and suggest the remedy. If there has been deterioration in University education, Government Colleges have not to a little extent helped in the downward grade. And this defect may be removed, not so much by Universities Bills, Commissions and Conferences as by a large grant of money to secure men and appliances. This should have been done first and then amendments in the Universities Acts attempted. Verily, the Government has begun at the wrong end.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

14. *Al Bayán* (Lucknow), for November, publishes a communication from one Saiyid Nasim Hasan Háshmi at Delhi who makes some suggestions for the consideration of the Muhammadan community, especially the *Nadwal-ul-Ulama*. One of these suggestions is that the *Nadwat-ul-Ulama* should undertake to do something practical instead of confining its energies to addressing lectures to Muhammadans. It should, for instance, promote the establishment of Muhammadan shops for the supply of articles of food in every large town, so that Muhammadans may be able to get edibles from their own co-religionists. The *Nadwa* would do well to impress upon the Musalmans that they should avoid buying any copy of the Qoran printed by "*Kafirs*" (unbelievers), inasmuch as the latter do not revere the book, and handle it without washing their hands. Another important suggestion is that it should be explained to the Musalmans that they are wrong in interesting themselves in the project of the Hedjaz Railway. If this railway is constructed, the Arabs will be benefitted by it only so long as the Sultan of Turkey is able to hold his own. But as soon as His Majesty shows any signs of weakness, the European Powers will at once occupy Arabia, which they will easily be able to do owing to the facility of communication and transport afforded by the railway. Again, as Arabia has a scanty produce, none but Arabs can at present manage to live in that country. But the railway pouring, as it will, the products of the world into the country, will make it fit for the occupation and residence of any foreign nation that may manage to seize it.

Al Bayán, November, 1903.

Some suggestions to the Musalmans, specially to the "*Nadwat-ul-Ulama*."

IX.—Miscellaneous.

Nil.

Allahabad:
The 28th Dec., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 1 of 1904.

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Babu Thákur Dás ...	5,000 copies.
2	Hindustán Review and Káyasth Samáchár.	Allahabad	Munshi Durgá Parshád ...	1,000 „
	Twice a month.			
3	Cochrane	Allahabad	S. B. Sarbadhicary ...	...
	Weekly.			
4	Citizen	Allahabad	Babu Jotindra Náth Sen ...	...
5	Express	Lucknow	Munshi Siddiq Ahmad ...	600 copies.
6	Indian People ...	Allahabad	Mahbúb Ali Khan	...
	Twice a week.			
7	Advocate	Lucknow	Gangá Parshád Varmá ...	1,100 copies.
	Thrice a week.			
8	Hindosthán	Kálákánkar (Partábgarh) ...	P. N. Chatarji	200 „
	ANGLO-URDU.			
	Monthly.			
9	Aligarh Monthly ...	Aligarh	M. A. O. College	...
	Weekly.			
10	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	120 copies.
	URDU.			
	Monthly.			
11	Al Burhán	Sháhjahánpur	Muhammad Kifáyat-ullah ...	...
12	Al Islám	Allahabad	Hakim Ahmad Husain ...	750 copies.
13	Al Nazír	Meerut	Munshi Nazír Husain ...	...
14	Árya Bandhu ...	Meerut	Polo Rám	700 copies.
15	Árya Musáfir Magazine ...	Hardwar (Saháranpur) ...	Babu Munshi Ram ...	...
16	Árya Patra	Bareilly	Sheobarat Lál	2,500 copies.
17	Árya Samáchár ...	Meerut	Pandit Murli Dhar ...	475 „
18	Asr-i-Jadid	Meerut	Khwája Ghulám-us-Saqlain ...	...
19	Dil Árám	Bulandshahr	Naubat Rai	250 copies.
20	Gurukul Samáchár ...	Sikandarabad (Bulandshahr) ...	Pandit Nardeo Sharmá ...	...
21	Hamdard-i-Qaum Vaishya	Meerut	Raghubir Singh	700 copies.
22	Magazine-i-Hind ...	Meerut	Babu Rám	200 „
23	Mazhar-ul-Islám ...	Moradabad	Qazi Mazhar Qayyúm ...	100 „
24	Muraqqa-i-Álam ...	Hardoi	Hakím Muhammad Ali Khán ...	300 „
25	Mushir-i-Rozgár ...	Meerut	Muhammad Abdul Wáhid ...	...
26	Názim-ul-Hind ...	Meerut	Shád Varmá	...
27	Satopkári	Bareilly	Thákur Parshád ...	1,000 copies.
28	Updeshak	Rae Bareli	Munshi Sankatá Parshád ...	...
29	Vaishya Hitkárí ...	Meerut	Banársi Das	900 copies.
30	Yádgár Jashan Tájposhi...	Moradabad	Pandit Bhagwán Sahái ...	...
31	Zamánah	Bareilly	Munshi Maháráj Parshád ...	...
32	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalil-ur-Rahman	700 copies.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Twice a month.			
33	Akhbár-i-Imámia ...	Lucknow	Mir Ábid Ali	340 copies.
34	Muraqqa-i-Tasawwur ...	Fatehpur	Sheo Ratan Lál	300 „
35	Roznámcha-i-Qaisari ...	Allahabad	Lala Jageshwar Dayál ...	600 „
	Thrice a month.			
36	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Abdullah	400 „
37	Mufid-i-Ám	Agra	Qádir Ali Khan	100 „
38	Mushir-i-Hind ...	Etáwah	Lálá Múl Chand	...
	Weekly.			
39	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	350 copies.
40	Ain-ul-Akhbár ...	Moradabad	Muhammad Munawwar Husain	200 „
41	Al Bashír	Etáwah	Muhammad Bashir-ud-din ...	648 „
42	Anjuman-i-Hind ...	Lucknow	Lálá Bishan Lál	500 „
43	Áwáza-i-Khalq ...	Benares	Lálá Gulab Chand ...	450 „
44	Cawnpore Gazette ...	Cawnpore	Harnám Singh	500 „
45	Colonel	Moradabad	Pandit Banwári Lál Misra ...	145 „
46	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	300 „
47	Edward Gazette ...	Sháhjahánpur	Saiyad Mukhtár Ahmad ...	500 „
48	Fitnah	Gorakhpur	Hakim Barham	...
49	Hindustáni	Lucknow	Gangá Parshád Varmá ...	500 copies.
50	Jádu	Jaunpur	Háfiz Abdur Rahman Khán ...	100 „
51	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali	100 „
52	Káyasth Hitkári ...	Agra	Ahmad Husain	375 „
53	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Bádullah	200 „
54	Liberal	Azamgarh	Qudrat Ali Khán	275 „
55	Mádan-i-Ulúm ...	Bareilly	Babu Gopi Náth	...
56	Mukhbir-i-Álam ...	Moradabad	K. S. Abdul Ali ...	...
57	Naiyar-i-Ázam ...	Moradabad	Saiyid Ibn Ali	300 copies.
58	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	250 „
59	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	190 „
60	Nazára-i-Álam and Cháil Punch.	Allahabad	Munshi Qudrat-ullah ...	...
61	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	200 copies.
62	Oudh Punch	Lucknow	Sajjád Husain	200 „
63	Rafi-ul-Akhbár ...	Benares	Saiyid Ghulám Husain ...	...
64	Rahbar	Moradabad	Brij Lál	400 copies.
65	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	225 „
66	Rohilkhand Gazette ...	Bareilly	Abdul Aziz	400 „
67	Roz Afzún	Bareilly	Mir Mahmud Ali	200 „
68	Saddharm Prachárak ...	Hardwár (Saháranpur) ...	Babu Munshi Ram ...	...
69	Sahífa	Bijnor	Munshi Faiz-ul-Hasan ...	450 copies.
70	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	350 „
71	Sitára-i-Hind ...	Moradabad	Pandit Banwári Lál Misra ...	200 „
72	Surma-i-Rozgár ...	Agra	Itrat Husain	250 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
73	Tafrih	Lucknow	Rámji Dás Bhárgava ...	800 copies.
74	Tohfa-i-Hind	Bijnor	Sajjád Husain	400 „
75	Urúj	Bijnor	Naím-ul-lah	300 „
76	Zul Qarnain	Budaun	Munshi Ahmad Husain ...	...
	Twice a week.			
77	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riyáz Ahmad ...	370 copies.
	Daily.			
78	Oudh Akhbár... ...	Lucknow	Munshi Sheo Parsháď ...	650 „
79	Sulahkul	Gorakhpur	Pandit Param Sukh ...	600 „
	URDU-ARABIC.			
	Monthly.			
80	Al Bayán	Lucknow	Maulvi Abdulla Al Imad ...	...
	HINDI.			
	Monthly.			
81	Anand Kádambini ...	Mirzapur	Pandit Badri Náráin ...	...
82	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Parshád ...	350 copies.
83	Bráhman Samáchár ...	Meerut	Pandit Chhuttan Lál ...	100 „
84	Garhwál Samáchár ...	Kotdwára (Garhwál) ...	Girja Dat Naithani ...	600 „
85	Hindi Pradíp... ...	Allahabad	Bálkrishna Bhatta ...	150 „
86	Jásús	Gahmar (Gházipur) ...	Gopál Rám	1,000 „
87	Kánya Kubj Hitkári ...	Cawnpore	Rám Duláre	800 „
88	Mitra	Bithur (Cawnpore) ...	Shri Shambhú Dat ...	...
89	Nátya Patra	Allahabad	Deoki Nandan	200 copies.
90	Nigamágam Chandriká ...	Muttra	Bhárat Dharm Mahámandal ...	1,000 „
91	Sanádhyopkárak ...	Agra	A Committee of Sanádhya Bráhmans.	400 „
92	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Sarúp ...	1,200 „
93	Saraswati	Allahabad	Babú Chintámani Ghose ...	600 „
94	Shri Gopál Patriká ...	Lucknow	Babu Kundan Lál	250 „
95	Vánijya Sukhdáyak ...	Benares	Babu Jagannáth Parshád ...	500 „
96	Vasundhara	Lucknow	Jwálá Parshád Sharmá ...	500 „
97	Ved Prakásh	Meerut	Pandit Tulsi Rám ...	350 „
98	Vyápár Engine ...	Farrukhabad	Sádh Amar Singh ...	500 „
	Twice a month.			
99	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	164 „
100	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	468 „
101	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,900 „
	Weekly.			
102	Árya Mitra	Moradabad	Pandit Rám Náráin ...	300 copies.
103	Bhárat Jíwan ...	Benares	Rám Kishan	1,500 „
104	Khichri Samáchár ...	Mirzapur	Mádho Parshád	Very small.
105	Prayág Samáchár ...	Allahabad	Rám Gopál	350 copies.
106	Sipáhi	Cawnpore	Bábu Sitá Rám	...

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Daily.			
107	Hindosthán	Kálákánkar (Partábgarh) ...	Pandit Bachnesh Misra ...	250 copies.
	HINDI-URDU.			
	Monthly.			
108	Arya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	800 „
	GUJARATI.			
	Monthly.			
109	Panch Patriká ...	Benares	Pandit Baldeo Dat Sharmá ...	...
	Twice a month.			
110	Gujaráti Patriká ...	Lucknow	Pandit Baldeo Ram ...	...

I.—Politics.

(a).—Foreign.

Oudh Akhbár, 29th December, 1903.

Appointment of an Indian Musalman to teach Urdu in the Russian Military School at Tashkend.

1. The *Oudh Akhbár* (Lucknow), of the 29th December, is glad to notice that Maulvi Haji Riyaz Uddin Ahmad of Bareilly, late tutor to the heir-apparent to the Bhopal State, has been appointed a Professor in the Russian Military School at Tashkend to teach Russian officers Urdu, and that he is shortly to leave Bhopal to proceed to Turkestan *viâ* Egypt and Constantinople to join his new post. He is a well-known learned man of India, who knows several languages and is well deserving of the high appointment. There is already a Kashmiri gentleman in the Tashkend Military School who teaches Urdu.

(b).—Home.

Citizen, 28th December, 1903.

An appeal to the Indian public to support the organ of the Indian National Congress published in London.

2. The *Citizen* (Allahabad), of the 28th December, praising the journal called *India*, which is published by the London Branch of the Indian National Congress for the work it is doing in the way of awakening interest among the British public in Indian affairs, and asking the Indians to patronise that journal, observes:—We respectfully beg to appeal to the good sense of the Indian people not to neglect their opportunities in England. We can do very little in this country. Instead of our civil and political rights being extended, they are being narrowed down from day to day. The axe is about to be laid at the root of high education in this country, if the Universities Bill should become law. Judging from the constitution of the Legislative Council, there is every reason to believe that the Bill will be passed, notwithstanding the voice of the nation to the contrary. This is to be followed by the Official Secrets Bill which Lord Curzon assures us has been framed with the very best of intentions on his part. There is a wide gulf which separates act from intention. The operation of the Bill will not depend upon His Excellency but upon the District Officers and their obliging subordinates. So long as the sympathies and the interests of the rulers and the ruled are separated like the poles asunder, there is every justification for the alarm caused by the appearance of the Official Secrets Bill. In the present state of things we have not much to hope for here. We must lay our grievances before the generous-minded British public and draw their attention to the legislation of 1833, the Queen's Proclamation of 1858, the statutes, rules and resolutions of 1870, 1879 and 1893 respectively, which remain the unbroken record of broken promises. These proceeded from the wise statesmanship of those generous-minded people who thought that the only way to establish the power of England was to base it upon the loyalty of a happy and contented people. Bureaucratic influence and obstruction have entirely nullified the effect of those statutes and proclamation. The attitude of Lord Curzon has killed our hopes in him. He seems to be ruled by the spirit of Lord Dalhousie. He has been busy in declaring Baluchistan and Mokran parts of the British territory, in invading Thibet, in holding a ruinously expensive *tamasha* in Delhi, and delivering postprandial speeches in the Native States. If he has done anything here for any section of the people who may have reason to thank him, it is for the Eurasians and at our expense. We would not grudge them what they gain, but we must feel our loss all the same. As for the Indian people, he has fed them chameleon-like on vague hopes which are never to be fulfilled. We agree with our esteemed contemporary of the *United India* that we are the victims of a bureaucratic conspiracy and that "under no Viceroy has this conspiracy against Indians received greater countenance than under Lord Curzon, who has not done one single act either to extend our civil liberties or to raise our political status, in spite of the mellifluous flattering phrases in which he has repeatedly sought to tickle the vanity of the Indian people." It would not do for us to sit in blind submission to fate, but we must shake off our lethargy and by constitutional agitation in England try to secure those legitimate rights which are denied us by the caprices of a jealous and narrow-minded bureaucracy.

Indian People, 1st January, 1904.

The National Congress and the Musalman Educational Conference.

3. The *Indian People* (Allahabad), of the 1st January, says:—The National Congress and the various conferences have held their sittings during the last few days. The Congress Session at Madras seems to have been fairly successful, while the meeting at Bombay of the Musalman Educational Conference

has been notable for the remarkable presidential address delivered by Mr. Justice Budr-ud-din Tyabji, which we shall notice in due course. Mr. Lal Mohan Ghose's inaugural address at the Congress, which we discuss elsewhere, is a trifle disappointing when read in the cold print, but it must have produced enthusiasm among the audience when delivered by Mr. Ghose with his usual eloquence and fervour. It is noticeable that the Hon'ble Sayid Mohammad, the chairman of the Madras reception committee, gave expression to sentiments which are on all fours with those of Mr. Tyabji. "No great advance in the path of progress and reform is possible of achievement," the Nawab rightly declared, "unless the Musalmans and the Hindus co-operate and work in harmony for the common benefit;" while Mr. Tyabji inculcated that "the two national institutions, the Congress and the Conference, should work hand in hand, the one for the political and the other for the intellectual advancement." With men like Mr. Justice Tyabji and the Nawab Sayid Mohammad amongst the Indian Musalmans, there is yet hope for the regeneration of this land.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

4. The *Almora Akhbár*, of the 25th December, in its local news column, complains that since the contract system has been introduced for the sale of coal, few persons have ever been able to get the required quantity of coal at Almora. The system had better be knocked on the head. Octroi duty may be levied on coal, as is done in the case of other articles; in which case it may be hoped that people will have no difficulty in obtaining as much coal as they require.

Supply of coal at Almora.

Almora Akhbár, 25th December, 1903.

5. The *Prayág Samáchár* (Allahabad), of the 26th December, complains that although the Johnstonganj street in the Allahabad city has already been repaired, heaps of *kankar* (metal) are still to be found lying on both sides of the street causing great inconvenience to conveyances and pedestrians. The Municipal Board should see that all *kankar* is removed from the street. The urinals put up by the Municipal Board in the by-lanes are not properly cleaned, and the by-lanes are generally dirty. Probably this is the reason why plague does not leave the town.

The unsatisfactory condition of streets and by-lanes in the Allahabad city.

Prayág Samáchár, 26th December, 1903.

6. The *Prayág Samáchár* (Allahabad), of the 26th December, complains that the arrangements at the burning-*ghát* near Daraganj are not very satisfactory. Green, knotty and heavy logs of wood are supplied for cremation purposes at 2½ maunds per rupee. A small bundle of *jháú* (*tamarix gallica*), which could be had for an anna or so elsewhere, is supplied for four annas at that *ghát*. The shed at the *ghát* has a very old and dirty roof which should be replaced by a better one. The neighbouring ground is very dirty from which bad smell emanates. The pathway leading to the *ghát* is in a neglected state and has no good lights. It would be well if the Chairman of the Municipal Board could see his way to paying a visit to the place.

The burning *ghát* near Daraganj in Allahabad.

Prayág Samáchár, 26th December, 1903.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Nil.

V.—Legislation.

CITIZEN, 28th December, 1903.

Lord Curzon's speech on the Official Secrets Bill.

7. The *Citizen* (Allahabad), of the 28th December, in commenting upon Lord Curzon's speech at the Supreme Legislative Council on the 18th December, relating to the Official Secrets Bill, remarks:—His justification for the Bill is that it proceeds from the best of motives and that it is not intended to be an instrument of torture; but if the Bill should so turn out he is not responsible for it but those who drafted the Bill. Very fine sentiments these! His Excellency did not originate the Bill, nor did he draft it. But if its provisions should lead to mischievous consequences the fact that Lord Curzon did not draft the Bill would be a poor consolation to the sufferers. We are sorry to record that we had expected better things from Lord Curzon and that his explanation does not seem to be at all satisfactory nor calculated to remove the universal alarm and discontent which has taken a too much marked emphasis in its expression not to be noticed by him. With great respect and submission to his observations we would ask "Is the photographing business the only reason for this piece of legislation, or have any recent events also contributed to the framing of the Bill?" If the taking of the photographs alluded to were really such a very serious thing as Lord Curzon takes it to be, we might have expected an amendment of the Act earlier, and such as was directly applicable to the evil complained of and not so ambiguous or diffused as to include cases which, as His Excellency assures us, the Government had never in view.

INDIAN PEOPLE, 1st January, 1904.

The Select Committee on the Universities Bill.

8. The *Indian People* (Allahabad), of the 1st January, says:—The Select Committee on the Universities Bill is composed of Sir Denzil Ibbetson, Messrs. Raleigh, Pedler, Bilderbeck, Morison, Bhandarkar and Gokhale. We protest against this packing of the Committee with official and officialised members. Mr. Raleigh was the President of the Universities Commission and is in charge of the Bill; Sir D. Ibbetson is the Home Member of the Government of India who confessed at the Council meeting when the Bill was introduced that one at least of the objects of the measure was that Government should acquire control of higher education in India; Mr. Pedler is the Director of Public Instruction in Bengal and was a member of the Universities Commission; Mr. Bilderbeck is the Principal of the Madras Presidency College; Mr. Morison is the Principal of the Aligarh College whose politics there is no guarantee that he will not import into the educational views he will press; Dr. Bhandarkar was all his life an official of the Government and has since his retirement never uttered a word to show that he shares the aspirations of the majority of his educated fellow-countrymen, while on several occasions he has amply shown his bias in favour of bureaucratic views of men and measures; Mr. Gokhale is the solitary member of the Committee who may confidently be expected to voice the popular feeling on the measure. Why should not the Hon'ble Mr. B. K. Bose or the Hon'ble Mr. Sri Ram, both of whom are distinguished University men, be added to the Select Committee? The objectionable composition of the Select Committee is to our mind well calculated to increase the public suspicion of the educational policy of the present Government.

VI.—Railway.

ADVOCATE, 31st December, 1903.

The up Bombay mail not touching the Kashi station on the Oudh and Rohilkhand Railway.

9. A correspondent writing to the *Advocate* (Lucknow), of the 31st December, says:—The up Bombay mail has ceased to touch the Kashi station from the 1st of September last, and this somewhat sudden and rash venture of the authorities has given rise to a thousand and one troubles and difficulties to the passengers bound for Kashi for reasons too manifold to detail. It is an admitted fact that most of the passengers from Bengal and other places avail themselves of the train, but cannot get at the right place. The Kashi station is the entrance to all the holy places with which this sacred city of the Hindus abounds, and the city *Dharmsala*, where they comfortably put up instead of being ruthlessly robbed of the last penny by the merciless *Pandas*, is also close to the station. But owing

to the unpremeditated course, if I may use such a phrase, adopted by those who are at the helm of the line, passengers are compelled to get down at the Benares Cantonment station, a place far off from every place worth visiting and having no suitable inn or the like in the neighbourhood.

VII.—Post Office.

A complaint against the Savings Bank clerk at the Moradabad city post-office.

10. The *Naiyar-i-Azam*, (Moradabad), of the 26th December, says that one Abdur Rashid, son of Nasir Ullah, has an account (No. 152867) with the savings bank at the Moradabad city post-office. In view of the limit that a depositor cannot deposit more than Rs. 200 during an official year, Abdur Rashid could deposit only Rs. 3-8-0 more on the 15th December to make up the maximum. But he deposited Rs. 4-8-0 on that day, Rs. 2 on the 16th idem and again Rs. 2 on the following day. Thus his deposits during the year exceeded the limit by Rs. 5. The general post-office at Moradabad detected the mistake and took exception to it. The savings bank clerk then sent for Abdur Rashid, reprimanded him for the mistake, and asked him to withdraw Rs. 5. The withdrawal was made on the 21st December. Abdur Rashid not being acquainted with English could not possibly read and understand the entries in the pass-book. It was the duty of the savings bank clerk to check the entries and not to receive any money offered for deposit after the limit had been reached. It was his mistake that he allowed the limit to be exceeded. In any case he was not justified in reprimanding the depositor in the way he did. The editor has received other complaints against the clerks at the city post-office to which he will refer in future issues. The Postmaster-General should make inquiries and change the present staff of that post office.

Naiyar-i-Azam, 26th December, 1903.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 4th Jany., 1903.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

CITIZEN, 4th January, 1904.

Mr. Lal Mohan Ghose on the Delhi Durbar.

1. The *Citizen* (Allahabad), of the 4th January, says :—Did the Delhi Durbar bring any good to the Indian people or to the Indian or the Imperial Government? Was not this glorious pageant celebrated with utter recklessness of expense, against the almost unanimous protest of the Indian public, and as an idle tribute to the vanity of Lord Curzon, when the famine-stricken people of India were groaning in want and starvation under an ever-increasing burden of taxation, which even in the days of Lord Mayo was too heavy for them? Was that a demonstration of the loyalty of the Indian people? How many of the people had access to the Delhi Durbar? How did it in any shape affect their loyalty? The true loyalty of the Indian people rises in silent incense at the altar of their hearts, wherein they place the image of their dearly loved Sovereign. Such lavish expenditure was in fact quite out of place in a country, where the people were miserably suffering from famine, plague, and exorbitant taxation. Mr. Ghose was perfectly correct in observing that if the Viceroy and the Indian Minister had represented to the Sovereign the true state of the country and the feelings of the people, that sympathetic, noble-minded individual would never have sanctioned the celebration of the Delhi Durbar. If half the amount lavished on vain pomp and fireworks had been spent in relieving the distress of the starving indigent classes, it would have been a glorious measure calculated to pluck the brand from many a burning heart.

The Delhi Durbar has proved a ruin to many an unhappy Indian prince. "As to the masses of the people," says Mr. Ghose, "nothing could seem more utterly heartless than the spectacle of a great Government imposing the heaviest taxation upon the poorest population in the world and then lavishly spending the money so obtained over fireworks and pompous pageants, while millions of the poor were dying of starvation." Was the prospect of a people with a hungry stomach likely to improve by sight-seeing?

We can live without books,
what is knowledge but grieving?
We can live without hope,
what is hope but deceiving?
We can live without love,
what is passion but pining?
But where is the man
who can live without dining?

ADVOCATE, 7th January, 19 4.

The last Session of the National Congress.

2. The *Advocate* (Lucknow), of the 7th January, says :—The Congress has come and gone. Once more for the nineteenth time educated India through its chosen men who can claim to be representatives of the people of India, if any set of persons can lay such a claim, has placed before the responsible rulers of the land the views and opinions held by it on the subjects agitating the public mind. The Government of the country may fully utilise the materials placed before it, it may amend its measures and policies now before the public in the light of the criticism offered by non-official India, or it may treat with indifference the voice sent forth from Madras. Let the attitude of the Government be what it may, the labours of the representatives of educated India cannot be lost, and this in itself is no mean advantage and no mean return for the sacrifice made by the people in money and convenience. As to the Congress session itself little need be said. There are good as also bad points in every session which are forgotten as soon as the delegates of the Congress return to their places of business. The Presidential address was able, well-argued and very courageous. If the voice of Mr. Lal Mohan Ghose failed and his deliverance did not come up to the expectations of the eager crowd that had assembled to hear him, the late retired habits of Mr. Ghose and his weakness due to indisposition were responsible for it. If there was hurry—excusable hurry we may call it—this state of things will continue to be so till such time as the Congress is not reduced in bulk and the question of convenience and inconvenience of a few leaders does not influence the deliberations of the Congress.

Perhaps some of the speakers became impulsive in their speeches, and appealed more to sentiments than to arguments and facts, and perhaps some had not prepared themselves to speak with authority. These were defects, regrettable because they exist even after 18 years' systematic working, but they do not affect the resolutions of the Congress. The resolutions for which the delegates are responsible and which go in the name of educated India are all couched in a language to which no objection can be taken. They are in every way worthy of the Congress and of the deliberations of the body, of which we have every reason to feel proud. The resolution on the Universities Commission gave expression to the opinion held throughout the country. The criticism of the principles of the measure and the objections to the details of the Bill have been all brought together in a short compass. Say what the official members of the Supreme Council will in the Select Committee, if they fail to amend the measure before them in the light of the criticism offered, they will be going against the wishes of the very people whom they wish to benefit. Lord Curzon's desire to improve the educational system of the country in its higher branches is shared by the people ; but they do not see how it can be attained without allotting more funds to the Universities or by only reducing the Senates to a nonentity and showing want of confidence in the Senate of any University by making the Syndicate quite independent of the parent body. If speaker after speaker laid stress on the fact that the most essential thing for raising the standard of University education was to import better class Professors from European countries, they did so with the conviction that the Indian student was willing to avail himself of all the facilities placed at his disposal. .... We hope Lord Curzon will hear the prayers of the Congress and not interfere with the independence of the universities. Pandit Bishen Narain spoke with ability on the Official Secrets Bill and would surely have been followed by many more indignant protests, had not Lord Curzon's explanation lulled the public feeling and created the belief that the measure would be confined in its operations only to the secrets in the Naval and Military Departments. Mr. D. E. Wacha is a personification of moderation, and even he grew indignant or rather warm at the iniquitous manner in which the children of the soil were kept back from higher offices of Government. Not only were the higher appointments in the Civil Service the monopoly of Englishmen : but even the higher appointments in the Postal, Telegraph, Railway, Survey, Financial and such other departments were becoming the close preserve for Europeans and Eurasians. Mr. G. Subramanya Iyer added a string of facts in his usual lucid manner to emphasise Mr. Wacha's proposal and Mr. Surendranath did well in pointing out that the objection was not to the Eurasian having his share of Government loaves and fishes, but to the introduction of racial consideration in creating a monopoly. Perhaps our voice of protest will be but a cry in the wilderness for some years to come. The Congress shall however place these facts before the British public which may cry shame on the policy of favouritism which is pursued at the sacrifice of the financial considerations of the country. In Mr. Krishna Swami Iyer, Madras possesses a powerful speaker who made certain good points in favour of the apportionment of militay charges between England and India. If India has to pay for the training of the British soldier which he receives in England before setting foot on the Indian soil, surely in justice to poor India the English Exchequer should make a contribution for the training which the soldier receives during his seven years' stay in India, especially because the effect of this training is totally lost to India. If thirty thousand British and Indian soldiers can be kept out of India for months together for Imperial service, surely the Imperial Treasury should share with the Indian Treasury a portion of the great burden which is crushing India. The Madras Municipal Bill and the partition problem of Bengal might be considered questions fit for discussion by Provincial Conferences, but they have an imperial significance which should not be overlooked. These two measures are only proof of the reactionary policy which is really to do violent things against the conviction and belief of the people. The humble voice of the Congress which Dr. Mullick has sent to the British people in support of the candidature of our friends standing for British constituencies might do little good to us or to our friends themselves; but Miss Bilgarnie whom the Congress was glad to hear as a representative of the Anglo-Indian Temperance Association of England, assured us that the resolution would strengthen their hands. If Mr. Dadabhai Naoroji, Mr. W. C. Bonnerji, Sir Henry Cotton and Sir John Jardine were to get into the British Parliament, as every

one has a fair chance of success, even with the disadvantage of the depression in the Liberal cause, what a great force our Indian Parliamentary Committee would be, including as it does men of the influence of Sir Charles Dilke, Mr. Lewis, Mr. Lloyed, Mr. Herbert Paul and others!

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Al Bashír, 5th January, 1904.

Musalmans in the Judicial Service.

3. *Al Bashír* (Etáwah), of the 5th January, is glad to notice that the Hon'ble Raja Tasadduq Rasul Khan, who had hitherto taken little interest in matters affecting his co-religionists, interrogated the Local Government at the last meeting of the Legislative Council (held on the 9th November 1903), as to the number of Musalmans employed in the Judicial Service of the United Provinces. But it is a pity that the statement which was laid on the table by way of reply has not been published by the Government with the proceedings of the Council meeting in question. The *Hindustani* of Lucknow, a powerful organ of the Hindus, however, admits that the number of Musalman Munsifs has of late fallen very low. The reply given to the second question of the Raja as to whether Government had taken any steps to secure due representation of Musalmans in the Judicial Service was not satisfactory, and the editor hopes the Raja will press the point in the future meetings of the Local Legislative Council, and that the Hon'ble Mr. Morison will be pleased to do the same in the Viceroy's Legislative Council. Only those persons who have passed the High Court Vakil's or the LL.B. examination, and have practised as pleaders for three years after passing the examination are eligible for nomination as candidates for Munsifships. Such being the case, the Musalman vakils are practically excluded from the Jud cal Service, inasmuch as after three years' practice they do not care for a Munsifship, their income exceeding the pay of that appointment, or they are over age. This is apparently the reason why there are so few Musalmans in the Judicial Service. There is no scarcity of Muhammadan vakils; at all events one or two of them could easily be had for the post of Munsif but for the qualification of three years' practice which tends to preclude not only Muhammadan vakils, but for the matter of that all efficient vakils from the Judicial Service.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Prayág Samáchár, 2nd January, 1904.

Levy of octroi at Allahabad.

4. The *Prayág Samáchár* (Allahabad), of the 2nd January, complains that if a person brings to Allahabad a small quantity of *ghi* (clarified butter) or any other thing for his own use and not for sale, he has to pay octroi duty on it, which is unfair. Such imports should be exempt from octroi.

Khichri Samáchár, 2nd January, 1904.

A rumour regarding the abolition of the Municipal Board at Chunar, District Mirzapur.

5. The *Khichri Samáchár* (Mirzapur), of the 2nd January, has heard that the Municipal Board at Chunar, in the Mirzapur District, is to be abolished, so that instead of octroi, a house tax will be levied on the residents. If this rumour is true, it is calculated to cause much dissatisfaction and distress among the people. But the editor hopes that a sympathetic District Officer like Mr. P. Wyndham will not allow any such thing to be done.

(e).—Education.

Citizen, 4th January, 1904.

The Hon'ble Mr. Justice Tyabji's speech at the Muhammadan Educational Conference at Bombay.

6. The *Citizen* (Allahabad), of the 4th January, says:—The Muhammadan Educational Conference sat for the first time in the Anjuman Islam buildings on the 28th of December last and was presided over by the Hon'ble Mr. Justice Tyabji. There were two points of marked importance in the presidential speech: (1) In Mr. Tyabji's opinion the two national

institutions, the Congress and the Conference, should work hand in hand, one for political advancement and the other for intellectual development. He sees no reason why the two bodies should not work in peace and harmony. (2) He discussed the *Purdáh* system in its four aspects—religious, social, hygienic and intellectual. He advocated the breaking up of the existing system on all the four grounds and boldly declared that there was no order or sanction for it in the *Koran*. We very much doubt if the learned President's co-religionists would approve of his go-ahead ultra-radical views on all subjects; for prejudice is stronger than reason and cannot be rationalised away.

(f).—Agriculture and questions affecting the land.

7. The *Zamindár-wa-Káshtkár* (Bijnor), for December, observes that though India being especially an agricultural country, stands in great need of strong and numerous cattle, the land revenue policy pursued by Government has affected both their physical and numerical strength. Formerly there were sufficient pastures and meadows in every village, where cultivators were able to graze their cattle free. Now when the settlement of a district is under revision all such tracts of land that can possibly be brought under cultivation are taken into consideration bythe Settlement Officer, and the assessment is made on the village in view of the possible produce of those tracts. This forces the cultivators also to cultivate pasture lands in order to meet the heavy demand of Government. Again, when the cultivators find that the products of cultivated areas do not suffice for payment of Government dues, they are obliged to reclaim waste lands also to eke out their income. Such being the case, it is but natural that the breed of cattle should deteriorate owing to the scarcity of grazing grounds. But the slaughter of cattle for the purposes of food, and the large demand for hide from Europe also considerably contribute to the diminution of cattle. Government, however, being an advocate of free trade cannot be expected to interfere in the export of hide, bone, &c; but it should at any rate make a point of setting apart sufficient pasture lands in every village, exempting them from revenue. Unless Government hastens to adopt any such remedial measures, the time is not distant when disastrous consequences will overwhelm agriculture owing to the ever-increasing scarcity of oxen.

ZAMINDÁR-WA-KÁSHTKÁR, December, 1903.

The growing scarcity of agricultural cattle.

(g).—General.

8. The English *Hindosthan* (Kalakankar), of the 4th January, says:—

HINDOSTHAN, 4th January, 1904.

Natives and the Indian Civil Service.

There is not a particle of doubt but that the malcontent Indians under the English rule do say that now the British Government wants to deprive them of their education, and keep them uneducated. The demand for simultaneous examinations for the Civil Service was an outcome of this belief. There are two parties: one the loyal, who say, Oh! English rulers, you have a common ancestry with us, the descendants of the old Indian rulers; you have ruled us well, you have given us telegraphic, postal and railway communications; you have taught us law, medical science, political science, and almost all the sciences and all the branches of knowledge, which now are taught and exist in Europe, nay rather all over the civilized parts of the world; you have made us civilians, doctors, engineers, barristers, solicitors, &c., &c. Now come to our country and colonise in it, so that we may get over the stigma of being called the ruled, or in other words a conquered race, and live with you in India with everlasting fraternity. But the malcontent Indians say that they are ruled in India by the sword. The English Government does not allow them free access to the Civil Service, because the examination is only held in England. The English Government is draining their resources from India through the pretence of Home charges, and by giving the best emoluments to the English and European Civil Servants. Forsooth! have Indians up to this time filled up one-sixth of the Civil Service? (to which extent they can be employed in that department. The number of the members of the Civil Service is about one thousand, therefore 166 posts can be given to Indians without any demur; but up to this time they have not qualified themselves even to that extent.) The reply is, no, and yet they complain that the door of the Civil Service is closed, or is being closed, against them.

OUDH AKHBAR, 6th January, 1904.

A suggestion to arrange, through contractors, for the supply of provisions to the camps of civil officers on tour, and to troops on march.

9. A correspondent of the *Oudh Akhbár* (Lucknow), of the 6th January, referring to the difficulties and troubles to which the Tahsildars are put, when required to supply all sorts of provisions to the camps of civil officers on tour and to troops on march, suggests that a contractor should be appointed in every district who should arrange, through his agents, for the supply of provisions, so that the Tahsildars might be relieved of this most unpleasant and harassing duty. The editor, while endorsing the views of the correspondent, thinks that it would be still better to appoint a company of contractors in each province for the purpose. These contractors would be able to supply good provisions, and the officers on tour would be spared the trouble of obtaining any supplies from the headquarters of districts as they have to do at present. Good things are not available in villages and consequently the Tahsildars experience great difficulty in providing the supplies.

AL BASHIR, 5th January 1904.

Publication of a newspaper in the Nagri character in the Fyzabad district under the orders of Mr. Hose, the Deputy Commissioner.

10. *Al Bashír* (Etáwah), of the 5th January, publishes a communication, which says that sometime ago a newspaper in the Nagri character was issued in Fyzabad under the orders of the Deputy Commissioner, Mr. Hose. The headmen of all the villages and towns in the district have *nolens volens* to take in the paper. The Muhammadan headmen and others who declined to subscribe to the paper on the ground of their ignorance of the Nagri character, or of being illiterate, have been forced to buy the paper all the same, being told that they should have it read out to them by somebody. The language of the paper is Urdu, apparently because it is conducted by Kazi Aziz ud-din, Deputy Collector, at present; but it would be no wonder if it were changed into Hindi when it came to be placed under the charge of a Hindu officer. Why, the issue of the 6th December last contained some verses in Sanskrit, a bad augury certainly for Urdu. The paper deals with the events and affairs of the district, and its present circulation is about 3,000 copies. It was first circulated through the police, but now it is distributed through school boys. Commenting upon this communication the editor observes that while Hindus have hitherto been endeavouring to injure Urdu by all means in their power, it is very unfortunate for the Muhammadans that an officer of the ruling race should adopt a measure calculated to conflict with the well established policy of Government to hold the balance evenly between the two communities. This action of Mr. Hose is also opposed to the principle laid down in the Hindi Resolution issued by the late Lieutenant-Governor of the United Provinces, and the present Government would do well to fully impress upon its subordinates what the course of their policy should be in such matters.

RAHBAR, 7th January, 1904.

Brief review of the past year and the prospects of the new one.

11. The *Rahbár* (Moradabad), of the 7th January, observes that hardly a year passes without bringing one blessing or another to civilized countries, but that India is unfortunate in this respect, year after year passing away without her receiving any benefit. The year 1903 was no exception to this rule. The Delhi Durbar which will be long remembered for the crores of rupees spent on it, (including of course the money also spent in the districts on the occasion), far from doing any good to Indians, injured her in several ways. Firstly, it made many a chief bankrupt on account of the heavy expenses he had to incur in connection with the durbar; secondly, as even the native chiefs were not admitted to any ceremonial of the durbar without presenting their tickets, they were greatly mortified. Thirdly it was during the Delhi Durbar ceremonials that the Railway Conference was held, which sought to deprive natives of employment on the railways. The second important event of the past year was the removal of the Maharaja Holkar from his *gaddi*, which, according to Government, was brought about at His Highness' own request; but the Indians view it in a different light. In Cashmere, while Government revenue was paid in kind before, British revenue officers lately appointed in that State, ordered it to be collected in money from last year. In British India revenue is taken in money: but the practice is one of the prolific causes of recurring famines, and hence the departure in practice in Cashmere does not augur well for the people. Cashmere was also visited by a most disastrous flood as well. The only relieving feature of the year under review was the reduction in the income-tax; but the editor is afraid that native officials will not, in their zeal for devotion and loyalty to Government,

allow the public to reap the full benefit of the measure. Last year a Tahsildar in the Moradabad district raised the income-tax on a person from Rs. 30 to Rs. 150! Plague, too, claimed more deaths last year than in previous years. The new year 1904 can hardly be expected to hold out any better prospects, considering that such important measures as the reconstruction of Bengal, the Thibet Mission, the Official Secrets Bill, the Tilak Case and the Universities Bill are on the anvil, and may not be settled to the satisfaction of the people.

V.—Legislation.

12. *Al Bashír* (Etáwah), of the 22nd December, referring to the unanimous opposition of both the Anglo-Indian and the Native press to the Official Secrets Bill, observes that this Bill can hardly affect the editor of this paper, inasmuch as official secrets leak out only through the Anglo-Indian and the Bengali newspapers, Anglo-Indians and Bengalis being generally employed in the secret official bureaus. Moveover, *Al Bashír* is a Muhammadan paper, and the Muhammadan religion forbids one prying into the secrets of one's own Government. But still the editor cannot approve of the Bill in question. There is a general belief among the people that as the Bengali newspapers managed to get hold of, and publish the secret proceedings of the Delhi Railway Conference, regarding the substitution of Eurasians in place of Indians on the railways, Government now seeks to punish these papers for this act by passing the Bill. This is certainly too hasty a proceeding on the part of Government; it ought to have allowed the public sufficient time to forget the incident before it attempted to force any such measure on them. It, moreover, implies weakness on the part of Government that failing to guard its secrets in its own offices, it should devise means to punish the press for obtaining and divulging the same. What will be the result of passing such a Bill after all? Official secrets will of course cease to be published by the press; but if Government is unable to control its own officials, they might reach the hands of rival or hostile Powers all the same. Government should, therefore, instead of seeking to punish the editors of newspapers for publishing official secrets, make a point of severely punishing its own officials found to divulge them.

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day. The orders issued for the demolition of the mosque have caused great annoyance to the Muhammadans at Chandausi, and they intend memorializing Lord Curzon against the measure. The Musalmans of Moradabad, Sambhal, and Bareilly should help their Chandausi brethren in the matter, and the writer hopes that Lord Curzon will never allow the mosque to be demolished.

VII.—Post Office.

Al Bashír, 5th January, 1904.

Raising the limit of weight for newspapers carried for quarter of an anna as postage.

16. *Al Bashír* (Etáwah), of the 5th January, thanks the Government of India for raising the limit of weight for newspapers carried for quarter of an anna as postage, from 4 tolas to 6 tolas, and expresses the hope that vernacular newspapers will avail themselves of this concession in increasing their bulk and using a better kind of paper, and not in publishing with them as supplements a larger number of advertisements printed at other presses. In the opinion of the editor, newspapers are not entitled, under the postal rules, to circulate such advertisements as their supplements. *Al Bashír* never circulates such advertisements, nor do the *Pioneer* and other respectable papers do so. If native editors followed the example of their Anglo-Indian brethren, they would receive more advertisements to print and publish in their newspapers, which would be a more profitable business than their present practice of publishing separately printed advertisements as supplements.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 11th Jany., 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 3 of 1904.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Received up to 16th January, 1904.

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I.—Politics.

(a).—Foreign.

Advocate, 14th January, 1904.

Indian public opinion on the situation in Japan.

1. The *Advocate* (Lucknow), of the 14th January, says:—The eagerness shown by Indians in watching the development of affairs in Japan is quite natural. It is true that the opinion of Indians in the affairs of their own country counts for very little, specially in foreign matters, and it cannot influence the British Government to shape its policy in the East. But that does not prevent Indians from forming their own opinions and giving expression to them. It is natural that Japan should enjoy the sympathy of Indians in its struggle against Russia. There may be little that is common between Japan and India in the way of religion and thought, but there is a great deal of common interest between the two nations as to the sentiment that an Asiatic Power has risen to the position occupied by a first-rate Power. What patriotic Asiatic is there who will not pray from the very bottom of his heart that that prestige should increase and at least one race of people should continue in Asia to claim equality with Europeans and refuse to be treated as slaves like the rest of the Asiatics. Besides sentiment, there are other immediate reasons which make the sympathy of India with Japan firmer and stronger. In his heart of hearts every Indian feels that, afraid of the Russian bugbear, the British Government, instead of spending the millions of money taken out of the people for their benefit and elevation, has been spending them in making fortifications and war preparations in order to prevent Russia from invading India. If Russia succeeds in beating the Japs and in absorbing China, or at least extending its protectorate over the Yellow kingdom, that bugbear will increase, and with it the economic ruin of already ruined and helpless India completed. Any check to Russian pretensions, even for another decade, will be a welcome check and helpful in relieving the Indians of further anxiety on the score of increase in Military charges. Muhammadans have distinct cause for feeling satisfied at the entanglement of Russia with Japan, because it will prevent the swallowing up of Turkey by Russia. Any war with Japan will give time to Turkey to connect its Asiatic possessions with those of Europe and thus be in a better position, at least on land. The motives of Indians might be a little selfish, but they are strong, and to these must be attributed the sort of personal interest with which the affairs in the East are watched throughout India and success to Japanese arms prayed for by the thinking portion of India. In our last we presented a side of the Japanese unpreparedness to meet Russia. The facts given represent only one side of the question. We are glad to hear on European testimony that exaggerated views are held about the powers of Russia. If war breaks out there are chances of Japan giving a good thrashing to Russia.

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We, in India, think that Russia, if successful, will absorb China. But this opinion is not shared by Europe. European Powers will not allow Russia even with victorious arms to enter the Chinese kingdom. Baron von Brandit, who was for twenty years German Minister at Peking and who must be considered to be an impartial observer, thinks that Russia is engaged on a fruitless war. Russia, he says, wants to gain time for completing her preparations, but there are other reasons, too, which make her reflect. The cost of war with Japan would be enormous. The political and military responsibility would be greater still, because even defeat would only paralyse Japan temporarily. Russia is not strong enough to annihilate the adversary; and, in the end England would not dare to allow it, much as she would, perhaps, like to do. If, however, Japan is only partially and temporarily defeated, this would mean that Russia would be obliged to maintain a very large army in Manchuria and Korea for many decades, which would seriously impede her freedom of action in other parts of Asia and in Europe. Moreover, she has not the means herself, and could hardly procure them from others, to open up either Manchuria or Korea, both of which are rich in natural products. A victory over Japan would, therefore, be of little use. At any rate, the Japanese, by what was seen of them from 1894 to 1895, and again from 1900 to 1901, seem better prepared and better equipped than the Russians; and in Manchuria they could count upon more than the passive assistance of the native population. The mounted brigades, for instance, numbering many thousands, could be turned into powerful auxiliaries, if led by intelligent and smart Japanese officers to harass the Russian

lines of communication. It would be exactly the opposite in Korea. The war might yet be arrested. But whether averted or not, if the good wishes of a people can go any way to help the Japanese in their national struggle, they have the goodwill of the entire Indian people.

(b).—Home.

2. The *Nizám-ul-Mulk* (Moradabad), of the 8th January, regrets to say that ill-treatment continues to be practised on Indians in South Africa as before, the treatment accorded to them being simply unspeakable. The Indians rendered important services to the British Government during the late Boer War, and earnestly prayed for its speedy victory, in order that they too might be able to live in ease and comfort in South Africa. But they have been disappointed in their hopes, and under the new *régime* their condition, far from being improved in any way, has become worse.

NIZÁM-UL-MULK, 8th January, 1904.

Treatment of Indians in South Africa.

3. The *Zul Qarnain* (Budaun), of the 7th January, refers to that portion of Mr. Lal Mohan Ghose's presidential speech at the late Madras Congress in which he refused to believe that the relation which had come to exist between England and India could be called Providential, and to the criticism passed thereon by the *Pioneer* contrasting it with the speech of His Highness Agha Jan at the late Muhammadan Educational Conference at Bombay, who recounted the various blessings of the British Government, *viz.* freedom of thought, impartial administration of justice, &c., and thanked that Government for the same. The *Zul Qarnain* observes that only those persons who were jealous of foreign rule could demur to accepting the establishment of British rule in India as Providential. The Hindus received great concessions and were made much of, under Muhammadan supremacy, but they always abuse it in season and out of season in view of the mistakes committed by some Muhammadan kings, and hence it is no wonder if Mr. Lal Mohan Ghose took an unfavourable view of the British Government also. On the other hand, the opinion which His Highness Agha Jan expressed, acknowledging the benefits of religious toleration, security of life and property, &c., which the British Government has conferred on India, were such as every pious Musalman, nay every right-thinking resident of this country, is expected to entertain.

ZUL QARNAIN, 7th January, 1904.

Mr. Lal Mohan Ghose's Presidential speech at the Madras Congress.

II.—AFGHANISTAN AND TRANS-FRONTIER.

Nil.

III.—NATIVE STATES.

Nil.

IV.—ADMINISTRATION.

(a).—Judicial and Revenue.

4. The *Oudh Akhbár* (Lucknow), of the 14th January, states that on the 1st idem the Head Registrar's office at Lucknow verbally communicated a new order to writers of petitions, documents, &c. to the effect that in future their identification of the marginal witnesses of the documents written by themselves would not be accepted, but that an identification should be made by pleaders or other persons who are known to the Registrar. This order has created a deep sensation among the public, and a serious interruption in the registration of documents ready for the purpose. The majority of documents are for small sums borrowed by men of the poorer classes, who cannot be expected to be known to pleaders or other respectable persons whom the Registrar knows. It is no doubt necessary to take precautions to prevent frauds in connection with the registration of documents: but so far no difficulties have arisen in consequence of the identifications made by the writers of documents. However, in the case of documents the subject-matter of which exceeds Rs. 500 in value, the precaution referred to above might be taken; but in the case of documents of smaller values no such restrictions need be placed. Thumb-marks that are now taken on documents presented for registration should be considered a sufficient safeguard against fraud, and no additional restrictions, calculated to cause unnecessary inconvenience and trouble to the public should be enforced.

OUDH AKHBÁR, 14th January, 1904.

The Head Registrar's Office at Lucknow.

I.—Politics.

(a).—Foreign.

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OUDH AKHBÁR, 14th January, 1904.

The Head Registrar's Office at Lucknow.

RAHBAR, 14th January, 1904.

Abduction of a Hindu girl by missionary ladies in the Madras Presidency.

5. The *Rahbar* (Moradabad), of the 14th January, refers to the case of a native shepherd in the Madras Presidency who complained last year to the Magistrate of his district that certain missionary ladies had abducted his girl who was a minor, and kept her in confinement in their Mission House, and refused to deliver her to him, when he went to them for her. The Magistrate, however, dismissed the father's suit, and permitted the missionary ladies to prosecute the complainant criminally (for bringing a false charge against them), and the result was that the Sessions Judge sentenced the unfortunate fellow to rigorous imprisonment for nine months and his two witnesses for six months each. On appeal to the Madras High Court, the two Judges who heard it differed—one Judge (the Chief Justice) holding the missionary ladies guilty, and the other not. The case was consequently referred to a third Judge, who agreed with the Chief Justice who held the shepherd innocent, and the man was acquitted. This case is a remarkable example of how the followers of Christ seek to spread their Lord's religion in this country and how some British judges are ready to render help to Christian missionaries. The missionary ladies abducted a minor Hindu girl, but though both the Magistrate and the Sessions Judge held that the girl was found in the Mission House, and that her father, the complainant, was turned out when he went there to get her, still the ladies were acquitted, and the complainant punished! It is however a matter of satisfaction that the High Court did him justice and released him.

ROZNÁMCHA-I-QAISARI, 1st January, 1904.

Rumour regarding the abolition of the Revenue Agents' examination in the United Provinces.

6. The *Roznámcha-i-Qaisari* (Allahabad), of the 1st January, has heard that the Board of Revenue in the United Provinces contemplates abolishing the Revenue Agents' examination; but such a measure, if carried out, will be very injurious to the agricultural classes, inasmuch as they will have to pay considerably higher fees to pleaders than they do to revenue agents for the protection or the defence of their cases in rent courts. It is to be hoped that Sir James Digges LaTouche will never sanction the proposal when it comes before His Honour.

(b).—Police.

INDIAN PEOPLE, 9th January, 1904.

Sir Charles Rivaz's resolution on the Punjab Police Report for 1902.

7. The *Indian People* (Allahabad), of the 9th January, says:—In the resolution of His Honour Sir Charles Rivaz on the Punjab Police Report for 1902 occur the following remarks:—"The Lieutenant-Governor agrees with the Inspector-General of Police that it is undesirable for magistrates to make remarks in criminal cases censuring the action of police officers, unless such remarks are strictly relevant to the case and the officers concerned have had an opportunity of explaining their action. If remarks to which exception can be taken come to the notice of the Inspector-General of Police, they should be referred for the orders of the Lieutenant-Governor, who will invite the attention of the Hon'ble Judges of the Chief Court to any case in which action can appropriately be taken." We are unwilling to believe, and it is unlikely, that Sir Charles Rivaz means anything bad, while the qualifying clause "unless such remarks are strictly relevant to the case" mitigates the objectionable nature of the observation. But the relations between the police and the magistracy being what they are in this country, we are still obliged to regret that the responsible head of a Government should have permitted himself to make this pronouncement. As a rule it is not the magistracy that control the police, but the latter that have it in their power in more ways than one to bring a particularly conscientious magistrate to grief. If there be honourable exceptions among the magistrates that are so fearless as not to care for the personal consequences of their judicial conduct, they should rather be encouraged and not be snubbed in the way Sir Charles Rivaz has chosen to do.

(c).—Finance and Taxation.

NIZAM-UL-MULK, 8th January, 1904.

Complaint against the misbehaviour of the assessors of the income-tax

8. The *Nizám-ul-Mulk* (Moradabad), of the 8th January, says that India is really very unlucky, so that no measure, however beneficial, brings any material relief to her children. Government certainly conferred a great favour on the people by raising the minimun limit of the taxable income. But this concession is

all nullified by the assessors of the tax, unless their palms are well greased. A bold Marwari gentleman has lately brought very serious charges against the income-tax officials at Calcutta, and some of them have been found to be true on investigation. It remains to be seen how the offending officials will be dealt with by the authorities.

(d).—Municipal and Cantonment Affairs.

9 The *Prayág Samáchár* (Allahabad), of the 16th January complains that though crowds of Hindu pilgrims visit the Vasukeshwar temple at Daraganj in Allahabad during the *Magh* fair, yet no lights have been put up by the Municipal Board. It is to be hoped that lights will be provided in future.

PRAYÁG SAMÁCHÁR, 16th January, 1904.

A suggestion for a Hindu temple at Daraganj, Allahabad, being lighted during the *Magh* fair.

10 The *Prayág Samáchár* (Allahabad), of the 16th January, cannot understand why heaps of *kankar* (metal) have been unnecessarily lying along the Johnstonganj street at Allahabad for several months, causing great inconvenience to the public (*vide* para. 5, page 7 of the Selections for 1904).

PRAYÁG SAMÁCHÁR, 16th January, 1904.

Unsatisfactory condition of the Johnstonganj street at Allahabad.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

11. The *Hindustani* (Lucknow), of the 13th January, says that the administration of the town of Mohan (in the Unao district) must be very unsatisfactory indeed, seeing that an anonymous (vernacular) pamphlet of 12 pages has been issued in which very serious accusations have been made against the officials of the local tahsil and a person named Muhammad Ilyás. The accusations are quite specific and not general, and the residents are said to be in great distress at the hands of the persons impugned in the pamphlet. The Deputy Commissioner will therefore do well to make an enquiry into the accusations. If they be groundless, the writer should be traced out and punished, otherwise steps should be taken to break the clique of the wrong-doers justly exposed by the writer.

HINDUSTANI, 13th January, 1904.

Publication of an anonymous pamphlet accusing the tahsil officials and a private person of oppressing the people at Mohan, district Unao.

12. The *Indian People* (Allahabad), of the 13th January, says:—The Indian Press is deeply grateful to Lord Curzon for the new postal concession under which papers weighing up to six tolas can be sent for a pice, while the public at large should be equally indebted to His Excellency for introducing perhaps the cheapest telegraphic boon, *viz.* the four anna message. Yet it would seem from statements made in the Calcutta and the Bombay papers that the four-anna telegram has so far fallen flat on the public. Partly it may be due to want of information on the part of the people; but it is clear that the benefit of the concession is to a large extent neutralized by the "inevitable concomitant," now added for the first time, that the address will be wired free only up to six words. This, as was feared by most of us, has necessarily entailed a great hardship. It is well known that for reasons too obvious to recount addresses in this country of the people of all classes have to be necessarily prolix and are not so "short and sweet" as in Europe or America. The practical result of the rule is that an average four-anna telegram may cost an additional four annas for the extra words in the address. We therefore earnestly hope that the Government would soon see their way either to restore in the case of deferred telegrams, the previous state of affairs, when addresses were wired free; or at any rate increase the number of words to be wired free in the address to at least ten, if not a dozen.

INDIAN PEOPLE, 13th January, 1904.

The four-anna telegram.

13. The *Prayág Samáchár* (Allahabad), of the 16th January, is unable to understand why the office clerks whose pay is less than Rs. 100 a month are granted only a month's privilege leave on full pay, while the officials who draw higher salaries can have privilege leave for longer periods on full pay. This invidious distinction is not in keeping with the policy of sympathy with the poor pursued by Government.

PRAYÁG SAMÁCHÁR, 16th January, 1904.

Privilege leave to office clerks whose pay is less than Rs. 100 a month.

V.—Legislation.

Advocate, 14th January, 1904.

The Universities Bill:—No. I.

14. The *Advocate* (Lucknow), of the 14th January, says :—The Bill is now under consideration by the Select Committee that has begun to sit from day to day. Professor Gokhale, Dr. Bhandarkar and Dr. Ashutosh Mukerji are there to guard Indian interests, while a number of European Additional Members—Messrs. Pedlar, Morison, Bilderbeck—represent the education departments in one or other form. The literature on the measure has grown voluminous and is being added to every day. Nothing is more natural than this for the simple reason that next to religion education is the most cherished thing to the Indian. Though the Circular letter of the Government allayed the intensity of the agitation raised by the Report of the Universities' Commission, the Bill falls short of the golden mean that it was expected to strike. It is after all but a measure for amending and improving certain rules and regulations restricting certain rights and privileges and making progress of education depend at the sweet will of the Government. The need of a well informed and closely reasoned protest has therefore become imperative.

The Commission wanted the Indian Legislature to give effect to their recommendations by passing "a General Indian Universities Act which would be construed as supplementing and amending the Acts of Incorporation." The Bill, as it stands, means to supersede the old Acts. As it deals only with the Universities it falls short, grievously short, of what is known as the Education Act in England—we do not, be it understood, refer to the present Education Act,—and thus leaves secondary and primary, industrial and manual instruction at the mercy of provincial Directors of Public Instruction who are bound by no rules except those of their own making, the Inspector-General of Education being still a farce, if he be so, working in the dark, if not a mere statistician and Viceregal educational secretary. All topics on the subject apart from University education are to be dealt with by resolutions and Departmental regulations. Education, as a general subject, has yet to get a status with the Government. The State has thus no statutory obligations to fulfil.

What then does the Bill provide for? It enacts that the Universities are incorporated for the purpose of making provision for teaching and study, with power to hold Professorships and Lectureships, and to receive and hold endowments of an educational cha acter; in empowering the Chancellors to appoint new Senates; in making present members of the Senates not admitted to the new Senates Honorary Fellows; in providing for the election of Fellows and appointment of Honorary Fellows; in giving statutory recognition to the Syndicate; in leaving to the Government after receiving the Syndicate's Report the duty of affiliating or disaffiliating colleges; in creating a Register of Graduates; in making the Director of Public Instruction an *ex-officio* Fellow and member of the Syndicate; in creating the Lieutenant-Governor of Bengal Rector of the Calcutta University. Between the recommendations of the Commission and Mr. Raleigh's speech, and the statement of objects and reasons on the one hand, and the provisions of the Bill on the other, there is a large gap to be filled in. Who is to do it is left to guess-work, much more how to do it.

As stated in the statement of objects and reasons, the Bill intends to elevate the standard of University teaching and to promote advancement of learning: but the main purpose of the Bill is to confer upon the universities a working constitution, and to invest them with the general powers which are required to enable them to control and supervise higher education in accordance with the principles and policy approved by the Government of India. It follows from this that a number of subjects which were discussed at length by the Commission receive no specific mention in the substantive clauses of the Bill, but are reserved to be dealt with by regulations under clause 25. We shall not to-day quote this all-embracing clause, but only mention the fact that, like the *p. s.* in a lady's letter, the one thing needful to advance learning is left to be mentioned in Mr. Raleigh's report, if this can be considered the *p. s.* to the Bill itself, the genuine *p. s.* to which being the statement of objects and reasons. And it goes without saying that elevation of the standard of education, advancement of learning and spread of culture are all questions more of ways and means than of the constitution of senates and syndicates. A niggardly grant of five lakhs a year, and that for five years only,—a curious love for the figure 'five' as ordinary Fellows are also to hold office for five years—is all that the most civilised Government in the world promises to make for 300 millions of souls.

The real aim is then to increase the control and supervision of the Government in University affairs so as to make the senates and syndicates practical conduit-pipes for the passage of State and popular opinions. This control is to be exercised through both senates and syndicates, and also independently of both. According to clause 25 all regulations must have the sanction of the Government. This is indirect control, nevertheless powerful enough for the purposes of State. By clause 26(2) the Government takes power "to sanction the regulations (submitted by the senates) with such additions and alterations as may appear to them to be necessary." And then when, as provided in section (3) of the above clause, a draft body of regulations is not submitted by the senate within a specified time, the Government may make regulations which shall have the same force as those submitted by the senate and sanctioned by the Government. This is indeed a new form of the old story wherein the lion says, "heads I gain and tails you lose." In this wise are the powers of the Senate cribbed, crippled and circumscribed. Is not merely a shadow of the real thing thus left to the Senate?

The proposed constitution of the Senate will complete what has yet been left out—in depriving it of its independence and thus of its sense of self-respect. The Senate still consist of the Chancellor, the Vice-Chancellor, the *ex-officio* Fellows and the Ordinary Fellows. The Chancellor shall be an Official of the highest distinction in the province; the Vice-Chancellor may or may not be an official, though gene ally he is so. So far full State control. Of 100 Ordinary Fellows each to the Universities of Calcutta, Bombay and Madras, ten shall be elected by registered Graduates; and of 75 each to those of Allahabad and the Panjab, eight shall be elected by Graduates or by the Senate. Ten more in the case of the first three and seven more in that of the last two shall be elected by the Faculties. The remainder in each case shall be nominated by the Chancellor without whose approval the election by graduates, the Senate and the Faculties shall be void. Holders of the highest degree in any Faculty and those who have taken two degrees, one of which is a degree in the Faculty of Arts, or, in the case of graduates of the University of Calcutta, who have taken the degree of Bachelor of Arts in or before the year 1867, shall be entitled to vote or to be elected. In other words none but graduates are to take interest in University affairs, no matter how learned and scholarly might be the attainments of a non-graduate. This is certainly a retrograde step, thus setting at naught the spirit of Lord Lansdowne's famous concession granted in 1893 wherein we read, "with regard to the qualifications of candidates for appointment as fellows and electors, the Government is disposed to think that the field from which candidates may be selected should be as wide as possible." In the Bill the attempt is made to restrict it to as small an area as lies in the power of the Government to do, with the plausible plea of gaining in depth what is lost in expansion.

VI.—Railway.

Nil.

VII.—Post Office.

Suggestion for reduction in the postage on book packets not exceeding five tolas.

15. The *Vyápár Engine* (Kanauj) for January, states, on the authority of the *Venkateshwar*, that the *Sanjivni* has made a suggestion to the Government of India that newspapers weighing up to eight tolas should be charged only quarter of an anna as postage. The same concession should be extended to book packets not exceeding five tolas in weight. Last year Government reduced the commission on money-orders not exceeding Rs. 5 from two annas to one anna, and the result is that instead of being a loser, Government has been a gainer.

Vyápár Engine, January, 1904.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Quack physicians and fraudulent traders.

16. A correspondent of the *Sahifa* (Bijnor), of the 12th January, complains that quack physicians and fraudulent traders and commission agents cheat the public by publishing false and deceitful advertisements, and urges that the police should occasionally visit their

Sahifa, 12th January, 1904.

shops and examine their goods in order to check the evil. No quack medicines should be allowed to be sold until they have been examined by the Chemical Examiner.

SULAH KUL, 10th January, 1904.

Predictions regarding the current year made by a native astrologer of Cawnpore.

17. The *Sulah Kul* (Gorakhpur), of the 10th January, publishes some of the predictions which Pandit Ram Narain, the celebrated astrologer of Cawnpore, who is at present staying in Bombay, has made regarding the present year. According to one of these predictions a great war will break out between England and the other Powers of Europe, between the 17th February and 22nd August, in which victory will lie with the latter. Another important prediction is that His Majesty King-Emperor Edward VII will become seriously ill in the month of June causing great anxiety to the Royal family, but that he will be himself again in thirty days. Another prediction is to the effect that between the 1st June and the 17th November the British Government will acquire two large States in India, one of which lies in the north and the other near the centre of the country. The other predictions made by the astrologer relate to the prevalence of plague, the fall of rain, &c.

ALLAHABAD:
The 18th Jany., 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 4 of 1904.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Received up to 23rd January, 1904.

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I.—Politics.

(a).—Foreign.

Indian People, 16th January, 1904.

1. The *Indian People* (Allahabad), of the 16th January, says :—If Russia will win in the coming struggle, a death-blow will be struck at Japan's and Asia's present independence and future progress. Already the great or rather big—for we refuse to believe in greatness which is dissociated from goodness —European Powers feel that the huge slice of the world called Asia has been created by Providence only for being partitioned among themselves. Persia is doomed, China is doomed, and a blow is now attempted at Tibet. Japan is the only country which is counted as a Power, and in the future of Japan is involved the future of Asia. But if Japan will not come out victorious in the deadly struggle with Russia, Asia may be doomed for ever. If she will win, however, she will have taught a lesson to Russia which she and other European Powers may not be disposed to easily unlearn. Even dying China may have hope revived in herself if Japan will now beat what is undoubtedly China's foremost enemy. The issue of the bloody conflict will therefore be watched with the utmost anxiety by not merely Asia, but the entire civilised world. For ourselves we are not at all without confidence in Japan's ability to worst her formidable foe in the war.

Japan and Russia.

(b).—Home.

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Hindustáni, 20th January, 1904.

2. A correspondent of the *Hindustani* (Lucknow), of the 20th January, observes that though Government has, ever since the establishment of internal peace in India, been devising one scheme after another to reform the police, yet all its schemes, such as the establishment of training schools, alterations in the law, increased supervision, increased salaries, &c., have failed to achieve this object. The problem is really a very difficult one. There are two main obstacles to its solution. If the powers of the police, which are very extensive, are curtailed, bad characters will have a jolly time of it, and freely harass, vex and oppress good and peaceful people. If, on the other hand, their powers are left undiminished, no supervision, rules and law, however strict, can prevent them from tyrannizing over the people and extorting bribes. In every district some policemen are severely punished for misbehaviour every year ; but these convictions hardly appear to have any deterrent effect on the force. The fact is that police officials have great temptations for extortion, and no wonder if many of them yield to such temptations. The police in every district have lately grown unusually fond of sending up Tom, Jack or Harry to court as a bad character : they now go the length of playing this trick even with respectable classes. Do respectable persons assume the *rôle* of bad characters as the foundations of British rule are getting more and more stable ? The report of a Police Circle Inspector as to the objectionable character of any person should not be considered sufficient for instituting a prosecution against the latter, or entering his name in the register of bad characters. It should be ruled that no action on such a report should be taken in any case until it is corroborated after due inquiry by the pargana Tahsildar and the Deputy Magistrate or the District Magistrate ; and in the case of a landholder paying more than Rs. 2,000 a year as land revenue, or a great *mahajan*, pleader or other man of high position and influence, the unfavourable information received against him should be sent in to Government (before he is proceeded against). The Tahsildar should supervise the police stationed within his jurisdiction, and their

Police reform.

transfers, promotions, reductions, &c., should, to a considerable extent, be governed by the remarks he makes about them. Moreover, the observations which the Tahsildar makes on inspecting a police station should be dealt with by the Commissioner or the Inspector-General of Police, and not by the District Superintendent of Police, who is liable to be partial to the men of his Department.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

3. The *Hindustáni* (Lucknow), of the 20th January, referring to the great agitation that has been set up in Bengal against the Government of India's proposal to transfer certain portions of the Bengal Province to the neighbouring provinces, observes that the proposal has filled the "cup of unpopularity" of Lord Curzon's administration to the brim. The proposal has been disapproved of by the Anglo-Indian as well as the native community. If the Bengal Province was really too large for one Lieutenant Governor to rule, he might be given an executive council like the Governors of Bombay and Madras to assist him in administration, rather than that the province should be dismembered in utter disregard of public opinion. Bengalis have attributed very many ulterior motives to Government in the matter. One of these motives ascribed is that Government desires to dismember Bengal in order to prevent joint action on the part of Bengalis in any affair and to check their future progress as a body. Such weak objections cannot be expected to be of any avail. The transfer of Chittagong to Assam is of vital importance to Chittagong itself. Chittagong is bound to improve in course of time when it becomes the port of Assam, free to develop and become a rival to that of Calcutta. Chittagong may well be transferred to Assam, and Orissa and Chota Nagpur formed into a separate province and placed under a Chief Commissioner. Some such scheme would allay all agitation, but it would of course involve additional expenditure.

HINDUSTÁNI, 20th January, 1904.

Reconstruction of Bengal.

4. The *Advocate* (Lucknow), of the 21st January, says:—The reported failure of the four-anna telegram scheme is a little too premature. The difficulty about shortening the address is in course of solution, and the number of such messages rises from day to day. The best way lies in registration of addresses when only two or three words would do the work of more than half a dozen. The registration fees should in that case be lowered and the fact notified extensively.

ADVOCATE, 21st January, 1904.

The four-anna telegram.

5. The English *Hindosthán* (Kalakankar), of the 18th January, says:—Bishop Whitley has had a very narrow escape with his life in a village in Chota Nagpur. It seems that the aged bishop accompanied by four Native Christians, went out on a bicycle to preach to some *Kumhars*, when they set upon him and belaboured him with *lathis*. He managed, however, to escape to a dâk bungalow with a severe wound on the head and a number of bruises on his arms. It is to be hoped that his assailants will be severely punished.

HINDOSTHÁN, 18th January, 1904.

Assault on Bishop Whitley in Chota Nagpur.

6. The *Advocate* (Lucknow), of the 21st January, referring to the assault on Bishop Whitley of Chota Nagpur, says:—The assailants will get their desert for what they have done if the assault was unprovoked. But may we ask why in publishing the account of this assault, the Anglo-Indian papers go out of their way to impress on the Government that the life of missionaries in an Indian village is as unsafe as it is in China. Why should racial prejudice be excited in the case of a mere assault and a false cry raised? We deeply sympathize with Bishop Whitley in his trouble which, let us hope, was not

ADVOCATE, 21st January, 1904.

Assault on Bishop Whitley in Chota Nagpur.

brought on him by the converts who accompanied him to their village to bring their neighbours into their own fold.

V.—Legislation.

Rafi-ul-Akhbár, 18th January, 1904.

The Universities Bill.

7. The *Rafi-ul-Akhbár* (Benares), of the 18th January, says:—The Universities Bill has evoked general opposition. Almost every Indian University has expressed opposition to the Bill. Two members from their seats in the Viceroy's Legislative Council have strongly condemned the measure, and pointed out that if the measure were passed (which God forbid), the doors of colleges would be closed against the general public! Several other Bills have lately been passed in the teeth of public opposition. It cannot, therefore, be expected that the public opposition to the Universities Bill will be more successful.

Advocate, 21st January, 1904.

The Universities Bill—No. III.

8. The *Advocate* (Lucknow), of the 21st January, says:—The affiliation clauses are the most important part of the Bill, with, naturally enough, those relating to disaffiliation. In the matter of schools the technical term used is recognition by the Syndicate on the recommendation of either the Director of Public Instruction or the Inspector of Schools of the Circle in which the school is situated. The present Bill leaves out of its scope institutions preparing candidates for the Entrance or Matriculation Examination of the University. On the face of it, one may think that schools are allowed rather a free hand, while colleges are sought to be placed under a rigorous course of regulations. Does the Government intend to give friends and promoters of education in this country a large hand in the primary and the secondary stages? Is private enterprise thus given a hint as to what should be its proper sphere of work? May it be that while the lower stages are to be managed, financed and regulated by the people, the highest is to be at the control of the State? The tendency of the Government, as revealed in the rules of the Education Department and resolutions of the Government, is more towards the centralization of authority, and not apportionment between the State and the people. Existence of private schools has become well-nigh impossible under the present rules. And what the Simla Conference suggested in the matter of the courses of study and control of primary and secondary education has yet to see the light of day and undergo the fire of public criticism.

The conditions that every college must fulfil to secure affiliation are seven. They are:—

(a) that the College is to be under the management of a properly constituted governing body;

(b) that the qualifications of the teaching staff and the terms on which they are engaged are such as to make due provision for the courses of instruction to be undertaken by the college;

(c) that the buildings in which the college is to be located are suitable, and that due provision will be made for the residence, supervision and physical welfare of students;

(d) that due provision will, so far as circumstances may permit, be made for the residence of the Head of the college and members of the teaching staff in or near the college;

(e) that the financial resources of the college are such as to make due provision for its permanent maintenance;

(f) that the affiliation of the college, having regard to the provision made for students by other colleges in the same neighbourhood, will not be injurious to the interests of education or discipline; and

(g) that the fees to be paid by the students have not been so fixed as to involve such competition with any existing college as may be considered by the Syndicate to be unfair and injurious to the interests of education.

The Syndicate may have every reason to know the qualifications of the teaching staff; but what good on earth can it serve by knowing the terms on which the professors are engaged? This is a matter in which the governing body and the employed are interested; the course of instruction and methods of education do not change with any rise or fall in the pay sheet of the staff. If certain persons choose to serve on a pittance for the sake of the cause, or if a few colleges cannot afford to pay handsomely, will the Government step in and close them even though self-sacrificing persons there may be to carry on the good work? The qualifications of a Professor do not vary with the pay he gets, as they do not with the race he belongs to, the impression in the ruling class being the contrary notwithstanding. Instances there are too many where European Professors were put over the heads of Indians at whose feet they might take lessons on their special subjects for a

pretty long time. And if managers of private institutions take advantage of the poverty of their professors, no less does the Government of the race of Indian members of the Education Service. Like the medical practitioner's, the teacher's is an angelic profession, and more so as he is the maker of the nation of to-morrow. There is a sacredness attached to the very profession that ill accords with too much wrangling about *Rs. as. pies.*

Discipline in its negative aspect will be enforced by paying attention to the possibility of injury to the cause of education if affiliation be granted to a college in the neighbourhood of others, as also by regulating the fees to be paid by students in order to prevent under-selling. The Government seems to be under the impression that toutism runs rampant among college proprietors, and parents and guardians of boys or students themselves are pestered by college agents for securing customers. Nothing is further from the truth. In Calcutta, which has the largest number of private colleges, such a spectacle has yet to be seen. The existence of a number of colleges has made education cheap and, if the test of University Examination has any value, the education imparted by these institutions is not very inferior to what one gets in State colleges, well-manned and better equipped with libraries and laboratories.

The welfare of students is plausibly put in the forefront of the affiliation conditions. This is to be secured by the residential clauses about students and professors, force of circumstances being given some consideration in the last case. The college building must be suited to its purpose, which means it must not be a bungalow or a private residence turned into a college; a college must have a habitat of its own constructed with a view to suit the needs of an educational institution. This condition may be satisfied. But arrangements for the residence of students are not easy to make. Boarding-houses are very good things in themselves, but they are not possible under the existing conditions in India. Nor are they the panacea for all evils which infect students out of their school hours. The utmost that the University may exact is that students other than those who live with guardians, must live in messes under the supervision of heads of the colleges, jointly or severally. Poverty is the great barrier to living in students' lodgings, much less in boarding houses.

Much more difficult is the provision about residence of professors in or near the college. Indian teachers as a rule are family men and very jealous of the privacy of family life. These cannot be induced to live within the college compound. We are also not very sanguine about the living near each other or under the same roof of European professors and Indian students. Race, religion and customs set up an almost impassable barrier between the two. If the example of the Aligarh College be taken as type of Indian young men to be turned out of such residential colleges, we must frankly confess we are disappointed and do not like to see ourselves surrounded by mealy-mouthed graduates whose one virtue in dress is to ape Europeans and in stamina to bend their knees before officials.

Endowed colleges are a rarity in India because of two reasons—one general and the other particular. Poverty stands in the way of every good cause, education not being excepted. From time immemorial education has been given not only *gratis*, but students used to be fed and clothed by *gurus*. Royal and popular charity supported *tols* where the creature comforts were limited to bare food and simplest clothing, the memory of the *guru* serving as the reference library. In modern times education is not limited to literature and mathematics, philsophy and logic, and history and grammar, but embraces the study of nature as its special feature; and for this purpose much expenditure is needed. Indians, particularly those who own a plethora of the world's belongings, have yet to know this fact to part with some for the sake of education.

Inspection of colleges by the Syndicate, a truly officialized body, will not carry that weight with the people as it is intended, more so when it is done on a proposal for disaffiliation of a college. The procedure suggested will be cumbrous and long drawn without satisfying the public. If it does anything it only tightens the hold the Government wants to have on private institutions—the main purpose of the Bill.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad :
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PRIYA DAS, M.A.,
Government Reporter on the Native Press
for the United Provinces.

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SELECTIONS

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I.—Politics.

(a)—Foreign.

ADVOCATE, 28th January, 1904.

The European situation.

1. The *Advocate* (Lucknow), of the 28th January, says :—Speaking politically Europe is the centre of the world and consequently its ever-shifting, ever-changing political panorama has an interest for all of us. The tension in the Far East, which has brought the two rival nations very near war, leading as it seems to a world-conflagration, has rivetted the attention of all thinking men once again to the grouping of Powers in Europe. The first and the most important fact which strikes a political observer in Europe to-day is the relaxation of the bonds of the Triple Alliance. Italy is no longer estranged from France ; there is no fear of France going out of its way to do anything for the Pope, which may offend Italy. The welcome accorded to the English and European Sovereigns in Paris shows plainly that Italy is no longer under the thumb of Germany. But apart from the fact of the Franco-Italian *rapprochement*, progressive Italy under a king of Victor Emmanuell's intellectual calibre and political insight cannot work harmoniously with Kaiser-ridden Germany. And even Kaiser-ridden Germany in spite of its great military prestige and naval programme is not without its millions of socialists. The plight of the third partner of the Triple is very bad indeed and the death of the venerable Emperor Francis Joseph may any day reduce the Austrian Empire to a state of chaos. Even Francis Joseph can only keep the different nationalities together with difficulty.

But if the Triplice is thus practically dissolved, what is the next grouping of the European Powers to be? There can be no doubt that the centre of European political gravity lies now at St. Petersburg. From the petty principalities of the Balkans to the great Republic of France all the continental Powers are courting her favour. But there has been a marked coldness of late between the Russian Bear and La Belle France and the progressive section of the European people hopes that the estrangement of Italy from the Triplice, the coldness between France and Russia and the royal and Parliamentary English visits will end in the grouping of the three Western Powers, Italy, France and England. At the same time there is also a tendency, no longer concealed, which may lead to the resuscitation of the Holy Alliance and a Triplice of the three Emperors.

But all this, if it ever takes place, will take time and the events in the Far East are moving fast. If Japan is helped by China as she may, France will be bound to support Russia and then England will join Japan. But there have been strong rumours afloat about the Kaiser's promises to the Czar, and in the case of Germany joining Russia, America cannot but take the other side. Apart from her traditional antipathy to Germany, as the guardian of the South American republics, America's relations with Russia have not been very friendly of late. The Kishinieff affair brought a rebuff to the United States and the closing of the "open door" in Manchuria and Korea will grievously injure American trade. The Americans under these conditions are not likely to sit quietly and see Japan crushed. So we have the Anglo-Japanese-American alliance on one side, balanced by the Russo-French-German alliance on the other. How these alliances and groupings will end, whether they will lead to progress or retrogression, no one can predict. But one thing is plain. The cause of Western Europe with which America and Japan are at the present moment allied is the cause of progress, enlightenment and liberty, while the supremacy of the Northern Bear means despotism, rank despotism, political and intellectual. The sympathies of us Indians in such a struggle cannot but be with Japan, the ally of England and the pride of Asia.

(b).—Home.

SAHIFA, 26th January, 1904.

Need for the repair of the tomb of the late Bahadur Shah in Rangoon.

2. The *Sahifa* (Bijnor), of the 26th January, says that in response to the letter which one Maulvi Abdus Salam lately published in the native press, calling public attention to the dilapidated condition of the tomb (in Rangoon) of Bahadur Shah (the last crowned head of the Mughal Dynasty), says that the maulvi now intimates that the Lieutenant-Governor of Burma has expressed his willingness to let the descendants of that monarch repair his tomb if they like to do so. But these descendants are in such straitened circumstances that they find it difficult even

to keep body and soul together, and they could hardly be expected to be in a position to repair the tomb. It is a pity that while Government itself undertakes to keep the ancient royal buildings in repair, it should relegate the duty of repairing the tomb of Bahadur Shah to his penniless descendants.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

Deputy Collectors in the United Provinces.

3. The *Oudh Akhbár* (Lucknow), of the 25th January, deplores how the Deputy Collectors in the United Provinces had to go to the wall in the dispute that arose between them and the District Superintendents of Police regarding the question of paying visits by the former to the latter during the administration of the late Lieutenant-Governor; how their claims have been overlooked in the matter of recruitment of Assistant Sessions Judges who are entirely drawn from Subordinate Judges and Joint Magistrates, and lastly how in the recent reorganization of the Deputy Collectors' cadre no grade of Rs. 1,000 a month has been created, while Small Cause Court Judgeships on Rs. 1,000 a month are invariably given to members of the corresponding Subordinate Judicial service. All this shows that Deputy Collectors have gradually been losing their importance in the eyes of the authorities, otherwise, their duties being very important in the executive line, there is no reason why their claims should be so neglected again and again. What is worse still is that they have now ceased to be honoured with titles by Government. The last New Year's honours list does not contain the name of a single Deputy Collector, while two Inspectors of Police and one Sanitary Inspector have been made Khan Bahadurs. No Deputy Collectors perform services less important than Police or Sanitary Inspectors, that they are so left out in the cold. It is only two years since they have ceased to figure in the honours' list altogether, otherwise in former years, at least one Hindu and one Muhammadan Deputy Collector used to receive a title yearly.

Oudh Akhbár, 25th January, 1904.

Corruption among judicial civil officials.

4. The *Roznámcha-i-Qaisari* (Allahabad), of the 22nd January, says that it would seem that corrupt Judicial Civil Officials are again in evidence. Had Sir Antony MacDonnell's term of office been further extended, official corruption and bribery would have greatly been checked. His proceedings against some corrupt officials had a very marked deterrent effect on the service. But the state of things is quite different now. In cases which are mainly based on facts, justice is easily bought, especially as the High Court pays little attention to such cases on appeal. Lord Curzon and the Local Government would, therefore, do well to ask the High Court to carefully examine those cases also in which facts are mainly to be determined. If this were done, the corrupt officials would soon mend their ways.

Roznamcha-i-Qaisari, 22nd January, 1904.

A complaint against certain Judicial Criminal and Civil Officers at Allahabad.

5. The *Roznámcha-i-Qaisari* (Allahabad), of the 22nd January, has found some people complaining that a Judicial Civil Officer and one or two Judicial criminal officers at Allahabad do not read out the evidence of a person after they have recorded it, but that they write down below it "Read out and verified" all the same. An officer, no doubt, is expected to record only what a witness states; but there is every possibility of his having misheard or misunderstood the deponent. Such an error, if committed, can only

Roznamcha-i-Qaisari, 22nd January, 1904.

be rectified by reading out the evidence to the deponent which the law expressly requires to be done. The officers in question would do well to conform to the law and thereby give people no opportunity to find fault.

ROZNAMCHA-I-QAISARI, 22nd January, 1904.

A suggestion for the periodical transfers of civil court clerks.

6. The *Roznámcha-i-Qaisari* (Allahabad), of the 22nd January, complaining that the ministerial officials in civil courts freely take bribes from all classes of litigants, is surprised to find that they are allowed to remain long in the same district, while their *confreres* in criminal and revenue courts are transferred from one place to another at comparatively short intervals, with a view to prevent them from forming themselves into a clique or obtaining undue influence over their officers or over the people. Government should surely impress upon the civil court authorities the importance of following the example of the revenue department in the matter.

(b).—Police.

ÁRYA MITRA, 24th January, 1904.

Arya Samaj and the police at Bithur in the Cawnpore district.

7. The *Árya Mitra* (Moradabad), of the 24th January, complains that it would seem from the *Hit Várta* that the President of the newly established Árya Samáj at Bithur in the Cawnpore district has been obliged to leave the town through fear of certain local police officials who are hostile to that Samaj, and asks the authorities to give their attention to the matter, Government having granted full religious liberty to all classes of people.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

MUFID-I-AM, 20th January, 1904.

Local complaints, Agra.

8. The *Mufid-i-Ám* (Agra), of the 20th January, complains that the pavement of the Hakimon-gali and of the street between Kachahrighat and Namakmandi and of the metalled road between Sabzi mandi and the hospital in the Agra city are in a very unsatisfactory state, and urges that they should be repaired. In some parts of the town the water-pipes have not yet been laid on, and that consequently the inhabitants have to pay the water-rate and also to engage water-carriers. The Chairman of the Municipal Board should pay his attention to these matters.

(e).—Education.

INDIAN PEOPLE, 27th January, 1904.

Recent Government Resolution on text books.

9. The *Indian People* (Allahabad), of the 27th January, says :—Not the least important of the several useful services rendered by our present Lieutenant-Governor to the cause of elementary education in the United Provinces is the promulgation of the Resolution on text-books published in Saturday's provincial *Gazette*. The Resolution is the result of "prolonged discussion" in which the public were freely taken into the confidence of the Government, and hence it is that it is so acceptable. The "readers" at present in use in vernacular schools have been condemned in regard to both matter and language. And in sanctioning the preparation of a new series Government desired, first "to make the matter more scientific and less literary," and second "that they should be written in the common language of every-day life. A general scheme was therefore drawn up and competition invited, but both the sets of readers prepared according to this scheme have been rejected as unsuitable for one reason or other. In deciding what the modified scheme should be, the Government lay down two points as calling for their orders :—(1) What should the "readers" contain? (2) How should they be prepared? As regards the former point, the Government want a scheme of 'readers' "suitable primarily to the stage in which they will be used, but also more or less introductory to the 'readers' suitable for a higher stage."

ADVOCATE, 24th January, 1904.

Industrial Schools.

10. The *Advocate* (Lucknow), of the 24th January, says :—The Government of India draws a distinction, by implication, between technical education and industrial instruction in its Resolution on the Report of the Committee on Industrial Schools in India published in our last. In England by an Act of Parliament it is provided that "The expression, 'Technical Instruction,' shall mean instruction in the principles of science and art applicable to industries, and in

the application of special branches of science and art to specific industries or employments. It shall not include teaching the practice of any trade, industry or employment but, as aforesaid, shall include instruction in the branches of science and art with respect to which grants are for the time being made by the Department of Science and Art, and any other form of instruction (including modern languages and commercial and agricultural subjects) which may for the time being be sanctioned by that Department by a minute laid before Parliament, and made on the representation of a local authority that such a form of instruction is required by the circumstances of its district." This is not the sort of instruction that is to be imparted in our industrial schools that so long have been wanting "in definiteness both of methods and objects." In the opinion of the Government of India the most useful form of industrial school is "a local trade or crafts school, directed to the furtherance or development of a local industry, which appears to be capable of expansion by the application of superior methods or implements." From this it may appear that nothing but the art of producing a marketable article is to be taught in such institutions in future. That this may only be the case we shall see later on, the Government declaration on the contrary notwithstanding.

To Colonel Clibborn's Committee the best way to achieve this end is to sweep away the existing industrial schools and substitute in their place the workshop apprentice system. If any form of schools be at all needed, the members would organise that on the model of the Casanova boy artisan school at Naples that aims at giving "the boys belonging to the poorer classes of a notoriously vicious population such mental, moral and manual training as will turn them into good citizens, honest men, and skilful artisans." What a left-hand compliment the Committee indirectly gives to those who seek some form of industrial training in India. The "Failed F. A." and the "discontented B.A." are objects of concern to University reformers and the artisan classes are a "vicious set" to seekers after technical education! And very rightly the Government of India throw out the suggestions of this precious body of experts who supported their recommendations by an appeal to the practice of other countries. But these other countries have called into existence industrial schools in order to supply the defects of the apprentice system. Colonel Clibborn ought to have profitted by his experience, sad and bitter to a degree, of how this scheme, as suggested by him, miserably failed in our Local Industrial School. But one is not so ready to admit his mistake.

What are the defects of the apprentice system as obtains in workshops? This not only fails to give "proper technical instruction, but also cannot provide for the complete training of the apprentices in manual dexterity." All forms of special education must rest upon the basis of some preliminary education, and that of a general type. This is possible only in primary schools. In industrial institutions something more than workshop practice should be learnt. There is much value to be attached to instruction in the principles underlying processes upon which industries depend. For this purpose industrial schools are to be primarily educational, and not commercial enterprises. While pupils are certainly to be brought up to the standard of manual skill required for the market, progressive methodical industrial training should never be lost sight of. No amount of workshop supervision can bring about this desired result. Therefore the Government refuses to act up to the recommendations of the Committee.

It draws the line of distinction between institutions suitable in great industrial centres and those suitable for towns in which local industries are practised as handicrafts in small private establishments. The complete idea of what industrial education should be may only be carried into effect in schools of the first type where pupils are to be admitted after reaching as high a standard of general education as can be expected. The object here is not only to produce pupils well able to take charge of local industries in big concerns, but where competition with foreigners is possible, to produce an Indian workman as well trained as his foreign competitor. Our Universities, our professional institutions and industrial schools have one and all hitherto failed to produce Indians able to keep away the competitor from abroad. There is even now no indication to remove this most damaging defect in the whole scheme of our education, university, secondary, primary, technical and professional. And the Bombay Technical Institute falls far short of the ideal institution of this kind that would be able to turn out the Indian to shut out the foreigner. But as a small beginning, we heartily welcome the idea.

The greatest difficulty lies with training in, and improvement of local handicrafts. Indian boys of the artisan classes begin to earn too early in their life; and parents are thus not very willing to keep them in school for many years. The Government proposes to institute a number of scholarships to induce parents to part with their boys for proper training. We hope and trust well-to-do Indians will come forward to supplement the State attempt in this very desirable direction. The objects in view are keeping up and developing a boy's inherited manual skill and giving him a general education in order to enlarge his prospects as a craftsman. These could be attained by starting half-time industrial primary and higher primary schools, of which the course of studies should be decided with special reference to teaching accuracy of workmanship and familiarising pupils with the best design and process as applied to their hereditary trade. This means manual training in some form. The particular trade is then to be learnt under approved artisans under certain conditions.

We do not understand why admission to such schools should be strictly limited to pupils whose caste occupation is the industry which the school is intended to develop. Nor do we make out the meaning of the dictum that the primary school should be so ordered as not to fit the pupil for clerical employment. For this purpose no English is to be taught, reading being limited to the vernacular. This goes quite against the Government's own position that a knowledge of the underlying processes is the *sine quâ non* of a successful workman. In fact, the training to be given in schools, more properly workshops, of the second class will only be to produce marketable articles without knowing the *why* of the artifice, much less the *how* of its improvement. And if even in big industrial centres English be a proscribed subject of study, competition with foreigners would be an impossibility. Nevertheless the Resolution is very encouraging on paper. Let us see how it turns out in practice.

ALMORA AKHBÁR, 20th January, 1904.

A suggestion for technical education in schools.

11. The *Almora Akhbár*, of the 20th January, says that in some quarters the present system of education has been condemned as doing more harm than good. But such an idea is a mistaken one: education can never do any harm. However, the present system is characterised with the defect that the young men turned out by schools and colleges invariably look up to Government for employment. It would be well if the system were so modified that boys on leaving schools might be able to earn a livelihood. The modifications should extend to village schools also. Lately 150 students of the 5th class in the Almora district have been examined. The question is what the successful students will now do.

OUDH AKHBÁR, 25th January, 1904.

Need for the establishment of a medical College in the United Provinces.

12. A correspondent of the *Oudh Akhbár* (Lucknow), of the 25th January, referring to the question of the establishment of a medical college in the United Provinces as referred to by Sir James Digges LaTouche at the late Convocation of the Allahabad University, observes that such a college in these provinces has now become a crying want. The students who desire to join the medical profession have to go to Lahore or Calcutta for education. If a medical college were established in these provinces, many of the educated youths who now take to the study of law and join the bar, which is already very crowded, would join the college. At present most of the medical practitioners in these provinces are outsiders, and it is very necessary that local facilities should be provided for the natives of these provinces for qualifying for the medical profession.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

CITIZEN, 25th January, 1904.

The transfer of certain districts of Bengal to Assam.

13. The *Citizen* (Allahabad), of the 25th January, says:—If the financial condition of Assam is not satisfactory, is that a reason that Bengal should be amputated and the districts of Tipperah, Noakhali and Chittagong incorporated into Assam? The people of those districts—as would appear from the petitions presented by them and the various meetings for protest held—are entirely opposed to this change. They are

peopled for the most part by Bengalese and not by Assamese. The important Sahukars and landed magnates of these districts have got vast landed and commercial interests in various parts of Bengal and they have been bound up so closely with the people of the rest of Bengal, that their severance will be sure to cause them great pain, and also great loss. It has not been pointed out, what gain would accrue to them by the change. It is said that there being no Board of Revenue in Assam, the people will be brought in nearer contact with the head of the Government than they have been hitherto in Bengal, where red-tapeism and the tortuous course of the office circumlocution place a huge distance between the people and the Lieutenant-Governor. Admitting it is so, what gain accrues to the people? The Board of Revenue is composed of the very pink of officials, selected from a very large body, and they control the acts of the Divisional Commissioner and the officials under him. Is the same amount of ability to be expected from the Divisional Commissioner as from the Board? Is the same amount of check and restriction exercised upon the acts of the subordinate revenue officials in provinces under the Regulations as in Bengal? We are of opinion that the absence of the control of the Board is apt to enlarge the powers of the subordinate officials and make them more arbitrary. And the nearer they are placed to the head of the Government, the greater is the reason to expect that the people governed would be losers. The force of gravity acts in an inverse ratio to the square of the distance asunder. So long as human nature continues as it is now, we might expect the law of gravity working in our sympathies and feelings no less than in the physical world. If the people will be brought nearer the Chief Commissioner, so will be the officials, and unless the Chief should be something more than a man, we might expect that he would have greater regard for Collectors and sub-divisional officers, (who most of them are bound to him by a strong national tie) than for the people of the soil. In Assam, as elsewhere, the subject people have hardly an access to the Chief. He keeps aloof from them distanced by strong barriers of race and official dignity. So far, therefore, the change will do no good. In Bengal, where officers are continually kept moving from one end of the province to the other, the people of the various districts have the advantage of being placed under the government of a large number of officials among whom a pretty good number of conscientious and sympathetic officials is to be found. The smaller is the number of officials as matters stand at present, the lesser is the prospect of a large number of thoroughly good and reliable officers. Another evil will be that the interests of the people will clash with those of the all-powerful planters of Assam, and the people of Chittagong Division would naturally avoid a conflict with the Assamese planting class, knowing well enough to what risks it would expose them. But this is not all. Assam is governed by the regulations, which are prepared by the Chief Commissioner, and assented to by the Governor-General. Is it strange then that there should be so much clamour against the dismemberment of Bengal? If the Chief Commissioner and his official staff have greater leisure at present than what they need, would it not be proper that the Government should go into the question of revising the salary list and direct the Chief Commissioner to go more thoroughly into the emigration laws and take measures to ameliorate the condition of the coolies in Assam?

Plague and Police arrangements in Sitapur, Oudh.

14. The *Advocate* (Lucknow), of the 28th January, says:—Of all the districts in Oudh, Sitapur is suffering most from the effects of the plague. The small town has been ruined. Now the people in the mofussil are suffering considerably. In the town of Sitapur, the Deputy Commissioner took every measure to protect the inhabitants from theft and dacoity, but he could do little in the moffussil. People in the villages leave their houses on the appearance of plague and with their families occupy open ground. But what of their property? It is left to the mercy of the *badmashes* and thieves. We are told that few well-to-do cultivators and village *mahajans* could protect their property from fire and theft. Afraid of the badmashes, people began to make their own arrangements and take their valuable articles with them. These could not be saved. Babu Raghbir Sahai and Madho Sahai of Bansura inform us that the *badmashes* set fire to their property and every article belonging to them was burnt down or looted. They have lost property worth about 3 lakhs in cash, jewellery and notes. The Police of the Sitapur district might be able to

ADVOCATE, 28th January, 1904.

trace out the *badmashes*, but their conviction will not help the ruined family. Cannot something be done to protect these distressed and afflicted persons from the hands of such enemies of society?

AL BASHIR, 26th January, 1904.

The *Fyzabad Gazette*.

15. *Al Bashir* (Etáwah), of the 26th January, says that, in reply to its hostile comments on the publication of the *Fyzabad Gazette* at the instance of the Deputy Commissioner, Kazi Aziz-ud-din Ahmad, Deputy Collector, has addressed an open letter to the editor in which he makes the following assertions:—(1) that the circulation of the paper was not promoted through the police, but that the paper was distributed through the village chaukidars for two or three weeks; (2) that the circulation of the paper is not now extended through school boys, but that the services of school boys are utilised in distributing the paper to the village headmen; (3) that no official pressure has been brought to bear on any persons to subscribe to the paper, that the paper will be supplied free to the village headmen during the first year, it being optional with them to pay six annas as subscription or not, but that at the end of the first year the supply will be confined to those village headmen who will pay for it; and (4) that at present the District Board is responsible for the expenses of the paper. *Al Bashir* remarks that no quibbling will do. In the first place, the publication of such a Gazette is unnecessary. Secondly, it is difficult to understand why the paper is published only in the Devanagari character and not in a bilingual form. Thirdly, do not the Muhammadans, who know only the Persian character, contribute to the funds of the District Boards? If such a paper were started during the despotic administration of Sir Antony MacDonnell, who liked Hindi even more than he did the Hindus, there would be no ground for surprise. But the issue of such a publication in the time of Sir James Digges LaTouche is simply incomprehensible. What could be the object in distributing the paper through village chaukidars and school boys? Under such circumstances have not the people reason to consider that the paper is circulated under official pressure? In short, such a publication is not wanted, or, at all events, it should be published both in Hindi and Urdu.

V.—LEGISLATION.

INDIAN PEOPLE, 27th January, 1904.

The Official Secrets Bill.

16. The *Indian People* (Allahabad), of the 27th January, says:—We are in a position to confirm what the *Englishman* says about the amendments introduced into the Official Secrets Bill by the Select Committee being only verbal and nominal in their character. But unless the measure be radically altered so as to make it innocuous, the public opposition to it, which has been, as it were, suspended since the Viceroy's conciliatory speech in the Legislative Council, must be resumed, and it is sure to gather strength and support, so much so that the agitation will assume formidable proportions. The *Englishman* hints that there is a considerable body of even official opinion against it. We do not wonder that it is so. The Bill in every feature of it is so objectionable as to be odious to every one save its authors. It is perhaps the most Draconic piece of legislation attemped even in British India, leaving as it does Lord Elgin's sedition enactment far behind in its severity and thoughtlessness. Consider the question from whatever standpoint we may, we cannot reconcile ourselves to civil affairs being placed in the same category with naval and military affairs for purposes of protection from publicity, and the procedure and the punishment in cases where an offender is prosecuted under the law are alike unworthy of a Government calling itself civilised and English. In the circumstances we can only regard it as amazing folly on the part of the Government to persist in passing the Bill.

ROZNAMCHA-I-QAISARI, 22nd January, 1904.

The Civil Procedure Code Bill.

17. The *Roznámcha-i-Qaisari* (Allahabad), of the 22nd January, says that under the present Civil Procedure Code, a court has power to stay the execution of a decree, on certain conditions or terms, or on taking security from the (defendant)-appellant lest he should destroy or make away with the property in dispute in any way. But (if the court does not think it proper to stay the execution and) the (plaintiff)-respondent makes away or injures the property (of which he is put in possession in satisfaction of the decree), how can the appellant recover the same or obtain compensation for it in case the respondent has no other property? There is no provision in the law requiring the court to take security

from the decree-holder (when it refuses to stay the execution of the decree at the request of the defendant going to appeal against the decree). This is evidently a defect in the law, and it should be remedied in the Civil Procedure Code Bill, which is already under the consideration of a Select Committee of the Viceroy's Legislative Council.

18. The *Indian People* (Allahabad), of the 27th January, remarks :— The Vaishya Maha Sabha points out that the rules of the Allahabad University for the affiliation of Colleges, and of the Educational Department for the affiliation and inspection of schools are already stringent enough and tend to discourage rather than encourage private effort in the matter of high education. If the Universities Bill be passed into law, private colleges will be made simply impossible, and the assurance held out by the Government of India in their Resolution on the Report of the Education Commission that every encouragement would be given to private effort will have been belied. Although there is no express provision in the Bill favouring the prescription of a minimum scale of fees, even the condition laid down as to the regulation of fees in aided and unaided colleges will inevitably tend to raise the cost of education. But the Vaishya Maha Sabha points out that this is already double of what it was 20 years ago, "and not only the lower but the upper strata of the middle classes also, find it a heavy drain upon their limited means to give their sons high education. The rich and the well-to-do classes, in these parts at least, have not yet profited by it to any appreciable extent." The representation accordingly enters a much needed protest against any addition to the cost of high education.

INDIAN PEOPLE, 27th January, 1904.

The Vaishya Maha Sabha on the Universities Bill.

In the opinion of the Vaishya Maha Sabha the constitution of the Senates of the Universities of Allahabad and the Punjab does not require any alteration, no inconvenience or injury to the cause of high education having resulted from it. Considering that the jurisdiction of the Allahabad University extends over the United and the Central Provinces as also over Rajputana and Central India, the reduction of the number of Ordinary Fellows to 75 for Allahabad will not, the Sabha thinks, secure adequate representation of classes who ought to be represented on the Senate. This is exactly what we said in our articles on the subject. The Sabha submits that the number for Allahabad and the Punjab be fixed, exclusive of ex-officio Fellows, at 100, "of which a moiety should be elected by the Senate and the registered graduates in equal proportions, and the rest appointed by the Chancellor. These Fellows should be, as they now are, for life, and the existing nominated and elected Fellows retained in the Senate and no new appointments or elections made, till by death, resignation or other cause, the number falls, below 100." We entirely agree in this proposal. The Sabha next submits that the present practice of regarding the Syndicate as the executive body of the Senate and therefore subordinate to it, and of its proceedings being always liable to be called into question by the latter, should be retained and clearly defined.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

19. The *Roz Afzún* (Bareilly) of the 24th January, in a long article, calls the *Nadwat-ul-Ulama* a misguided body of impious, irreligious hypocrites and cheats, who pass themselves off as reformers on the ignorant masses of the Muhammadan community. Their tactics and true character have repeatedly been exposed in printed pamphlets by orthodox Muhammadan learned men ; but they are a set of extremely shameless fellows, still going about from place to place and representing themselves as true and zealous promoters of reform in the community. They have been challenged several times to discuss (religious matters) but they have invariably shunned discussion. They have been condemned not only in India but in Arabia also. Several members of the *Nadwa* having been convinced of its wrong and misguided course, have left it; but the remaining members still keep up the farce of a society simply to collect money from their ignorant co-religionists, under the guise of religious reformers.

ROZ AFZÚN, 24th January, 1904.

The Nadwat-ul-Ulama.

IX.—Miscellaneous.

Sahifa, 26th January, 1904.

20. The *Sahifa* (Bijnor), of the 26th January, publishes a communication in which the writer observes that, just as there was lately one Pandit Lekhraj among the Hindus, who, carried away by his zeal for Hinduism, severely attacked the Muhammadan religion, again and again without the least regard to the feelings of Muhammadans, a man of similar zeal for Muhammadan rights and privileges has appeared among the Muhammadans, who is always ready to abuse Hindus, in season and out of season, and thereby creates bad blood between the two communities. This person who may well be called a "Muhammadan Lekhraj" to emphasize his so-called patriotic fanaticism, continues publishing article after article in his paper (*Al Bashir*?) finding fault with Hindus in all manner of ways, and accusing them of appropriating all rights and privileges which Government grants them to the exclusion of Muhammadans. But he foregets that if Muhammadans have not made as much progress as Hindus have done under British rule, it is the former's own fault that they neglected to avail themselves of the educational advantages offered by Government equally to all classes of natives without distinction. The Muhammadan editor in question simply exposes his own prejudice and narrow-mindedness when he finds fault with Hindus for the progress they have made. But his inflammatory writings tend to widen the gulf between the two communities, and he should certainly be ashamed, if he is a true patriot of his co-religionists, to increase the number of the latter's enemies, instead of seeking to add to the number of their friends and well-wishers.

Sahifa, a Muhammadan paper, protesting against the hostile attitude of the editor of *Al Bashir* towards Hindus.

Allahabad:
The 2nd Feb., 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

Indian People, 3rd February, 1904.

1. The *Indian People* (Allahabad), of the 3rd February, says:—Mr. Balfour recognises that the question of Indian defence is a matter of Imperial concern, but is not ready to recognise that matters of Imperial concern should not be a charge solely on the Indian Exchequer. These men in high authority belaud India to the skies as the most valuable possession of England, and speak of her as the pivot of the Empire, but are not prepared to make any contribution from the Imperial Exchequer to her swollen army charges. According to a London correspondent of the *Pioneer*, Mr. Balfour and his colleagues seriously feel the necessity of safeguarding India against Russian invasion, which they no longer seem to consider as an improbability, and "there is a concentration of national thought upon India of a degree beyond the highest previous political tide-mark in times of peace." It is further said that "the possibility of being involved in war as the ally of Japan has turned the public attention to the defences of India, resulting in a general summing up of the situation." The total strength of the Indian Army is put at 202,500, the mobilisation numbers at 180,000, and possible field strength at 160,000 in addition to the Reserve troops which total 47,000. "The invasion of India against such a force holding the strategical routes would be no easy matter," and an official estimate of the strength necessary to attempt it is placed at 350,000 men.

The Indian defence question.

Indian People, 6th February, 1904.

2. The *Indian People* (Allahabad), of the 6th February, says:—So determined to pursue this near-sighted policy do the South African "statesmen" and colonists appear to be that rather than reap the benefits of Indian labour with the rights of British citizens conferred on the Indians, they would import Chinese labour for the working of the mines and suffer the attendant risks. The Government of India made a firm stand for once and declined to allow Indian labourers to go to South Africa unless the grievances of the Indian traders doing business there will be redressed and an altogether more civilized treatment be accorded generally to the Indians that emigrate there: but of late disquieting rumours have been current that the Government have agreed to waive their objections under certain conditions. We sincerely hope that there is no foundation for these rumours, as we cannot at all agree with the view of the *Pioneer* that the Government are wrong in this matter. To our regret and surprise, our contemporary has of late been pressing the Government of Lord Curzon to dissociate the question of the treatment of the Indian traders from that of allowing labourers to emigrate to South Africa, so that these latter may not forego the profits that will be derived from work there.

Indians in South Africa.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Anjuman-i Hind, 30th January, 1904.

3. The *Anjuman-i-Hind* (Lucknow), of the 30th January, states that some 20 armed men committed a dakaiti in the house of one Shaikh Niyaz Uddin residing in mohalla Qazi Sarai at Nagina, district Bijnor, at 2 A. M. on the 15th idem, compelling the females, who were the sole occupants of the house at the time, to surrender all their jewellery. Eleven similar robberies occurred in Nagina on the night of the 18th January, in one of which a man, named Ali Afzal, was so badly wounded that he succumbed to the injuries received. A reign of terror prevails at

Dakaitis at Nagina, district Bijnor.

Nagina in these days, and it is a matter of surprise and regret that though there are a police station and a Munsif's Court in the town, dakaits are able to commit robberies so freely.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

4. The *Advocate* (Lucknow), of the 31st January, says:—The revised edition of the Civil Service Regulations has a word to say on this subject. In clause II of article 804 we read: "Teachers appointed to schools, transferred to the management of Local Boards, are entitled to pension from the general revenue if the Local Government makes a part of its contribution to the school in the form of free pension." Local Governments have not shown any concern in the matter of pension for school masters; the permissive character of the clause leaving them free in their action. And when the case is of Rs. ans. pies for Indians and those not very high in the ladder of the public services, the milk of human kindness dries up in the ruler's heart, and the revenues have a curious knack of shrinking. Times without number we have shown in these columns how teachers in the subordinate educational service,—what to say of those in aided, municipal and district board schools,—get simply a pittance and have to tap private sources to make both ends meet, when compared with their compeers in other lands under British rule. And because they go without a respectable salary while in service, they must forsooth pass their old age in penury, misery and anxiety. Yet the nation of to-morrow is entrusted for its making to this unlucky band. Sound education is the dream of Lord Curzon; sound education means good teachers, and trained teachers cannot be had for nothing.

ADVOCATE, 31st January, 1904.

The teacher's pension.

5. The *Rohilkhand Gazette* (Bareilly), of the 1st February, is glad to notice that Government has created a number of scholarships to enable a few Indian youths to proceed to England or Germany to receive technical education. India has been reduced to extreme indigence, and it is high time that arrangements for giving instruction to Indians in such industries as will supply the wants of the people were liberally made by Government in every Province. The little that is being done here and there in this direction in the country is on the wrong lines and not calculated to ameliorate the condition of the people. If Government comes to earnestly interest itself in the matter and spends money with an open hand on it, India may yet recover her past greatness once more.

ROHILKHAND GAZETTE, 1st February, 1904.

Need for extensive technical education in India.

6. The English *Hindosthan* (Kalakankar), of the 5th February, says:—We learn that a Government Industrial Arts School has recently been started at Lucknow, which imparts a training in wood and iron-working, drawing, English, and general education. This gives European, Eurasian and Native boys a great advantage over the ordinary Indian mistry or carpenter, who has not had a similar training. Scholarships are also awarded, and boys showing special merit are sent to the Roorkee College for a special course of training in the workshops there. Similar schools should be started in all large towns.

HINDOSTHÁN, 5th February, 1904.

The establishment of a Government Industrial Arts School at Lucknow.

(f).—Agriculture and questions affecting the land.

7. The English *Hindosthán* (Kalakankar), of the 29th January, says:—No country in the world can grow cotton more cheaply than India, and in a few years the crop might easily be doubled. American and Egyptian seed should be used and the cultivation should be conducted under European supervision. An exhibition of samples of superior Indian-grown cotton has been held by the Manchester Cotton Association, and it has been found suitable for spinning medium counts of yarn which form the chief kind of production. This is a matter which the Cawnpore Chamber of Commerce should take up and urge the Agricultural Department to improve the cultivation of cotton.

HINDOSTHÁN, 29th January, 1904.

A suggestion for the introduction of the American and Egyptian cotton seed into India.

Cotton-growing in German East Africa is being largely extended. In Togoland the climate and soil are suitable for the cultivation of cotton, and the dense native population has taken to it willingly. The quality of the cotton is equal to American middling and the industry is sure to pay well as soon as the railway is completed. Cotton is also being grown by the Germans in the Victoria Nyanza and other districts, and a railway will shortly be made to facilitate its transport to the coast.

Young Germans are being sent to America to study cotton-growing, in order that they may afterwards go to the German Colonies in Africa and superintend its cultivation there. The German spinners are using German cotton so far as it can be obtained, and with the co-operation of the German Government are doing all they can to extend the area of its cultivation, and facilitate the means of transport. The Indian Government should likewise encourage in every way the cultivation of superior cotton in India, as it is an Imperial matter and would render England independent of America for her supply.

(g).—General.

ADVOCATE, 31st January, 1904.

The partition problem in Bengal.

8. The *Advocate* (Lucknow) of the 31st January, referring to the agitation set up in Bengal against the redistribution proposals, says:—The *Englishman* has greatly strengthened the hands of the protesters by its vigorous attacks on the Government in this connection. In a recent article our contemporary alludes to the existence of a fixed policy in the Government of India "to abolish all High Courts and introduce uniform administration of justice throughout the country. Such a system would presumably consist of well-defined District Courts with divisional appellate tribunals of limited scope embracing three, four or five more or less district courts, and so doing away with what is sometimes called the invidious, at others the anomalous, authority of the few existing Charter Courts of India." Here is a revelation. The executive Government seems bent upon striking at the liberty of the judiciary in India. So the partition proposal means more than what appears on the surface.

ADVOCATE, 4th February, 1904.

Redistribution of Bengal.

9. The *Advocate* (Lucknow), of the 4th February, says:—There is a proverb that a too ingenious man often shoots beyond the mark and lands himself in very hot waters. That has been the case with the India Government now. To-day it is requested to publish an official document. It refuses: but lo! the next day the paper is made public property by the enterprise of Indian journalists. There is surely need for an Official Secrets Act to cover civil secrets. Witness the helpless position of the Government. Not only this. What is more of moment, the opposition has been strengthened by the introduction of new blood. The *Statesman* (*Friend of India*) has gone over to the other party and is now up in arms against the partition proposals. Says the *Friend of India*, now friend indeed, "it is not to be wondered at, either that the Government of India should have felt unequal to the task of answering Sir Henry Cotton's arguments or that they should have regarded with apprehension the effect they were likely to produce on the public mind. What is surprising is that they should have overlooked either the risk of Sir Henry Cotton's Note becoming public property without their consent, or the untortunate impression which, in that event, their attempt to burke it might be expected to create."

INDIAN PEOPLE, 30th January, 1904.

Exclusion of natives from the commissioned ranks in the army.

10. The *Indian People* (Allahabad), of the 30th January, says:—It was very good of His Honour Sir Charles Rivaz to have spoken of Sikh valour and Sikh loyalty in the terms he did at the opening of the Saraghari memorial at Ferozepur the other day—a memorial which was the result of subscriptions collected by the *Pioneer*—and there need be no doubt that the Sikhs will all be grateful to him for his high opinion of them But what is more to the point is why such men whose gallantry is only equalled by their loyalty should be excluded from the commissioned ranks in the Army. The rules at present are such that even a Sivaji and a Hyder Ali, a Ranjit Singh and a Mahadaji Sindhia, would have to content themselves with a Subadar-majorship or a Rasaldar-majorship, and serve under a beardless lieutenant or captain just arrived from England. More, they cannot even earn a Victoria Cross, for this distinction is reserved for

European British subjects. What justification is there for such treatment of our countrymen? All the higher offices in the military service are filled by Europeans exclusively; no superior military training is given to our countrymen; they are not allowed to serve their Empire as volunteers; and an invidious distinction is made between them and even Eurasians and Armenians in the matter of bearing arms. So long as this irritating policy is pursued, no amount of praise bestowed on the Indian warrior-classes will compensate for the injustice done to the entire nation.

V.—Legislation.

11. The *Satya Vádi* (Hardwar), of the 13th January, says:—The Official Secrets Bill, if passed, will deprive both the Indian and the Anglo-Indian Press of their liberty. Any interference with the freedom of the press will not only bring British rule into disrepute, but may also prove injurious to it in future. The Bill in question will deter the members of the fourth estate from exposing the wrong-doings of any officials. It is to be hoped that the Vicoroy will reconsider the matter and drop the Bill.

Satya Vádi, 13th January, 1904.

The Official Secrets Bill.

12. The *Citizen* (Allahabad), of the 1st February, says:—Lord Curzon has given out on more occasions than one that he has great regard for the opinions of the Indian public, and that therefore it is that he welcomes comments and criticisms on all legislative measures proposed by him before they are adopted and finally passed. These utterances have evoked the applause and gratitude of the Indian people and have had the desired effect of soothing the apprehensions of the public. We were bound to accept his assurances, and the public took them in the light of solemn pledges given by his Lordship. It does not however clearly appear whether his Lordship meant them as such. It is quite possible that we over-estimated their value, because of a misconception on our part, and if His Excellency, in disregard of public opinion, in disregard of the protests, suggestions and criticisms of United India, has times and oft inaugurated measures of a retrogressive character, baneful to the interests of Indians, we have no right to carp at him. He did what he thought best. Mellifluous speeches, we ought, however, to remember, are different things from acts and deeds. His Excellency has fully understood the character of the Indian people. We are used to being treated like political shuttlecocks. If our feelings are aroused, if excitement and agitation have been convulsing Indian society, a word from His Excellency's august lips would have the effect of allaying the tempest in a minute and then of course he would do what he would consider proper, according to the bent of his own mind. If the provisions formulated in the Official Secrets Bill are made into law, we should be in the midst of a Reign of Terror. The life and liberty of no man will be safe. His Excellency has told us that the object of this measure is to prevent people taking photos or drawing plans of military constructions. If that is so, what is the object of extending its operation to civil secrets? We are aware of the present state of the Indian Police. There are but few districts which enjoy total immunity from Police oppression. To remodel and reorganise the Police, the Police Commission sat in the midst of Hallelujahs and beats of drums. The report of the Commission has been jealously screened from the eyes of the public, and we have every reason to believe that when they are published—and they are sure to be published some day for His Excellency is very particular about taking the public into his confidence—we would find the results, which we may very well anticipate, *viz.*, an increase in the number of European and Eurasian A. D. S. Ps. and a homily on the untrustworthiness of native officials generally. We would comment on these later on. But knowing, as His Excellency fully does, the present state of the Police, was it wise on his part to make all offences under the Official Secrets Bill non-bailable and cognisable. If we forget the laws in force in the wide domains of the Czar, and survey the rest of Europe and America and their vast colonies and dependencies which stand to-day as pioneers of civilisation and refinement, we find no country in which there prevails a law like this. His Excellency assures us that the object of this measure has been misunderstood and its operation will not be oppressive. This is quite beside the question. If the provisions be capable of being used oppressively, if they should be calculated to enhance the misery of the people, to take away the independence of the Press, to place the

Citizen, 1st February, 1904.

The Official Secrets Bill.

neck of every man under the thumb of the commonest policeman, we cannot have any reason to hope that they would promote the happiness of the people. If a man be in possession of any secret of a civil character, however harmless, he is a felon and the burden of proving his innocence is on him. This is the law which His Excellency has in view for the good of the Empire. But this reactionary, retrograde piece of legislation does not chime in with the advancement, the freedom and catholicity of the twentieth century. It is useless to appeal to the Hon'ble Member in charge of the Bill. It is his pet—his hobby horse, and he would ride on it mercilessly. But we would appeal to Lord Curzon. He is unquestionably an able statesman and we would respectfully suggest that he ought to prevent this sort of mischief. If our prayers to him fail, we know it would not end there. If a number of representative delegates would go to England and lay before the British public the provisions of the Official Secrets Bill, we may be sure that our appeal will not be in vain.

INDIAN PEOPLE, 3rd February, 1904.

The Official Secrets Bill.

13. The *Indian People* (Allahabad), of the 3rd February, says:—In connection with Government's refusal to publish Sir Henry Cotton's Note on the partition question and its own publication of it immediately afterwards, the *Bengalee* refers to the Official Secrets Bill, and rightly thinks that it is the publication of such inconvenient documents which Government are generally anxious to suppress that will be offences under it when it becomes law. But our Calcutta contemporary desires "to tell the Government in the clearest language that there is sufficient earnestness and spirit among Indian journalists to brave prosecutions under an unjust and unrighteous law and to suffer, if need be, rather than fail in the discharge of their duty which is to place before the public legitimate information which helps the discussion of public questions." This is the spirit by which Indian publicists ought to be actuated if they are to be of the needed service to the country, and we thank the *Bengalee* for its courageous writing. The *Englishman* has already *defied* the Government to enforce this law, and it is leading the opposition to the Bill strenuously and manfully. "When the liberties of individuals are so ruthlessly endangered as they are under the Bill as it left the hands of its artificer," the Hare Street paper writes, "there will naturally be a panic every time it is suggested, in the most innocent manner, that it may actually be proposed to carry it into effect. If the days of a free press and liberty of speech are numbered, it is natural that people should be anxious to make the most of them while they last." And "British subjects having a healthy objection to passing under Russian rule," the *Englishman* fears "that there is nothing for it but to let their protests be heard." We trust the hint will be taken by our countrymen.

INDIAN PEOPLE, 30th January, 1904.

The Agricultural Banks Bill.

14. The *Indian People* (Allahabad), of the 30th January, says:—The able criticism of "Todar Mal" on the Agricultural Banks Bill, in a pamphlet on the subject which is before us, deserves the attentive consideration of the Select Committee on the measure. We disagree with the writer's view in favour of the provision allowing compound interest to be taken by Societies for reasons sufficiently explained in previous numbers of this journal, but that is about the only point on which we cannot concur in his views. When the Select Committee takes up the Bill, he writes, it will be necessary for the members of the Committee to keep in mind that relieving the indebtedness of the ryot and granting him facilities for cheap capital are important objects; that it is no good keeping away well-meaning capitalists from rendering assistance to the cause both in the shape of capital and guidance and advice; and that the unlimited liabilities clause is likely to deter well-to-do agriculturists from joining the proposed Societies. The chief defect of the Bill is its excessive and unnecessary timidity. If the ryot is at all to be benefited by it, the measure must go much farther than it does. The greatest need of the ryot, as our good friend Dr. Murdoch says in an able pamphlet which we hope to notice in an early number, is the provision of cheap capital, but the Bill *does nothing* to give him that.

OUDH AKHBAR, 1st February, 1904.

A suggestion for the amendment of Act I of 1869.

15. A correspondent of the *Oudh Akhbár*, Lucknow, of the 1st February, says that some time ago the Hon'ble Raja Tasadduq Rasul Khan drew up a memorandum proposing certain amendments in Act I of 1869, relating to the succession of Talukdars in Oudh, and circulated it among his brother-talukdars for

opinion, but that it is not known why it has not been submitted yet to Government for necessary action, there being every reason to think that it was unanimously approved of by the Talukdars. The Act in question is a prolific source of litigation, and many a talukdari estate has been, or is being ruined by disputes *re* succession. The Act relates only to the Talukdars, and hence no other class is either interested in it, or is expected to have anything to say against any proposals which they may submit for amending it. Again, the Talukdars need have no apprehension that if they opened the question of amending the provisions relating to the succession of their heirs, &c., to their estates, the authorities might take the opportunity to amend the Act in other matters also not favourable to them. The authorities are not expected to do anything of the sort. All that the Talukdars should do is to propose the amendment they desire in the law in such language and clear terms that it may not admit of being interpreted differently, or stand in need of elucidation or explanation by reference to the Hindu Shastra or the Muhammadan law. It is a pity that the Talukdars should quietly see their estates ruined by succession disputes, and not bestir themselves to move the Government to make such amendments in the law as will reduce these disputes to a minimum.

VI.—Railway.

Nil.

VII.—Post Office.

16. The *Bhárat Jiwan* (Benares), of the 1st February, says that the quarter anna post-card has proved a great boon to the public and also a source of revenue to Government. It is time that a pie post-card were introduced. Such a card would be accessible to the poorest people, and Postal revenues would not suffer.

Bhárat Jiwan, 1st February, 1904.

A suggestion for the introduction of a pie post-card.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad :
The 5th Feb., 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a)—Foreign.

Oudh Akhbár, 13th February, 1904.

1. The *Oudh Akhbár* (Lucknow), of the 13th February, referring to the Russo-Japanese war that has lately broken out, observes that it bids fair to ensure the peace of the world for a considerable time to come, provided victory ultimately rests with Japan. Russia's desire for territorial aggrandisement has simply become insatiable. She is the only Power that is always on the look-out for swallowing up the whole of Asia, and if possible Europe and Africa too. She has succeeded in bringing certain tracts in Central Asia under her sway, by intrigues; and she flatters herself into the belief that she will be able to make herself mistress of the rest of Asia by the same tactics in course of time. But she is labouring under a hallucination. Should some of the European Powers agree to act in concert, they could easily stop the passage of her battleships into the Chinese waters. If she had not lately become possessed of Port Arthur in China, she would not perhaps have ever dreamt of fighting Japan. But the bare possession of this Port and Vladivostok cannot possibly enable her to hold her own against Japan in the Chinese waters, and it is very probable that she will soon be obliged to seek peace with Japan. But her pride will not probably permit her to submit to such a humiliation. If this war proves a protracted one, China, Afghanistan, Persia and even India will be freed from the constant threats of Russian encroachments for sometime; and should it finally terminate in favour of Japan, its results will be very far-reaching indeed. China, in that case, will lose no time in entering into a firm alliance with Japan, and seek, with the latter's help, to remove all the glaring defects in her administration. The alliance between these two Powers would considerably strengthen the hands of other Asiatic Powers, and it would be no wonder if a powerful mutual defensive alliance were then contracted among the various Asiatic countries against all possible European invaders. Japan is an ally of England, and it remains to be seen how far the latter is prepared to render help to the former in the present crisis. There is every reason to hope that England will strictly adhere to the terms of the Anglo-Japanese Alliance.

The Russo-Japanese War.

(b).—Home.

Gauhar-i-Hind, 5th February, 1904.

2. The *Gauhar-i-Hind* (Najibabad), of the 5th February, observes that while Mr. Kruger ruled over the Transvaal a law was passed, but never enforced for one reason or another, to the effect that Indian traders should be located on a particular site to be set apart for them: but now that British rule is fully established in the country, the law in question, far from being repealed, is being most strictly enforced, Indians being ordered to keep their shops in a very unhealthy locality remote from the general habitation of the people. During the Boer War when Lord Roberts received a congratulatory address on the anniversary of his birthday from Indians, he promised that when the British had established their rule over the Transvaal and the Orange Free State, full liberty would be given to men of all races and creeds. Where is Lord Roberts now to fulfil the pledge? But Indians are great fools to put faith in such promises. Is the late Queen's Proclamation (of 1858) as to the appointment of Indians, if they were qualified, to all posts under Government, without the distinction of colour or creed, observed at all? Not in the least! The proceedings of the (secret) Railway Conference of last year must be still fresh in the public memory. Forty (railway) clerkships with salaries varying from Rs. 60 to Rs. 400 a month are said to have been reserved at Calcutta for poor Europeans. There is no wonder that the authorities should take special care to provide for their poor countrymen: but what guarantee is there that these so-called poor Europeans will not ill-treat Indians like British soldiers? Verily Indians have become, as it were, a useless burden to the earth! They cannot earn their livelihood in Government service, while trade has been forcibly wrested from their hands. Such being the case, what are they to do to keep body and soul together? Would that God gave Englishmen the good sense of regarding Indians as men, and of dealing with them at least as they do with their domestic animals.

Ill-treatment of Indians in South Africa and India.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

3. The *Árya Mitra* (Moradabad), of the 24th December, refers to the rumour that the ex-Maharaja Ram Singh of Bharatpur lately happening to meet his son, Maharaja Krishna Singh, the present minor chief of that State, on the way, fondly embraced him and that both of them, overcome by mutual love and affection, shed tears. They left each other with difficulty. The Gujars, who are all powerful in the State, were taken aback at the touching scene. They misrepresented matters to the Political officers, accusing the ex-Maharaja of madness and of attempting to kill the young prince! Nothing could be more preposterous than such an accusation. But all the same Maharaja Ram Singh has been ordered to leave Bharatpur. The Gujars are a low class of people, and they are known in the State as *Dháús* (*lit.* nurses), who generally serve Bharatpur Princes, as nurses or attendants, &c. These people have for some time past acquired undue influence in Bharatpur, and they were the main cause of the downfall of the ex-Maharaja Ram Singh. They are now bringing up the young Prince in such a manner that he will always remain under their influence. They have had Maharaja Ram Singh expelled from Bharatpur in order that he might have no opportunity of putting his son on his guard. It is a matter for surprise and regret that Government should have appointed Gujars, who belong to a menial class and bear such a disreputable character, members of the State Council, while not a single sardar or a member of the Maharaja's family is found to have been given a seat on it. The writer prays Lord Curzon to pity the ex-Maharaja Ram Singh, and not to make his life still more miserable by turning him out of the State. His Excellency would do well also to free Bharatpur of the influence and control of Gujars, if he is a true well-wisher of that State.

Árya Mitra, 24th December, 1903.

Affairs in the Bharatpur State.

4. The *Mádan-i-Ulúm* (Bareilly), of the 8th February, in continuation of its previous paragraphs dealing with some of the events preceding the installation of the present Nawab of Rampur to the *gaddi*, says that as His Highness was in the prime of youth at his installation, all classes of bad characters gathered round him and vied with each other in their efforts to demoralise and dupe him in their respective ways. They attempted to seduce him to fall into the vices of drinking, fornication, sodomy and what not.—(*To be continued.*)

Mádan-i-Ulúm, 8th February, 1904.

The present Nawab of Rampur.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

5. The *Gauhar-i-Hind* (Najibabad), of the 5th February, is at a loss to understand why no horse allowance is paid to supervisor-kanungos, although they are on tour from 15th August to the end of May, *i. e* , for about ten months in the year. The majority of them have to keep a private clerk to assist them in their work, while their pay is Rs. 30 a month only! How can an honest supervisor-kanungo make both ends meet with so small a salary? The Director of Land Records and Agriculture in the United Provinces should certainly be able to realise the position of supervisor-kanungos and get a horse allowance of Rs. 15 a month sanctioned for them.

Gauhar-i-Hind, 5th February, 1904.

A suggestion for the grant of a horse allowance to supervisor-kanungos.

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(d).—Municipal and Cantonment Affairs.

BHÁRAT JIWAN, 8th February, 1904.

Unsatisfactory condition of the Dashashwamedh Ghat at Benares.

6. The *Bhárat Jiwan* (Benares,) of the 8th February, says that it would seem that the Amir of Kabul has deputed two Sardars to Mecca with thirty thousand rupees worth of gold to construct one sarái at Mecca and another at Medina for the use of Afghan pilgrims. It is to be hoped that some pious well-to-do Hindu will repair the Dashashwamedh Ghát at Benares which is now in a very unsatisfactory condition, and those persons who bathe there are exposed to great inconvenience in consequence. The District Magistrate should give his attention to the matter.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

CITIZEN, 8th February, 1904.

Reply of the Government of India to the memorials of the Bengal and the Madras Chambers of Commerce on the subject of collisions between Europeans and natives.

7. The *Citizen* (Allahabad), of the 8th February, says:—Exasperated with the charges on the subject of the administration of justice in India the Bengal Chamber of Commerce and the Madras Chamber of Commerce recently made against the Government of India in a memorial presented to it, particularly in cases of collision between Europeans and natives, Government has after all permitted itself to acknowledge the truth. In reply to the memorial, the Secretary to the Home Department, as directed by his Excellency the Viceroy, says a number of things, which are as true as important. Space does not permit us to reproduce in this issue the official correspondence on the subject *in extenso*. We shall be content therefore with a mere reference to the salient points that occur there. The charges against the Government of India as specified by the memorialists are that the law of late has been unduly strained to the prejudice of Europeans charged with offences against the persons of Indians, and that there has been an undue intervention of the executive of the Government in such cases with the administration of justice. The reply that the Government has given to the charges is to the effect that there has never been on its part in a single case any interference with the course of justice, but only the execution by it of a duty which it is absolutely incumbent upon it to perform; and the confession which it has had almost reluctantly to make in self-defence runs thus: "There is not in this record the least justification for the belief that the balance of justice has been defected to the detriment of the European, or that the instrument of the law has been more readily set in operation against him or that he has met with severer penalties than the native. On the contrary, it would be much easier to argue that the reverse is the case, and it would be only necessary to publish an entire list of cases, with the facts, the judgment and the sentence in each case to demonstrate that the European has no reasonable ground for complaint." The statement that the reverse is the case, or, in plain English, the statement that the instrument of the law has been by far more readily set in operation against the native, and that the native has always met with by far severer penalties than the European is too true to be disputed. Every one knows it, though the official has always ignored it. His Excellency the Viceroy in making the present confession has only turned the cat in the pan.

The Memorialists in support of their theory referred to the four well-known criminal cases, *viz.*, those of the Emperor *versus* Bain, *versus* Casey, *versus* Rennick, *versus* Emerson, but inasmuch as every one of these cases we have already discussed in these columns in all its bearings, it would be unnecessary to dwell on them again. Suffice it to say that in the Casey case the complaint was that pressure was put upon the native witnesses in order to induce them to tell what they knew, and in the Rennick case that the offender was not permitted to compound with the complainant. In both these cases the Government of India disclaims all responsibility, all orders and instructions in reference to them having issued from the local military authorities. In the Casey case, the Government

of India might, however, have pointed out that if, as the memorialists show, pressure was used by one of the parties to induce the native witnesses to tell what they knew, pressure was also used by the opposite party to induce the native witnesses to suppress what they knew. And in the Rennick case, considering how frequent have grown the offences committed by British soldiers against the persons of Indians, if the local military authorities would not hear of the case being withdrawn it tended only to demonstrate that at least in that instance they were not led away by anyfalse notions of the loss of prestige, but wanted to see that justice was done and that right should prevail. The Government of India could have thus shown that the local military authorities in the Rennick case at least were to blame no more than itself. As regards the Emerson case the High Court of their own motion had caused notice to issue to the accused, and the subsequent proceedings were either the result of a course officially recommended by the Advocate-General or the sequel of orders issued by the law courts. The Government has no power to order anybody to be committed. It could only be done in the regular way through the High Court. In the Bain case, the Government observes it simply did what it should do in all such cases, *viz.*, by acting upon responsible legal advice to refer to a higher court the question whether justice was satisfied in the lower court. Whenever the Government sees reason to believe there has been a serious failure of justice it asks its constituted legal adviser whether according to him an appeal should lie. This, according to Government, is done irrespective of the fact that the accused is a European or a native. A little bird, however, whispers to us that the rule is honoured in the case of a European accused more by its breach than its observance. For, on Government's own showing, only in 9 out of 936 appeals against judgments of acquittal and only in 10 out of 322 applications for revision of sentence, from 1893 to 1902, inclusive, were the accused persons Europeans. These figures, while therefore they altogether explode the theory that the laws have been used by the supreme or by the local Governments in India to the prejudice of Europeans in this country, do not inspire a belief in the minds of the Indian public that it never endeavours to differentiate on racial grounds. It is only too true that a Government, altogether European in composition, can never be guilty of a straining of the law to the prejudice of its own countrymen. But there is no guarantee that in their hands the interests of the millions of the Indian population are equally safe.

Partition of Bengal.

8. The *Citizen* (Allahabad), of the 8th February, says :—As would appear from a letter from "An upcountry Bengali," which we have the pleasure to publish in our correspondence columns of to-day's issue, the feeling against the proposed partition of Bengal was not confined to that province. From this letter as well as others worded in terms too strong for publication, it seems to us that the feeling is very deep and far-reaching, and has made itself felt far outside Calcutta, Dacca and Mymensing. The answers, however, given in the Viceroy's Legislative Council to a long string of questions put by the Hon'ble Dr. Ahshutosh Mukerji tend to show that the Government takes umbrage at any attempt made to 'draw' it. Moreover, the ring of hostility that we detect in the answers confirms the fear of people that the authorities were not going to consider the expediency of the question, but were to act as obstinacy, whim or impulse led them. Otherwise, why should they have refused to publish the opinion the High Court of Bengal expressed in the year 1896, when there was a talk of the transfer of Chittagong to Assam ? If that opinion is published, no one can say that the safety of the empire will thereby be endangered. We indeed fail to understand what the Government could have possibly meant by declaring some thing to the effect that the opinion of the High Court on the subject was a property, all its own. So far as we understand mere opinion on any subject hardly constituted a property. But supposing that it did, the question of the partition of Bengal was not to be decided like a civil suit with the Secretary of State for India as plaintiff and the people of this country as defendants. The question, if it is at all to be decided, should be decided on the principle of expediency rather than of *zid*.

CITIZEN, 8th February, 1904.

Supply of provisions to the camps of officers on tour and of troops on march.

9. The *Zamindár-wa-Káshtkár* (Bijnor), for January, says that, notwithstanding the various circulars which Government has issued from time to time, the troubles, inconveniences and losses to which Tahsildars, landholders banias, cultivators, and others in the interior of districts are put in the matter of

ZAMINDÁR-WA-KÁSHTKÁR, January, 1904.

supply of provisions to the camps of civil officers on tour or of troops on the march, still continue unabated. On one hand, the Tahsildars and Naib Tahsildars, in utter disregard of their rank and position, have to secure the good-will of the meanest bearers, cooks and grooms of touring officers; while in the case of troops on march they are liable to be disgraced at any moment, being treated with less ceremony than even coolies, though in the interior of districts they are the representatives of Government. On the other hand, the discomforts to which poor banias, potters, *chamárs* and others are exposed, are simply unspeakable. They are freely subjected to kicks and blows by the camp followers of officers. Grass, *bhusa*, wood and earthen pots are exacted gratis from the villagers, while other articles are taken at prices much lower than the market rates. Again, the camp followers take excessive quantities of things at reduced rates, taking the surplus with them to their houses. The result is that all classes of shopkeepers at the camps are put to heavy losses which are subsequently made good by subscriptions raised from among the traders in the village for the purpose. This kind of annual tax or extortion presses heavily on villagers. The official tours afford the Tahsil chaprasís a good opportunity for levying blackmail. The poor potters are made to supply *chatties* free of cost in far larger numbers than are actually required for use. *Chamárs*, who are pressed into service for carrying luggage, are greatly ill-treated and inadequately paid. Anybody refusing to promptly comply with the orders of the Tahsil chaprasís is taken to the Tahsildar for punishment. Steps should be taken to improve the present system of the supply of *rasad* which is a source of untold misery and trouble to the people. The suggestion which a correspondent of the *Oudh Akhbár* lately made for arranging to secure supplies through a company of contractors is not a bad one, and may be given a fair trial.

MOHINI, 3rd February, 1904.

Makanpur Fair in the Cawnpore district.

10. The *Mohini* (Kanauj), of the 3rd February, referring to the Makanpur fair, complains that, although special trains run between Araul station, which is three miles from Makanpur, and Cawnpore, for several days on the occasion of the fair, hundreds of passengers are left behind at the Araul station for want of room in the trains. The rush is so great that it is very difficult for passengers to obtain tickets and to get on to the platform, except of course for those who know how to gain the goodwill of the police-guard. There being no goods-shed for passengers at the Araul station, they are exposed to the inclemencies of the weather during the day and the night. The editor makes the following suggestions :—(i) special trains should run between Cawnpore and Fatehgarh so that passengers living in places to the east and west of Makanpur could get home again at once ; (2) the booking office should be open throughout the day for ten days ; and (3) passengers should be allowed to enter the platform before the arrival of trains. These facilities would greatly reduce the troubles and hardships which the people have to bear. The arrangements for the killing of animals and the sale of meat are not very satisfactory. Butchers slaughter kine in the open ground which presents a very disagreeable sight to many persons. Beef is sold inside an inclosure, but the enclosing wall not being high enough the meat is visible to people outside the enclosure. The meat market should be established comparatively remote from the fair and should have a high wall. Prostitutes visit the fair in large numbers. They behave themselves in an indecent manner and carry on their vile trade which tends to spread venereal diseases. They should be stopped.

RIYÁZ-UL-AKHBÁR, 8th February, 1904.

Publication of the Hindi *Fyzabad Gazette*.

11. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 8th February, referring to the publication of the *Fyzabad Gazette* in Hindi with the funds of the District Board, and under the auspices of the Deputy Commissioner, Fyzabad, moots the following questions regarding it :—

(1) Can the funds of a District Board be applied to the publication of a periodical journal ?

(2) Was the permission of the Local Government needed and previously obtained before the funds of the Fyzabad District Board were applied to the publication of the *Fyzabad Gazette*, and if so, what were the terms in which the permission was sought and granted ?

(3) Is the object of starting the *Fyzabad Gazette* to disseminate agricultural knowledge and information in the district ? If so, this work could well be left to

the Department of Land Records and Agriculture which has been specially established for such purposes, and has already issued many tracts on the subject? Again, there being a considerable number of Muhammadans and Urdu-knowing Hindus in the district, why should the *Gazette* appear in the *Nagri* character alone and not in a bilingual form in order that both Hindi-knowing and Urdu-knowing persons could read it?

(4). Does not the publication of a journal like the *Fyzabad Gazette* partake of the nature of commerce, and is not the measure (calculated to interfere with private enterprise) against the established policy of Government? Moreover, as the Funds of the District Board are contributed both by Hindus and Musalmans, is it expedient to publish the paper in a form which is calculated to cause a tension of feeling between the two communities? The writer hopes that Kazi Muhammad Aziz-ud-din Ahmad, Deputy Collector (who conducts the *Gazette*) will enlighten the public on the above points.

V.—Legislation.

The Official Secrets Bill.

12. The *Indian People* (Allahabad), of the 10th February, in commenting upon the minute of dissent appended by Messrs. Gokhale, Bose and Saiyid Muhammad to the Report of the Select Committee on the Official Secrets Bill, remarks:—We are fully in sympathy with the second point made by the dissenting members, *viz.* that the Bill should not apply to the disclosure of information relating to Native States. We think, too, that the Bill should not apply to the subjects of Native States and "to all Native Indian subjects of His Majesty without and beyond British India." Sir A. Arundel had a good deal to say in justification of the inclusion of the Native States in the area where the Act will operate, but what he said is the reverse of convincing. Wherever Native States may be in need of such protecting legislation, there is nothing to prevent them from enacting the same when the need arises, just as they do now in the case of other laws, and we think the Government of India will do well not to take the Native States under their protecting wings. It is a work of supererogation, and the beneficent work may advantageously be spared. Next, why should the law operate outside India at all? and if it must, why should it be in the case of the poor *Native* Indian subjects only? An Anglo-Indian publicist may disclose any prohibited information outside India, but a *Native* Indian doing the same will do so at his risk. This distinction is invidious and unnecessary, and ought not to be allowed, without a strong protest at any rate.

Indian People, 10th February, 1904.

VI.—Railway.

Nil.

VII.—Post Office.

Musalmans in the Postal Department of the United Provinces.

13. *Al Bashir* (Etáwah), of the 2nd February, publishes, on the authority of a correspondent, a statement showing the number of Christian, Hindu and Muhammdan employés in the various branches of the Postal Department of the United Provinces, with a view to drawing attention to the small number of Musalmans in that Department. The writer remarks that there is not a single Muhammadan in the office of the Postmaster-General, with the exception of a few in the Dead Letter Office, where they are mere nonentities, having no power to provide employment for their co-religionists. No Musalmans are to be found holding the post of head clerk in any of the Superintendents' offices. There are not very many Musalmans in the ministerial staff too. Surely Middle and Entrance passed Musalmans can be found in sufficient numbers to fill up as many ministerial appointments as they should hold in view of the Muhammadan population. Musalmans should endeavour to secure an adequate number of appointments in the Postal Department, and learn signalling which ensures one a rapid promotion in that Department.

Al Bashir, 2nd February, 1904.

Value-payable postal articles.

14. The *Mohini* (Kanauj), of the 3rd February, complains that under the new postal rule the sender of a value-payable article will also have to pay postage for the return of the article if the article is refused by the addressee. The levy of postage for the

Mohini, 3rd February, 1904.

return transmission of such an article will press hard on traders. If the sender has to pay postage both ways, in such a case, the money-order commission realised from him in advance in the shape of postage stamps should be returned to him in all fairness.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad :
The 15th Feb., 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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Published in the UNITED PROVINCES

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I.—Politics.

(a)—Foreign.

HINDOSTHÁN, 17th February, 1904.

Russo-Japanese war.

1. THE English *Hindosthán* (Kalakankar), of the 17th February, says:—The Japanese successes continue; they have now occupied Seoul, and are landing troops at various places in Korea, and we shall probably soon hear of a great battle between them and the Russian troops, in which the Japanese most likely will prove the victors. Their successes have caused a tremendous panic on the St. Petersburg Bourse: Russian Government stocks are falling rapidly, and several banks are likely to fail. The sympathy of the whole world will be on the side of Japan in her struggle with Russia.

OUDH AKHBÁR, 18th February, 1904.

A suggestion for raising subscriptions in India for the relief of the widows and children of Japanese soldiers killed in the war.

2. The *Oudh Akhbár* (Lucknow), of the 18th February, observing that the whole of Asia is interested in the result of the war into which Japan has entered with Russia, agrees with Mr. Aftab Ahmad, a barrister-at-law, who lately contributed a letter to the *Pioneer*, in thinking that the people of India should not content themselves with an expression of sympathy with the Japanese, but should do something more. Steps are already being taken in London to raise funds for the relief of the Japanese wounded soldiers, and of the widows and children of others killed in the war. Subscriptions for these purposes should similarly be raised in India without delay.

(b).—Home.

HINDOSTHAN, 12th February, 1904.

The Tibet Mission.

3. The English *Hindosthan* (Kalakankar), of the 12th February, says:—The Tibet Mission is already showing good results. The trade with India in wool, which had at one time been put a stop to by the Tibetan authorities, has begun again, and a large amount of that commodity which had been collected in the Chumbi Valley, is now being conveyed across the Jelap Pass. A large caravan bound to India has also passed Tuna, without any interference from the Tibetan troops at Guru. All this indicates the wisdom of Lord Curzon in starting off the Mission to Tibet.

INDIAN PEOPLE, 17th February, 1904.

Payment of the cost of the Tibet expedition from the Indian revenues.

4. The *Indian People* (Allahabad), of the 17th February, says:—The Blue Book on Tibet, so far as we can judge from Reuter's summary of its contents, has nothing in it to satisfy us of the justice of charging the Indian revenues with the cost of the expedition. If Russia has tried to make itself felt as a counter-force, Lord Lansdowne has for once given at least a temporary quietus to the pretensions of St. Petersburg by his firm and dignified reply; and whether it be due to pre-occupations elsewhere or to the strength of the British reply, Russia has not seriously controverted the position taken up by the English Foreign Office. But even supposing that Russia has all along been actively intriguing against Great Britain, and that British safety not less than British trade and prestige demanded the despatch of Colonel Younghusband's mission, we cannot perceive why the cost of the expedition should be a charge on the Indian instead of the British revenues. We may suppose the only answer Mr. Brodrick and others of his kidney have to give is that Indian safety required the despatch of the expedition, and that therefore the Indian tax-payer should pay for it; but to this stale and only half true apology there is the ready and effective answer that it is not India alone that is interested in the British connection. The day is gone by when any responsible man will seriously contend that Great Britain is not interested in keeping her Indian Empire; and if there is anything like equity or justice to sway the minds of British statesmen, they will at once see the folly and the injustice of sucking the Indian orange dry.

ROHILKHAND GAZETTE, 16th February, 1904.

India under British Rule.

5. The *Rohilkhand Gazette* (Bareilly), of the 16th February, referring to the Home charges, to which Mr. Lal Mohan Ghose ascribed the present poverty of India in his (Presidential) speech (at the late National Congress held at Madras), says that he has shown only the dark side of the picture, shutting his eyes to the great benefits British rule has bestowed on the country. The British Government has taken care to promote the wellbeing of all classes of the people, not overlooking even dumb animals. It is true that no great strides have been made in commerce, nor

has any change for the better taken place in the condition of decaying indigenous arts and industries, nor has sufficient attention been paid to improvement in agriculture under British rule. But the rights and privileges which the British Government, alien as it is, has extended to the people, was never enjoyed by them under former rulers. It should, however, be conceded that there still remains much to be done by the British Government for the people, the latter not having yet received all those rights and concessions which they expected. The British ruling class has been emasculating the people from selfish motives, which simply makes the administration of the country more complicated, and the people distrustful. It is high time that Government removed the apprehensions of the people, by giving unmistakeable proof of fair play and impartial justice.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

6. The English *Hindosthán* (Kalakankar), of the 17th February, says:— Hindosthán, 17th February, 1904.

The Despatch of the Government of India on preferential tariffs for India.

We are reading with great interest the despatch of the Government of India on this subject, and we find that Lord Curzon considers that on account of India's importing raw materials the tariff does not much affect her. Here we beg to differ with His Excellency. We think that Preferential tariffs have been proposed to protect the dependencies of the English *Raj* from ingenious German traders, as well as other foreigners whose business is to usurp the trade of those countries which are behind the times, and it is great folly of those English people who cherish the most objectionable practice of free trade. It is equal to this, *viz.*, "A certain *Raj* is full of game, but the Raja does not know how to shoot and hunt, and his people also are very bad at shooting and hunting. So let us go and make their reserves and jungles our happy hunting grounds under the pretence that they will be received with equal freedom in our *Raj* if they choose to come to our country." Free trade may be sustained between people who are equal to one another, but not between Indians and Europeans who are like the birds of game and the birds of prey respectively. Indians are birds of game, because their country produces enough for their support and leaves a margin for exporting it also. But Englishmen and many other European continental nations do not grow enough cereals in their country to support the whole population, though they may be richer than Indians. So, for this reason Englishmen and other Europeans are obliged to leave their country and go abroad by land and water to buy provisions and sell their commodities. It was in this way that Europeans discovered America and many other parts of the world. It also was in this way that they have been improving and discovering so many things; but Indians being content with what they have got did not go abroad, and thus have been deteriorating in their own country, having been deprived of travelling experience.

7. The *Citizen* (Allahabad), of the 15th February, says:—The unanimous silence of newspapers in India, both European and Indian, on a subject which affects Europeans and Indians alike seems to be the result of some policy with which we cannot concur. We allude to the subject of the income tax, which, as at present assessed, seems to affect only the middle classes. In March last the Viceroy and Governor-General was graciously pleased to exempt from this tax all persons whose annual income fell below Rs. 1,000; and it is generally believed that, although the Indian National Congress had been asking for this exemption Citizen, 15th February, 1904.

A suggestion for the abolition of the income-tax.

for years past, the concession granted last year was a spontaneous gift of Lord Curzon. The higher classes of European officers have their exchange compensation allowances which recoup them the amount they have to pay as income-tax; so that this tax affects only the men who draw monthly from Rs. 84 to Rs. 1,000, the latter figure representing the highest pay to which a fortunate few of the natives of India can generally hope to attain. The class of men thus assessed consists mostly of Munsifs, Sub-Judges, Judges of Small Cause Courts, Tahsíldárs and Deputy Collectors of all grades. No one can say that these are not deserving officers, they being the mainstay of the Civil, Criminal and Revenue Departments of the administration of the country. We fail, therefore, to see why, of all officers, they alone should suffer from the impost of the income-tax.

INDIAN PEOPLE, 13th February, 1904.

A suggestion for further reduction of the salt-tax.

8. The *Indian People* (Allahabad), of the 13th February, says:—The inspired statement is going the round of the press that the Government will not remit taxation this year, but spend the large surplus that has been reaped on increased grants for objects of public utility. We cannot approve of the Government's disposal of the surplus in this way. It has been repeatedly declared on our side, and without any effective answer from the side of Government, that these surpluses are artificial surpluses due to the currency "reform" of Government, and even leaving on one side the covert increase of taxation due to the inflation in the value of the rupee, we have had much additional taxation imposed since 1887, which was levied avowedly to answer some temporary exigency but which has been virtually made part of the permanent fiscal system of the country. Last year for the first time in twenty years was a slight remission of taxation made, but that remission was out of all proportion less than the surplus the Government has year after year been reaping now for half-a-dozen years. Justice to the Indian tax-payer not less than a sound and economical system of finance demands further reduction of the salt duty this year, and the Government will not be justified in refusing it.

(d).—Municipal and Cantonment Affairs.

SATYA VÁDI, 27th January, 1904.

Local complaints at Hardwar.

9. The *Satya Vádi* (Hardwar), of the 27th January, referring to the crowds of pilgrims that visit Hardwar at all times of the year, complains that the local shopkeepers cheat them and charge them excessive prices for their wares. There is no magistrate at Hardwar, and the police are all powerful. The Hardwar Union which is made up of members selected from among the residents of Kankhal, Jwalapur and Hardwar, appear to take little interest in the sanitary and lighting arrangements. The sweepers, instead of removing refuse and dirty water (from the cess-pools) in carts supplied to them for the purpose, throw the rubbish on the streets to the great annoyance of *Mahants* (religious priests) and others. The lights in the streets are few and far between. The street leading to the bazar is in a very wretched condition, and becomes muddy on the fall of a light shower of rain. Surely the Union, which levies from pilgrims a tax of one anna per head in addition to the octroi duty, should pave the bazar street with stones, and provide other necessary comforts for pilgrims?

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

SATYA VÁDI, 20th January, 1904.

Proposed establishment of a Military College in Quetta.

10. The *Satya Vádi* (Hardwár), of the 20th January, states that Government contemplates establishing a Military College at Quetta in Baluchistán, subject to the sanction of the Secretary of State. But the writer does not understand why the proposed college should be located in such an out-of-the-way place as Quetta. If the college is to be open to Indians it should be established at Meerut or Ráwalpindi; but if Government wishes simply to provide military training for certain British military officials at the cost of the Indian exchequer, it may locate the institution where it pleases.

11. The *Satya Vádi* (Hardwar), of the 10th February, states, on the authority of a correspondent of the *Bengalee*, that the Magistrates in Eastern Bengal ordered the people not to make any objection to the transfer of any district to Assam, in the addresses they were to present to Lord Curzon during his coming visit to that part of Bengal. If district authorities bring such pressure to bear on the people of their own accord, Lord Curzon should be memorialized on the subject. If, on the other hand, Magistrates prevent the people from speaking out their minds in their addresses, at the instigation of higher authorities, interpellations in the matter should be made in the Viceroy's Legislative Council

SATYA VÁDI, 10th February, 1904.

Partition of Bengal.

12. The *Indian People* (Allahabad), of the 20th February, says:—Lord Curzon's speeches are as eloquent as ever, but we believe we are right in saying that they have ceased to possess that authority and weight which Viceregal utterances generally, and His Excellency's own speeches in particular, have carried with them. In the case of the present Viceroy, it is not that the people have ceased to admire his beautiful diction or noble ideas; the reason is to be found in the notorious divergence between word and deed, between promise and performance. It has, for instance, by now become generally known that his several Commissions of inquiry have thus far borne no fruit, whereas at least some of them have either practically ended in smoke or led to reactionary legislation of the type of the Universities Bill. But in his long speech at Chittagong, Lord Curzon for the dozenth time spoke of these as almost ushering in the millennium. Let us refer to an instance or two. His Lordship mentioned the Famine Commission. We do not attach the same importance to the details of relief administration that the Viceroy does, but this may be left out, as difference of opinion is inevitable in certain matters. Sir Antony MacDonnell's Commission did not, however, content themselves with recommendations on this aspect of the problem. They made certain far-reaching proposals on the more important question of famine prevention. But beyond hastily giving effect to that one of the recommendations which was very controversial and which the public judgment has disapproved, we mean the restriction of the agriculturist's right of alienation of his land, what other recommendations have the Government carried out?

INDIAN PEOPLE, 20th February, 1904.

Lord Curzon's speech at Chittagong.

Take, then, the Industrial Schools Committee. What is the practical outcome of it? The principal recommendation made by that body has been totally disapproved of by the Government, while the institution of the industrial survey of India—a step which such men as Lord Reay, the late Sir Louis Mallet, and Dr. Forbes Watson, and the Indian National Congress had recommended before the Industrial Schools Committee—the Government will not consent to, for no sufficient reason shown. The Irrigation Commission made useful proposals, but we have yet to be told that the Government of India will definitely spend on irrigation at the rate of the two crores and odd a year as recommended by the Commission. Nothing has yet come out of the recommendations of the Police or the Railway Commission. Lord Curzon talks of his administration as one of great reforming energy. That it is an administration of incessant activity, bustle and energy no one will deny; but we do not know so much of many useful reforms undertaken or accomplished. Not "peace, economy and reform," but aggression beyond the frontier, excessive military expenditure, reactionary legislation, distrust in the people, pompous pageantry—these have been the marked characteristics of this much advertised regime; while absolutely no effort has been made to elevate the political status of the classes or better the economic condition of the masses.

It was only to be expected that the Chittagong speech would contain a clever attempt at defending the scheme of territorial re-distribution which is convulsing the neighbouring province of Bengal. We are thankful to know that the scheme must not be understood to be the final unalterable one, and that the Government will give their ear to all reasonable representations against it: but the somewhat passionate defence attempted by Lord Curzon, we must own, leaves little hope in the mind that his Government will be as good as his word. Then, the Viceroy illustrated once again his extreme sensitiveness to adverse criticism by the manner of his reference to and disposal of the contents of Sir Henry Cotton's note. If Sir Henry's note deserves to be taken so little notice of as Lord Curzon would affect, why, we wonder, was its publication refused by Government and left to be

made later by the *Bengalee*? Why, again, does His Excellency say that Sir Henry wrote as a Bengal and not an Assam official, and that therefore his opinion is not of much moment? In this question of the transfer of Bengal districts to Assam, which province is more interested—Bengal or Assam? And then, the imposing array of authorities he cited in support of the transfer—are *they* Assam officers? They are all Bengal officers. There is one other point which evidently did not strike His Excellency. We suppose he will admit on reflection that the people affected ought to have a voice in the matter. But Lord Curzon's speech shows that one need only consider Assam's point of view to arrive at the right judgment. This, however, is not as it ought to be.

SATYA VÁDI, 10th February, 1904.

The British Parliament and mixed cases in India.

13. The *Satya Vádi* (Hardwár), of the 10th February, expresses surprise that in reply to an interpellation made in the last session of Parliament, the Home Government stated that it had not received any report showing that Englishmen ill-treated Indians and that British officers did not do justice to the latter in mixed cases. What do the British ministers know of the true state of things in India? They derive all their information from the official reports written by the Anglo-Indian officials. Unless British rulers at Home come to India and see for themselves how differently justice is administered to natives and Englishmen, they cannot verify if, what the native press says about the administration of justice by British officers in mixed cases is true, or the reports of the Indian Government.

SATYA VÁDI, 20th February, 1904.

Collisions between Europeans and Indians.

14. The *Satya Vádi* (Hardwár), of the 20th January, says that it is a matter for much surprise that as British rule in India grows older and older, and as British and Indian relations become closer and closer, the antipathy of Englishmen against Indians waxes stronger and stronger. Even during the Viceroyalty of Lord Curzon several Indians have met with violent deaths at the hands of Europeans, but not one of the offenders has adequately been punished, notwithstanding the great anxiety shown by His Excellency to hold the balance evenly between the rulers and the ruled. Lately a Bishop was assaulted by some illiterate men of a village in Chota Nagpur, and the *Pioneer*, "the Allahabad champion of Englishmen" opines that the offenders should be most severely punished. Yes, have the village assailants on the Bishop punished adequately by all means; but the writer would ask the *Pioneer* to say if the assault was quite unprovoked, or the Bishop had done anything to excite the villagers' fury against him. The peaceful Indians, specially the unarmed villagers, who dread the very sight of Englishmen, are never expected to face, much less to attack, an Englishman, unless they are extremely provoked or given serious offence. There have been many cases in which European missionary ladies and preachers were found to have abducted Hindu ladies from their homes. Such being the case, it is no wonder that even villagers should lose their patience at such misbehaviour on the part of European missionaries and preachers. The British people being the rulers of India, should try to have justice administered impartially between their own countrymen and Indians. Otherwise if British offenders totally escape punishment even for capital offences, again and again, and Indians be severely punished for trivial offences in mixed cases, the future historians will speak of the otherwise unblemished British rule in India, in the same terms as present writers do of the oppressive Muhammadan rule in the past. The writer heartily wishes that British rule in India should always remain spotless; but this can be possible only if the ill-feelings between Englishmen and Indians be removed, and amity and goodwill spring up, and be cultivated more and more between them—a state of things which can best be promoted and brought about by those officers who are entrusted with the administration of justice.

ALMORA AKHBÁR, 31st January, 1904.

Collisions between Englishmen and Indians.

15. The *Almora Akhbár* of the 31st January, referring to the great intelligence, wisdom and cleverness of Europeans, as shown in their wonderful inventions and other things, regrets to say that they should be found so very unjust and ill-mannered in their treatment of Indians. In January last the police found a European drunk on the road and arrested him. But the result was that the Sub-Inspector of police who had made the European a prisoner was suspended! A Sikh was

lately travelling by rail, and three Englishmen entered and took their seats in the same carriage with him. The Englishmen not liking the Sikh's company, began to insult and annoy him by throwing bread and roasted meat on him. The Sikh thereupon took hold of one of the Englishmen by the legs and violently pushed him into the privy, and then seizing the heads of the other two knocked them together. This prompt action on the part of the Sikh brought the Englishmen to their senses, and they at once made their peace with him by apologizing. It is a great pity that Englishmen should so look down upon Indians, and misbehave themselves towards them in this shameful manner. Englishmen know well that they owe a great deal of their present glory and greatness to India, and they ought to feel it unbecoming their position as rulers to ill-treat and oppress the natives. Several natives fall victims to the kicks and blows of Europeans every year, leaving their wives and children unprovided for and helpless. When a redress is sought in law courts in such cases, the offenders are readily acquitted on the spleen-rupture plea, &c. This state of things is most deplorable, and God knows what it will ultimately lead to. Indians too were once rulers of a vast dominion, and everybody knows to what straits they are reduced now. But their present fallen condition cannot be anything but the outcome of their own misdeeds in the past. Verily every nation must reap the fruits of the seed it sows.

Reply of the Government of India to the memorial of the Bengal Chamber of Commerce on the subject of collisions between Europeans and Natives.

16 The *Citizen* (Allahabad), of the 15th February, says :—Recently a very important correspondence has passed between the Government of India and the Bengal Chamber of Commerce. A memorial signed by fifteen gentlemen, Eurasian and Anglo-Indian, was addressed to the Government. Never was a memorial addressed to the supreme head of the Government, couched in language of such unparalleled savageness and severity. The burden of the memorial is that the Government of India does not deal with the Europeans justly and impartially, when they happen to be charged with the offence of killing, maiming or hacking a native. The Government of India is accused of having been instrumental in unduly straining the law to the prejudice of Europeans, and it is stated that Executive Government's meddling in the matter of judicial administration is mischievous to the extreme. Much capital is made of the recent cases of Bain, Rennick, Emerson and Casey. The reply of the Government is sober and moderate and has convincingly refuted every charge brought against it, and points out that the Europeans have throughout during the last ten years been treated with impartiality and also with great leniency. The Government surveys the whole situation and recommends the cultivation of good feelings between Natives and Europeans and the avoidance of mutual recriminations. We say *Amen*.

CITIZEN, 15th February, 1904.

The assault case of the Bishop of Chota Nagpur.

17. The *Bharat Jiwan* (Benares), of the 15th February, referring to the assault case of the Bishop of Chota Nagpur, says that it was absurd on the part of the Bishop to plead in the Magistrate's Court that when he was asked by the potter, to whose house he had gone to preach Christianity at the instance of his attendant native Christian, whether he had come to destroy his caste, he denied having any such purpose. But can a Hindu be converted to Christianity without losing his caste? Moreover, what right or authority had the Bishop to go to the house of the potter to preach the gospel?

BHARAT JIWAN, 15th February, 1904.

Sale of cocaine at Benares and Delhi.

18. The *Vánijya Sukhdáyak* (Benares), for January, says that shops for the sale of cocaine have been established here and there in the town of Benares by ordinary persons, which will surely affect the conduct of young men. The import of cocaine into Calcutta and Bombay has been strictly prohibited. But now Delhi has become the central market for that drug and German traders are busy encouraging its sale. They say that only the Merk Company has sold sixty lakh rupees worth of cocaine in this country this year. It is to be hoped that the authorities will be up and doing and save people from ruin.

VANIJYA SUKHDAYAK. January, 1904.

A suggestion for the supply of official publications by the Government of the United Provinces to the *Nasim-i-Agra*.

19. The *Nasim-i-Agra* (Agra), of the 15th February, says that while it is supplied with a copy of all official publications, such as the Gazette, Bills, Acts, &c., issued by the Government of India, for review and the information of the general public through its columns, it does not receive similar publications from the Local Government. As the *Nasim* is

NASIM-I-AGRA, 15th February, 1904.

published in the United Provinces, it is its duty to express its opinion on the measures of the Local Government; but unless it is supplied with the official publications of the Government, it cannot discharge that duty properly. The editor therefore hopes that the Local Government will think it expedient to supply him with a copy of its Annual Administration Report, Gazette, Bills, Acts, &c., in future, as the Government of India already does with those of its own.

V.—Legislation.

Satya Vádi, 10th February, 1904.

An imaginary instance of misuse of the Official Secrets Bill when passed into law.

20 The *Satya Vádi* (Hardwár), of the 10th February, represents *Punch*, in the midst of his wanderings, as coming across an editor who is being dragged, by two or three peons, to a Magistrate's Court, and goes along with him to watch the affair. The Magistrate asks the editor, when brought before him, why he has come to his office, and accuses him of having done so with the object of collecting news regarding his proceedings, and publishing in his paper the fact of that official's attending court at one P. M. (on that day), and threatens to punish him under the Official Secrets Bill. The editor pleads that he had come to deposit the income-tax assessed on his press, and produces the receipt he has just obtained for the same. The Magistrate then asks the editor if he has any relatives employed in his office. The editor, replying in the affirmative, says that an uncle of the brother-in-law of one of his uncle's uncle was the record-keeper in his office. Thereupon the Magistrate at once loses his mental balance, and sends for the record-keeper, opining that this man must be communicating to the editor in question all that takes place in his office, and should therefore be dismissed at once. The Magistrate, on making further inquiries from the editor, learns that his *daftri* is a distant relative of one of the menials of the editor, and a relative of the editor's female sweeper was his *ayah*, and at once punishes both the *daftri* and *ayah* with imprisonment, under the Official Secrets Bill, because he is sure that these persons must communicate all the secrets of his office to the editor; *Punch's* protest on the ground that the Bill had not yet become a law being altogether unheeded.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 23rd Feb., 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

CITIZEN, 22nd February, 1904.

Russo-Japanese War and India.

1. The *Citizen* (Allahabad), of the 22nd February, says:—Japan being an Asiatic Power, it is not surprising that the people of India should be pleased with her success against a more powerful foe. Some mischief-mongers in Europe have been croaking out strange predictions because of this feeling. If Japan gets the better of Russia, they say, she would extend the wing of her ambition and some day appropriate the whole of Asia to herself. India may thus be in danger. The elation of the Indians at the Japanese success points to this danger. This, we protest, is a serious reflection on the loyalty and character of the Indian people. The propounders of this doctrine are nothing short of mischief-mongers and utterly ignorant of the deep-rooted sentiment of loyalty prevailing here. We are an Anglicised people—English language, literature, and English sentiments having been assimilated in our very blood. Even in our dress we take after the English. We educated men keenly appreciate the advantages of British rule in India, but the feeling is not confined to the educated few. It has been handed down from sire to son. It has made its way among the female folk and permeated the masses. Not the work of one day, no mere impulse, but the result of an experience of more than a century! And now because of our elation at Japanese success, which by-the-bye is shared by the entire civilised world, to be held up to the world as suspects is—to speak the least of it—most unhappy. We believe these are the tricks of some of the secret spies of Russia who try to alienate the sympathy of Great Britain from Japan. We may safely say that these devices wont do.

AL BASHIR, 23rd February, 1904.

Al Bashir's protest against the comments of the *Amrit Bazar Patrika* on the Russo-Japanese war.

2. *Al Bashir* (Etáwah), of the 23rd February, referring to the successes which Japan has gained over Russia, says that these successes cannot but be looked upon as ephemeral. The real issues of the war are not expected to be decided until Russia has concentrated her vast military strength in the campaign ground. However, if any European Power comes to the help of Japan, there is little doubt that the latter will finally achieve victory over Russia; but if, on the other hand, the European Powers keep aloof, one cannot but consider Japan to be in a dangerous position, pitched as she is against so great a European Power as Russia. The *Amrit Bazar Patrika* regrets that Japan should have declared war against Russia. It thinks that Japan ought not to have entered into an alliance or a war with any European Power for the next fifty years, and that England has, in the present instance simply egged on Japan to measure swords with Russia, with a view to weaken the latter Power. Observations like these show that the *Patrika* holds very bad (hostile) sentiments against the British Government, which its editor, being a subject of that Government, ought not to entertain. *Al Bashir* at any rate does not approve of the expression of such sentiments on the part of any Indian editor against his Government. This is a mere abuse of the liberty of the press. Muhammadan editors never indulge in such sentiments even when the Indian Muhammadans have occasion to complain of any action of the British Government directed against a Muhammadan Power. They express their sentiments in a friendly and loyal tone.

ADVOCATE, 21st February, 1904.

Russian menace to India.

3. The *Advocate* (Lucknow), of the 21st February, says:—The Tsar of all Russia has begun to play a big game, too big even for the very, very big Russian Empire. The northern Octopus means to extend its tentacles to all conceivable directions. The Sultan has been thrown into excitement by the recrudescence of the Balkan troubles; Japan has begun to cut in pieces the tentacles in the Far East; in order to bamboozle the world into a belief of her unlimited resources, it is reported that General Ivanoff, Governor of Turkistan, has been instructed to prepare for possible military action in the direction of India. Such an eventuality may take place in case Great Britain adopts a hostile attitude towards Russia in the seat of war or takes advantage of her hands being full with the Far Eastern affairs to attempt an enterprise in Persia or Tibet prejudicial to Russian interests. There is we are sure the mission—political and peaceful, and not military and hostile—in Tibet to give Russia a pretext to strike a blow on our north or north-east frontier. But even in her excitement Russia may think twice before rousing the British lion.

4. The *Oudh Akhbár* (Lucknow), of the 23rd February, referring to the threat held out, according to Reuter, by Russia of reinforcing her troops in Turkistan with a view to advancing towards India, in case the British Government seeks to make any demonstration or interference in Tibet or Persia, hostile to Russian interests, says that Russia cannot be considered so insane as to involve herself in complications in other quarters, while she is already embroiled in the Far East. At present Russia requires all her military strength to maintain her position intact in Manchuria, and she is hardly expected to seriously contemplate an invasion of India. She might, however, cunningly contrive to create some disturbance in Afghanistan ; but the Amir does not lean towards her and has a firm hold on his country. Again, the routes by which Russia can march her troops towards India are very arduous and beset with difficulties : so that if she foolishly sends an expedition to the north-west frontier of India, she will simply court annihilation of the entire force.

OUDH AKHBAR, 23rd February, 1904.

Russia and the British Government.

5. The *Oudh Punch* (Lucknow), of the 11th February, in its Supplement referring to the Tibet Mission, says that it is but a tiny affair, about which Messrs. W. Wedderburn, Dadabhai Naoroji & Co. should hardly bother their heads. Such affairs are unavoidable in a vast empire like India and should be left to be dealt with by the Viceroy. The only question in connection with this affair is whether this should be treated as an Imperial or Indian matter, and its cost defrayed from the Home or Indian treasury. But the cost of this mission or expedition cannot be large, the Lamas themselves not being in a position to offer any great resistance, unless they are assisted by a foreign Power. If exception, however, could possibly be taken to the mission, it would be to the effect that Tibet had not hitherto done anything to provoke this strong measure on the part of Government against her. But this is mere sentimentalism, which carries little weight against State exigencies.

OUDH PUNCH, 11th February, 1904.

The Tibet Mission.

6. The *Zul-Qarnain* (Budaun), of the 21st February, states that a letter has been received from Constantinople acknowledging the receipt of £110 sent in aid of the Hedjaz Railway scheme, in October last, and intimating that the gentlemen who have contributed Rs. 75 each will receive a silver medal, and those whose contributions exceed that amount a gold medal. The persons who have contributed smaller sums can even now secure medals by making up the deficiency. The Sultan has granted a medal to Maulvi Muhammad Razi Uddin, vakil and honorary magistrate at Sháhjahánpur, who took great pains in raising the amount remitted, in recognition of his pious services.

ZUL-QARNAIN, 21st February, 1904.

The Hedjaz Railway and Indian Musalmans.

(b).—Home.

7. The *Hamdard* (Kara, Allahabad district), for January, referring to the public meeting which the Muhammadans held on the 21st October 1900, at Lucknow, to protest against the Hindi Resolution issued by the Local Government on the 18th April 1900 and to establish a separate association of their own to safeguard their political interests, says that such an association is most urgently needed and must be established without further delay. The resolutions passed at the said meeting regarding the appointment of delegates for a general meeting to be held in future, should, however, be modified to some extent. Neither the maximum nor the minimum number of delegates for a district should be fixed, for it may happen that in some districts the minimum number of eligible candidates for delegation may not be forthcoming, while in others the number of such persons may exceed even the maximum. All qualified persons who may be willing to be appointed delegates should be nominated as such. Again, it is not necessary that delegates should be appointed by election at a public meeting. They should be simply nominated, whether at a public meeting or otherwise. But the other resolution as to the delegates being educated non-official Musalmans having an income of Rs. 500 or over is perfectly reasonable and should remain intact. The objects of the association as proposed at the Lucknow meeting should, of course, be to make respectable representations to Government in Muhammadan interests as necessity arises, and promote social reforms.

HAMDARD, January, 1904.

Need for a separate Muhammadan association.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

MASHIR-I-ROZGAR, January, 1904.

A suggestion for abolishing the present system of requiring officers to try revenue cases at their camps during their winter tours.

8. The *Mashir-i-Rozgár* (Meerut), for January, publishes an open letter to Lord Curzon, in which it says that the present system of the various classes of revenue officers going out on tour in the interior of the districts during the cold weather, and trying revenue cases in their camps has, far from being a blessing, proved a curse both to litigants and the villagers in general. The poor litigants, whether men or women, old or young, have to travel long distances to reach the camp of a revenue officer on the day fixed for the hearing of their case, carrying their necessarily heavy winter luggage on their shoulders. Even those who can afford to hire a conveyance cannot easily obtain it, on account of conveyances, carts, &c., being in great demand during the touring season. In cases in which landed property is at stake, the litigants especially require the help of mukhtars and pleaders, and have to pay them exorbitant fees and heavy travelling expenses. The assistance of learned legal practitioners has become much more necessary now that not only English, but native officers also require the case to be discussed in English before them. The litigants have to pay much larger fees to petition-writers and about double the price of stamps at the camps of officers. What is worse still is that hardly a case is decided at the first hearing without being post-poned again and again, on account of the non-service of the summonses on the witnesses, or of non-attendance of a party to the suit, or of some other cause, and the result is that the litigants have to follow the officer's camp from one encamping ground to another, enduring all the inconveniences and privations of long journeys and the rigours of winter. The landholders and cultivators and other classes of residents of villages in which revenue officers encamp during their tour, are also subjected to untold inconveniences, miseries and losses in supplying pro-visions to their camps. In short, the tours of Revenue officers simply mean unspeakable trouble and ruin to litigants as well as to all classes of villagers, bringing good to *none* and misery to *all*. Such being the case, the paternal Go-vernment should take pity on the people, and after enquiring into the facts detailed above, abolish the obnoxious system of officers trying revenue cases on tour, and direct that in future such cases should be tried only at headquarters as civil cases are.

(b).—Police.

HINDUSTANI, 24th February, 1904.

The making of false reports by the police against respectable persons.

9. The *Hindustáni* (Lucknow), of the 24th February, referring to the high-handedness and corruption of the police, says that the extensive powers exercised by the police turn their heads and make the majority of them oppressive and dishonest. A petty police official like a Sub-Inspector, can destroy the honour and reputation of any person, however respectable he may be, by making false entries in his diary, or absolutely unfounded reports against him. If a Sub-Inspec-tor bears a grudge to a gentleman, he can easily cast suspicions on him in con-nection with some offences, or report him as a bad character once or twice, and the latter will become condemned in the eyes of the superior police officials, and may then be hauled up and put into hot water at any time. This system of stabbing in the dark is most objectionable, inasmuch as it places the life, honour and property of the people at the mercy of the police. Hence, it is very necessary that this system should be materially modified. When a Sub-Inspector reports any person as a bad character or as one supporting, harbouring or helping bad characters, the District Superintendent of Police should forward this report at once to the Dis-trict Magistrate, and the latter should institute a prosecution against the accused im-mediately, and thereby give him an opportunity to defend himself. Such a change is absolutely necessary, as in that case the police will think twice before making false reports against any respectable person.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

10. The *Indian People* (Allahabad), of the 24th February, says:—Sir James LaTouche's speech in opening the new buildings of the Nágri Pracháriní Sabha at Benares, contained an important announcement on the subject of Sanskrit learning. His Honour said that scholarships would be established at the Sanskrit College, Benares, and that they would be thrown open to all parts of India. Scholars should have passed the *Madhyama* degree, and should possess a fair knowledge of English. Scholarships should be at least ten a year, tenable for five or six years and of the value of Rs. 20 per month. During this time the scholar would continue to study up to the Acharya degree, and simultaneously pursue some branch of Western learning having a direct bearing on his Sanskrit studies. At the end of the course one or two studentships of Rs. 100 a month should be open to those who had taken the *Acharya* degree and qualified in Western scholarship. An essential part of this scheme, Sir James LaTouche said, would be the creation of a hostel. If a sufficient number of scholarships were endowed, and the money for a hostel were provided by private liberality, say, an endowment of Rs. 12,000 a year, and a hostel to accommodate 100 scholars, he would be justified in asking the Government of India to strengthen the staff of the College, and in sanctioning one or more scholarships. The scheme was a tentative one, and Sir James LaTouche invited consideration and further proposals. There were two essential conditions, he said; Sanskrit must hold the first place and knowledge of Western scholarship must be brought home to the votaries of Sanskrit learning. All Hindus will be grateful to His Honour for this practical sign of his sympathy with Sanskrit learning.

Establishment of scholarships at the Sanskrit College at Benares.

INDIAN PEOPLE, 24th February, 1904.

11. A correspondent of *Al Bashir* (Etáwah), of the 23rd February, says that the idea that the spread of high education would increase fellow-feeling and goodwill between the Hindus and Muhammadans is an erroneous one. As high education spreads, love and brotherly feeling appear to die out, and jealousy, obstinacy, selfishness, vanity and prejudice take their place. Thus enlightenment does not illumine, but rather darkens the mind! But is it the Muhammadans whose heads high education turns in this way? It is impossible that such should be the case. If the Muhammadans accorded equal treatment to Hindus in the most palmy days of their supremacy in India, making no distinction of colour and creed, they cannot be expected to ill-treat, or entertrin hostile feelings against Hindus under the benign and just British rule. Had the Musalmans been selfish and tyrannical, or blinded by power and love of self-aggrandizement, India would have been another Hedjaz or Afghanistan to-day, being inhabited by Bedouins or Afridis. Such being the case, high education cannot fill the heads of the Musalmans, in their present condition of subjection, with pride, ill-will or prejudice against Hindus, the "true and holy" religion of the Muhammadans teaches them to accord humane treatment to friends and foes alike. Hence high education can but serve to revive the old lessons of human sympathy and strict regard for the rights of others, taught them by their religion. When a Musalman is in power, he is always anxious to exercise it honestly, and does not allow himself to be led away by religious zeal or prejudice. In short, high education will make Musalmans only civilized, courteous and modest. Whereas such does not seem to be the case with the other community. During the Sikh or Marattha supremacy, there existed perfect accord and amity between Hindus and Musalmans, each community respecting one another's religious feelings and social customs. Hindus never sought, in the later days of their supremacy, to deprive Muhammadans of their rights, mooted the question of cow-protection, raised the Hindi-Urdu controversy or retaliated upon the Muhammadans for the misdeeds of Mahmud or Shahab-uddin, or Aurangzeb, or any other thing to injure the Musalmans. But now as high education has spread, and is spreading among the Hindus, they are to be found raising a cry for the expulsion of Muhammadans from schools and colleges, railways, courts, &c., and even from India!

Alleged effect of high education on Hindus and Muhammadans.

AL BASHIR, 23rd February, 1904.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ZUL QARNAIN, 21st February, 1904.

Cruelty to animals at Aonla in Bareilly.

12. A correspondent of the *Zul Qarnain* (Budaun), of the 21st February, complains that he lately saw the driver of a hackney carriage at Aonla in Bareilly cruelly beating the ponies which appeared to be very weak, and asks the District Magistrate to take steps to prevent such cruelty to dumb animals.

V.—Legislation.

INDIAN PEOPLE, 24th February, 1904.

The Governor of Bombay on the Universities Bill.

13. The *Indian People* (Allahabad), of the 24th February, says :—We confess we cannot divine the reasons that prompted Lord Lamington to defend the Universities Bill in his address at the Convocation of the Bombay University the other day. His Excellency has asked the Indian public to accept the Bill as an honest attempt at removing the reproach that has justly lain against the Indian Universities that they have subordinated teaching to examinations. Apart from the superfluity of the advice, we wonder if Lord Lamington has satisfied himself that it had any meaning. How will the Universities Bill tend to remove this reproach? The Bill, it is notorious, deals only with the machinery of education, not with its principles. Is the conversion of Senates and Syndicates into departments of the State so potent a reform as to at once transform examining boards into teaching Universities? Lord Lamington has been in the country only for three months or so, and it is therefore no reproach to him that he exhibits great ignorance of his subject; but, could he not have contented himself with an academic discourse on education instead of rushing to support an indefensible measure?

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

BHARAT JIWAN, 22nd February, 1904.

A protest against the imposition of any poll-tax on pilgrims to Puri, and against any interference with Hindus in connection with the Budha Temple at Gaya.

14. The *Bhárat Jiwan* (Benares), of the 22nd February, states that on the day following the last Hindu festival *Shiva Ratri*, *Nirvánis*, *Niranjanis* and mendicants of other sects of Hindus assembled at the palace of the Maharaja of Bikanir, and unanimously protested against the imposition of any (poll) tax on pilgrims to (the temple of Jagan Nath at) Puri, and any interference on the part of Government with the Budha Gaya Temple and Tree at Gaya. The lodging-house tax which is already levied at Puri, presses very hard on the pilgrims. The levy of any other tax will simply prohibit penniless *sanyasis* (religious mendicants), from making a pilgrimage to the holy place. The Hindu religious books inculcate obeisance to the temple and the tree at Gaya, and therefore any change in the existing state of things relating to them will be unjust interference with the Hindu religion.

IX.—Miscellaneous.

HINDOSTHAN, 21st February, 1904.

A suggestion to establish mixed associations all over the country for promoting mutual sympathy between Indians and Europeans.

15. The Hindi *Hindosthán* (Kálákankar), of the 21st February, is glad to notice that an association has lately been founded at Lahore with the view of enabling Indians and Englishmen to meet together occasionally and consider the means of promoting the general well-being of the public, and cultivate brotherly relations and good-will between them. At the inaugural meeting of the association recently held, some Rs. 13,000 were subscribed on the spot to promote its objects. The Lieutenant Governor of the Punjab fully sympathises with the objects of the association. Such associations or clubs, the writer thinks, should be established in all parts of the country, so that Indians and Europeans may have opportunities to mix and learn to sympathize with one another in their respective joys and sorrows.

Allahabad :
The 1st March, 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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I.—Politics.

(a)—Foreign.

OUDH AKHBAR, 25th February, 1904.

The Russo-Japanese war.

1. The *Oudh Akhbár* (Lucknow), of the 25th February, says that Japan has acted with great sagacity and foresight in entering the lists against Russia at the present time, for if she had deferred the struggle for fifty years, as had been suggested in some quarters, she would very probably have ceased to exist by that time as a separate Power. If Turkey and Persia had struck a blow against Russia fifty years ago, they would never have been reduced to their present humiliating position. Japan has, at any rate, acted very bravely and manfully in entering into hostilities with such a colossal Power as Russia. If she is successful in this mortal game, she will have rescued herself from the grip of a mighty foe, and got her name enrolled in the list of the first class Powers of the world. If, on the other hand, she is overpowered by Russia and has to retrace her steps in the end, her position will at all events be far better than it would have been, reduced as she would have been by Russia in course of time, had she avoided the present war. If other Asiatic Powers, *viz.*, Turkey, Persia, Tibet and China follow suit and cast in their lot with Japan against their common foe, Russia, she will have a very critical time of it, and find it almost impossible to defend her vast empire from end to end. Whatever thoughts, views and motives may have induced Japan to measure swords with Russia at this juncture, half the world is heartily praying for her success.

SHAHNA-I-HIND, 24th February, 1904.

The *Shahna-i-Hind*'s views on the Russo-Japanese war.

2. The *Shahna-i-Hind* (Meerut), of the 24th February says that, as Russia has been thrusting her nose everywhere, inciting Macedonia and Bulgaria against Turkey, seeking to swallow up China as a tit-bit, making advances to Tibet, and intriguing in Afghanistan, her rival Powers are laughing in their sleeves at her being involved in a war with Japan. The greatest rival of Russia is England, and both of them are naturally anxious to see each other weakened. Russia did her best to bring about a war between England and Turkey, but failed, and was herself plunged into hostilities with the latter in 1877. She has now gone to loggerheads with Japan. Just as the European Powers egged on Greece to enter into a war with Turkey some years ago, so they have induced Japan at the present time to declare war against Russia, minimising the latter's military and naval resources as much as possible. Nothing can be predicted as to the ultimate result of the war. But this much is certain that, whichever party may be victorious, the European Powers will never allow Japan or Russia to absorb China and Korea; and hence the war is a mere wild goose chase, and wanton sacrifice of the lives of lakhs of human beings.

INDIAN PEOPLE, 2nd March, 1904.

Tibet Mission.

3. The *Indian People* (Allahabad), of the 2nd March, observing that if Russia has given distinct and satisfactory assurance regarding her Tibetan policy, as declared by Lord Lansdowne, there is no longer justification for the Younghusband Mission to remain in Tibet, remarks:—But no, the 'mission' will not be recalled, nor will assurance be given that it will not push its way further into Tibet. And why? Lord Rosebery—that inconstant political figure who, while other Liberal leaders are seeking to do their duty by protesting against the Government's aggressive policy in airing his own peculiar views which are either meaningless or unsupported by fact—says it is impossible to recall the mission till it will make a firm impression on the Tibetans. Vague words which may be twisted to mean whatever convenience may dictate. Be this as it may, we are more concerned with the question of the cost of the expedition than with its wanderings and its ultimate fate. After what Lord Hardwicke said it will be ridiculous to contend that the 'mission' is not a military expedition; and if the pretension that it is not will be reaffirmed, it can only be because of the overpowering selfish intention to make the Indian tax-payer pay for it. But it will be at once cruel and illegal to charge to the Indian revenues any portion of the cost. How can this reckless waste of money be justified at a time when the plague is decimating the land and every effort regardless of cost ought to be made to bring relief and succour to the stricken people? A good deal of avoidable misery may be spared with a liberal expenditure of the money which is now diverted to other purposes.

4. The *Rohilkhand Gazette* (Bareilly), of the 24th February, says that India stands, as it were, in a dangerous valley, surrounded by hungry wild animals. Let her condition be what it may, the Government never curtails the cost of administration, and the Secretary of State is always ready to strike a note of prosperity. If war breaks out in any part of the world-wide British Empire, India is bled for it. The Transvaal war and the Somaliland campaign are instances in point. If a misunderstanding arises on her frontiers, she must similarly bear the cost of the expedition. Indians were very aggrieved at the most shabby treatment Lord George Hamilton, the late Secretary of State, accorded to their country in such matters; but the attitude of Mr. Brodrick, his successor, is still more outrageous. If India was a bird that laid golden eggs in the eyes of Lord George Hamilton, she is simply a "golden" cow in those of Mr. Brodrick—one wanted to squeeze out India slowly, but the other desires to put her, as it were, into an oil-press at once. Mr. Brodrick sought to quarter three British army corps in South Africa at India's expense, but on account of the clamour raised by the Indians, and Lord Curzon s protest, he had to drop his proposal. Now he has announced that the cost of the Tibet Mission will be borne by India. If the Home Government desires to safeguard British interest in Tibet, the writer does not see the propriety of charging India with the expenses of the Mission.

The cost of the Tibet Mission.

ROHILKHAND GAZETTE, 24th February, 1904.

(b).—Home.

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

5. The *Shahna-i-Hind* (Meerut), of the 24th February, states, on the authority of a correspondent, that one Kauria chamar, resident of village Pánchli in the Meerut district, filed a suit in the court of the Munsif exercising the powers of a Small Cause Court Judge, for recovery of Rs. 55, the price of a she-buffalo, from one Nathan ját, and, obtaining a decree for the same on the 13th February 1903, applied for the execution of the decree on the 20th idem. A notice returnable on the 25th March was issued to the defendant. On the 25th March the defendant presented an application, through his pleader, to the effect that he paid the money to the decree-holder on the 20th February in the presence of respectable witnesses. On this the court issued a notice to the decree-holder informing him that the defendant's said application would be considered on the 2nd May. In the meantime the defendant citing the decree-holder as his witness in the matter, took out a summons for him, and accompanied by two persons, one of whom is said to be a tout working on the premises of the court, proceeded to the village of the decree-holder, and coerced him, with the help of the tout, whom the decree-holder took for a court official, into receiving the summons, and giving his thumb mark on a piece of paper in acknowledgment of the same. The defendant forged this paper into a receipt for the money he had declared before the court to have paid to the decree-holder, and, obtaining further time from the court on the 2nd May to submit proof in support of his declaration, presented the forged receipt on the 16th idem. It is to be noted here that before the production of this receipt, the defendant had, on no previous occasion, ever mentioned that he had it. The Court got a fresh impression of the decree-holder's thumb, and comparing it with that on the alleged receipt, did not find the two impressions to tally, and declared the receipt to be a forged one The decree-holder then obtained permission, and prosecuted the defendant for forgery in the court of a Deputy Magistrate. But the Deputy Magistrate dismissed the prosecution on the authority of a young expert, who stated that though one thumb impression was larger than the other, both appeared to be alike. The decree-holder sought to have the case

An alleged case of forgery in Meerut.

SHAHNA-I-HIND, 24th February, 1904.

reviewed by another court, but his request was not granted. Surely this was a clear case of forgery, and Government would do well to have a thorough enquiry made into the matter and the offender and his accomplices duly punished, so that others might be deterred from practising such forgery in future.

INDIAN PEOPLE, 27th February, 1904.

Nomination of graduates for four Tahsildarships.

6. The *Indian People* (Allahabad), of the 27th February, says:—A correspondent calls our attention to the following facts, which we wish to bring to the notice of his Honour the Lieutenant-Governor (of the United Provinces) for his favourable consideration. In the Resolution of last year abolishing the competitive test for the partial recruitment of deputy collectors, Government has offered that four probationary tahsildarships should be filled every year by direct nomination of competent graduates. It is believed to be the intention of Government to make these four nominations from among the graduates of the last preceding year. This year, however, being the first when such nominations are to take place, we are told the Principals of colleges have been asked to send up to the Board of Revenue eligible names of graduates of whatever year; which means that the number of candidates will be out of all proportion to the four available posts. But this discrepancy between the number of candidates and posts is increased by reason of the Board asking the Commissioners of divisions to recommend some naib tahsildars (presumably graduates) also for a few of these very four posts. This seems to be clearly unjust and to be going beyond the terms of the Resolution of last year, and it also means much injustice to the graduates, who, having lost the direct appointment to a deputy collector's place, have now to be content with a tahsildarship. The unfairness of the arrangement said to be contemplated is transparent, and it is to be hoped the matter will receive the attention of Government.

ROHILKHAND GAZETTE, 1st March, 1904.

Candidates for tahsildarships and naib tahsildarships in the Lucknow Division.

7. The *Rohilkhand Gazette*, (Bareilly), of the 1st March, says that the candidates for tasildarships and naib tahsildarships (who are already in Government service), in the Lucknow Division would seem to be very unfortunate. There are several candidates who were nominated (by the District Officers and the Commissioner) during the last three or four years for the posts in question again and again, but they were neither selected nor finally rejected by the committee; every time they appeared before that body they were told to wait! This state of things is most unsatisfactory and annoying. Such of these candidates as are eligible under the rules should be taken in and provided for in other Divisions if there are no vacancies in the Lucknow Division itself, or, failing this, be given promotion in other Departments. It is high time, at any rate, that the dissatisfaction which has been created in this matter were removed.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

HINDUSTHAN, 21st March, 1904.

Slaughter-houses and animals slaughtered for food.

8. The Hindi *Hindusthan* (Kalakankar), of the 1st March, says that in India, with the exception of a few large towns, such as Calcutta, &c., animals are generally slaughtered for meat without any regard to their being healthy or diseased; nor is the cleanliness of the slaughter-houses properly looked after, the blood of slaughtered animals not being removed but allowed to remain and rot. This is very deplorable, for the flesh of diseased, weak or otherwise unhealthy animals is calculated to engender disease to the persons who eat it. It is therefore very necessary that the local authorities should see that animals are duly examined by a medical man before they are allowed to be slaughtered, and that the shambles are kept clean and free from all putrid or offensive matter.

NASIM-I-AGRA, 29th February, 1904.

Objection taken to the costly arrangement made at Agra for throwing the dirty water of the town into the Jumna.

9. A correspondent of the *Nasim-i-Agra* (Agra), of the 29th February, states that the dirty water of the town of Agra is collected by means of drains at the bank of the Jumna, and thence is carried and thrown on the other side of the river by labourers at a heavy cost. This is a sheer waste of public money. Could not the Municipal Board make a drain in the reservoir and allow the water to escape into the river?

10. The *Mohini* (Kanauj), of the 3rd March, in its local news column, expresses satisfaction that two urinals have lately been put up in the town, but complains that they have been put up at very frequented places and are consequently a source of great public inconvenience and of danger to the public health. They had better be removed to out-of-the way places.

MOHINI, 3rd March, 1904.

Urinals put up at Kanauj in the Farrukhabad district.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

11. The *Citizen* (Allahabad), of the 29th February, says :—In India, as we have observed, agitation is in vain, protests go for nothing, and if His Excellency the Viceroy conceive any idea, cherish any whim, or feel any desire, he has simply to express the same to have it done or gratified. The voice of the whole country may rise against a proposal, but it will be ignored or stifled. Our present Viceroy's plea is that the greater part of the people in some of the Eastern Districts of Bengal cannot speak or write any language at all, or, in other words, they are not merely illiterate, but they are dumb, and therefore all agitation in those districts is sham. No one knows better than Lord Curzon that the English barons who had gathered at Runnymede to wring the Magna Charta from King John did not even know how to sign their names, and yet they successfully maintained the freedom of every English home. The people of Mymensing or of Dacca may not be possessed of the free instincts of a Briton, but to say that they do not understand their own interests best because they are illiterate is only to betray the weakness of your cause. With us, Indians, however any argument may pass muster. Not so in the case of His Lordship's own countrymen, who can always set their Defence Associations and Chambers of Commerce to raise a storm against him. Our readers certainly remember what a very improper and undignified course the Bengal Chamber of Commerce of late adopted by presenting a memorial to the Government of India in which it preferred certain most serious charges in connection with the vexed question of collisions between Europeans and Natives. Never, as we pointed out, was a memorial addressed to the supreme head of the Government couched in language of so unparalleled savageness and effrontery. The Government, while perhaps humourously characterising the language as mild and respectful, did not fail to refute every one of the charges brought against it and to show that the Europeans were treated not only with impartiality but with leniency. So sober and moderate and convincing was this reply that any reasonable man might have been satisfied with it and made sensible of his own error. But knowing the weak side of Lord Curzon, the Bengal Chamber of Commerce has not failed to take full advantage of it. In its annual report recently published, it has adverted to the memorial submitted by it to the Viceroy on the administration of justice and His Excellency's reply thereto, and in doing so condemned the latter in terms which far from allaying public feeling are calculated to widen the gulf between the two races more than ever. The Bengal Chamber of Commerce has disavowed its intention of making any reply to the letter from the Government of India. But if what they have placed on record in their annual report is not a dangerous, if informal, rejoinder, we do not know what it is.

CITIZEN, 29th February, 1904.

The Bengal Chamber of Commerce's Memorial to the Government of India on the subject of collisions between Europeans and Natives.

12. The *Indian People* (Allahabad), of the 27th February, says :—The resolution of the Government of Bengal on the Embankment and Drainage Reports for the year 1902-1903 is a record of useful work unostentatiously done. The only point of special interest to the general public relates to the statistics given regarding the cost of the embankments maintained by Government on behalf of persons benefitted in the districts of Saran, Champaran, Muzaffarpur and Midnapur. Altogether between 1881-1882 and

INDIAN PEOPLE, 27th February, 1904.

The Resolution of the Bengal Government on the Embankment and Drainage Reports.

1902-1903, Government realized nearly twenty-two lakhs of rupees from the persons concerned and spent twenty-seven lakhs. The latter sum includes the actual outlay on repairs together with book charges for establishment and tools and plant. At first sight therefore Government seems to lose considerably, but as it is admitted that the system under which the establishment charges have been calculated, requires revision, it is impossible to pronounce an opinion. Perhaps the Honourable Members for Behar constituencies in the Bengal Council may think fit to ask for detailed figures. Moreover, there are gross inequalities between district and district. Thus, while in Muzaffarpur district, the maintenance charges now are nearly three times the contractual amount, in Champaran and Midnapur, the Government spend annually much less than they actually levy. There is no obvious reason why the inhabitants of one district should profit at the expense of those of another, and Government would do well to readjust the charges at the earliest opportunity.

V.—Legislation.

CITIZEN, 29th February, 1904.

The Official Secrets Bill.

13. The *Citizen* (Allahabad), of the 29th February, says:—Our present Government seems to have absolutely no regard for public opinion. The absurdity of some of the provisions of the Officials Secrets Bill has again and again been pointed out by the Press and various important political bodies. But His Excellency Lord Curzon is determined in face of every opposition, and, indeed, at all costs and every hazard, to pass the Bill. A certain absurd section of the Bill, Sir A. T. Arundel has attempted to defend by laying stress on the fact that before any person can be convicted of publishing an official secret, the prosecution is bound to prove that such publication was hostile to the interest of the public. We cannot by any manner of means make out how the prosecution is to prove to the satisfaction of the court that a certain publication is hostile to the public interest. No court worthy of the name can be expected to convict the accused on the strength of the mere statement of the official interested in the case that in his opinion the act of publication was not in the interest of the public. When placed in the witness-box and subjected to a severe cross-examination, the official will have either to gag his own mouth, or while explaining the reason of the opinion he has formed, to divulge secrets by far more hostile to the interest of the public than the one complained of. If he choose the former course, and decline to answer questions permissible and relevant under the Evidence Act, he will never to the satisfaction of the court be able to substantiate the charge, and if there is at all a conviction the High Court will be sure to set it aside. The upshot of the whole thing, then, will be an unnecessary harassment of the accused; a painful writhing of the witness under cross-examination; and a sad misunderstanding between our courts of justice and the Government.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 7th March, 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a)—Foreign.

SHRI GOPAL PATRIKA, 5th March, 1904.

The Russo-Japanese War.

1. The *Shri Gopál Patrika* (Lucknow), of the 5th March, referring to the doubts expressed in some quarters as to the capability of Japan holding her own against Russia in case the war should prove a protracted one, thinks that such doubts are unfounded, seeing that the Japanese, one and all, are so full of enthusiasm and patriotism at the present time. The very women are gladly parting with their jewellery to swell the war fund that has been opened in Japan, and every man is ready to lay down his life in the cause of his country. Would that those Indians who are ever so ready to deliver eloquent lectures and speeches for the wellbeing of their country, learnt a lesson from the practical proof of the true love of their country which the Japs are giving.

(b).—Home.

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

HINDUSTANI, 9th March, 1904.

Certain suggestions regarding the use of stamps and the refund of their price.

2. A correspondent of the *Hindustáni* (Lucknow), of the 9th March, says that when an artizan or some other poor man has occasion to borrow a small sum of money, say Rs. 10, from a money-lender, he has generally to execute a bond for the loan, promising to repay the amount plus Rs. 2 as interest in twelve instalments of rupee one a month in a year. Now as the value of the stamp on which a bond for sums not exceeding Rs. 10 should under the present law be written is annas two, and that for those above Rs. 10, annas four, the borrower in question has to use a 4 anna-stamp-paper simply because he undertakes to pay Rs. 12, and the bond is written for that sum and not Rs. 10 which he actually borrows. This higher charge for the stamp-paper presses rather hard on poor persons, and Government would do well to rule that the value of the stamp used should be two annas up to Rs. 12 instead of Rs. 10, as is at present the case. Again, men do not generally apply for refund of the cost of stamp-paper which they have not been able to use for one reason or another, to escape trouble and inconvenience and thus people unnecessarily lose a considerable amount of money every year in the shape of unused stamps. Such being the case, special facility should be provided for the public in recovering the price of unused stamps, by permitting licensed stamp vendors to receive such stamps at a reduced price from the people, and afterwards return them to the Government Treasury at full price.

ZAMINDAR-WA-KASHTKAR, February, 1904.

Cesses levied from the land-holders.

3. The *Zamindár-wa-Kashtkar* (Bijnor) for February, observing that the financial condition of the land-holders in India is getting worse and worse every year, says that it is very hard on them that they should be made to pay various cesses in addition to the revenue assessed on the land held by them. One of these cesses is the patwari cess which continues to increase along with the enhancement of revenue at every revision of settlement. If the existing patwari cess is found sufficient to meet the cost of keeping the village records during the present settlement, it should suffice for the same purpose on the revision of settlement as well, and hence there is no reason why it should be raised along with the revenue assessment. There are other cesses, such as the road cess, dispensary cess, &c., which are levied from landholders. The accounts under all these heads should be checked with a view to seeing whether the receipts are all spent on the various purposes for which they are taken. The 2 per cent. on the revenue assessment levied for the prevention and relief of famine is especially very unfair.

(b).—Police.

4. The *Zamindár-wa-Kashtkár* (Bijnor), of the 6th February, says that the statement which one Lala Janki Parshad, a *rais* (of Bijnor) lately made before the District Superintendent of Police showed that the Police Sub-Inspector Jawahir extorted bribes. The District Superintendent expressed his disbelief in the charge in his investigation report, and the Lala and others who had corroborated his statement were prosecuted for making a false statement and abetment under section 211 of the Indian Penal Code. The accused were, however, acquitted by the court at the first instance, except the Lala, who had to apply for review of the judgment passed in his case to the Sessions Judge, and engage legal advice for which he had to pay for through the nose before he was acquitted by the Sessions Judge. The proceedings of this case will have a far-reaching effect on the public, who will be deterred in future from speaking anything against the police, whatever the latter may do. It is a matter for great regret that a respectable person who corroborates a complaint of extortion of money against a police official should be at once prosecuted under section 211 of the Penal Code, while the accused police official should not be subjected to a trial. Surely the law that renders all this possible must be bad, and should be modified.

ZAMINDAR-WA-KASHTKAR, 6th February, 1904.

The prosecution of a native gentleman under section 211 of the Penal Code by the District Superintendent of Police, Bijnor.

(c).—Finance and Taxation.

5. The *Surma-i-Rozgár* (Agra), of the 8th March, re-echoes the views of the Lahore *Paisa Akhbar* in the matter of the income-tax. It would appear from Lord Curzon's speech at Chittagong that the raising of the minimum of the taxable income from Rs. 500 to Rs. 1,000 led to the exemption of 63 per cent. of the tax-payers in Bengal. This is conclusive proof of the poverty of the country. The minimum limit had better be raised to Rs. 1,500 to extend relief to other deserving persons, especially in view of the flourshing condition of the State finances for several years past.

SURMA-I-ROZGAR, 8th March, 1904.

The minimum limit of taxable income.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

6. The *Oudh Akhbár* (Lucknow), of the 9th March, referring to the recent Resolution of the Local Government inviting the preparation of vernacular readers for use in schools in the United Provinces and announcing rewards for such of them as will be approved of by the Provincial Text Book Committee, says that Government would do well to fix a date by which the readers in question should be submitted to the committee for examination. This will enable the competing authors and compilers to submit their works in due time, and the committee getting all the books at one time would be in a better position to compare the merits of one book with those of another than it would be in case the books were submitted at different times.

OUDH AKHBAR, 9th March, 1904.

A suggestion regarding the preparation of the vernacular readers for schools.

7. The *Rohilkhand Gazette* (Bareilly), of the 8th March, says that as the Entrance Examination of the Allahabad University is to be held this year in *muharram*, the sacred month of the Musalmans, during which a large number of them give up all business and exclusively devote themselves to religious matters, many Muhammadan candidates, especially Shias, will be prevented from appearing at the examination. It is a pity that while the University authorities have postponed the B.A. and other higher examinations till July (on account of the prevalence of plague), they have not thought fit to postpone the Entrance examination also in the interest of Muhammadan candidates.

ROHILKHAND GAZETTE, 8th March, 1904.

The Entrance examination of the Allahabad University and the Muharram.

8. The *Hindustáni* (Lucknow), of the 9th March, expresses great dissatisfaction at the postponement of the B.A., M.A., and some other examinations of the Allahabad University from 10th March to the 18th July, on account of the prevalence of plague at Allahabad. There is no reason why Lucknow and Agra should not have been made the centres of the examinations in question this year also, as was done on a previous

HINDUSTANI, 9th March, 1904.

Protest against the postponement of certain examinations of the Allahabad University.

occasion. If the examinations are held in July the candidates will have to continue to work hard throughout the hot trying months for the examinations. Besides the College sessions cannot in the circumstances commence before September, which will entail on students a loss of two months' study, the sessions as a rule hitherto commencing in July. Obviously the long postponement has been made more in the interest of examiners than in that of the candidates.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

INDIAN PEOPLE, 5th March, 1904.

Lord Curzon on the Mymensingh Association.

9. The *Indian People* (Allahabad), of the 5th March, says :—When Lord Curzon remarked on the issue of a circular by the Mymensingh Association against the proposed dismemberment of Bengal, he spoke the truth and nothing but the truth; but he did not tell the whole truth, and, as it happens, he omitted to tell a material part of the story. Lord Curzon's complaint was that the Mymensingh Association engineered the agitation, as it were, under instructions from Calcutta. But the truth is—and this was mentioned in the very circular from which Lord Curzon quoted liberally—that the Association acted only in response to the wish of the people. The association received a large number of letters requesting for particulars about the matter, and as it was not possible for individual replies to be sent, the Secretary issued a general circular. So there was after all nothing wrong done by the offending Association.

ADVOCATE, 6th March, 1904.

Collision between fishermen and European soldiers in Madras.

10. The *Advocate* (Lucknow), of the 6th March, says :—The sullen protest of the Anglo-Indian Defence Association against the Government reply to its memorial on the notorious Bain and other cases ill accords with the judgment delivered on 1st instant by the Chief Presidency Magistrate of Madras in the case in which seven fishermen were prosecuted on charges of rioting and of assaulting five British soldiers on Christmas day. Among the witnesses for the prosecution was His Grace the Lord Bishop of Madras. The facts are very simple and of the ordinary type of soldiers being the worse for liquor and then kicking up a row on a very flimsy, or no plea. They first drove past a lady's carriage in three rickshaws, dead drunk, singing and shouting and winking at her. Then they went to a brandy shop and created a *golmal* (disturbance), they threw bottles at a passing coach, and one soldier caned a boy. Then they rushed into a village and came away dragging a little fisher girl by the hair. The crowd, though unarmed, thereupon grew excited and fell upon the soldiers. Mr. F. E. T. Clarke reviewed the evidence to decide that no case had been made out against the poor fishermen. He characterised the conduct of the soliders as highly culpable. Not only this. He was of opinion that the soldiers had not told the whole truth in court. The evidence of the assaulted girl and of respectable independent witnesses showed that the blame should be shifted on to the shoulders of the complainants. The soldiers certainly seriously misbehaved themselves and the firshermen took the law into their own hands in pure self-defence. So the accused were discharged, which amounted to an acquittal. But what compensation is to be given to the poor assaulted fisher girl? Was she to suffer for nothing?

INDIAN PEOPLE, 9th March, 1904.

Exclusion of natives from the Government Telegraph Department.

11. The *Indian People* (Allahabad), of the 9th March, says :—The following advertisement appears in a contemporary :—

"GOVERNMENT TELEGRAPH DEPARTMENT.

An examination, open to Europeans and Eurasians only, for admission into the Telegraph Training Class at Lucknow will shortly be held. Candidates, who must be between the ages of 18 and 20, should apply for all further particulars to the Assistant Superintendent of Telegraphs, Lucknow Sub-division, Telegraph Office, Lucknow."

Why to Europeans and Eurasians only, pray? Are Indians as a race unfit to hold the post of even telegraph signallers? Should racial distinctions be observed even in such trifling matters? Or will the Empire be in danger if the Indian people will be admitted to these humble posts? The desire to do a good turn to the "poor whites" may be laudable in its own way, but it ought not surely to be made a ground for the ostracism of the children of the soil. These restrictions

against the employment of Indians in the public service have by now been extended to the Railway, the Financial, the Telegraph, the Customs, and the Accounts Department; and will not improbably be applied to other branches of the public service as well, thus making the problem of what to do with our boys increasingly difficult of solution. No doubt this is one way of acting in conformity with the Queen's Proclamation! At least so the Government seems to think.

The dismemberment of Bengal.

12. The *Citizen* (Allahabad), of the 7th March, says :—"It might have been quite politic, but it was hardly generous for Lord Curzon to have brought together a number of important measures for consideration, discussion and settlement all at the same time. These are the Universities Bill, the Official Secrets Bill and the proposal of the Partition of Bengal. Lord Curzon appears to be determined to pass the two Bills in the present session of his Council and to carry out the proposal about the partition of Bengal as soon as possible. Not less than half of the population in Bengal are much concerned about this last named question, so they are confining their attention to it alone, and are rendered apathetic to the issues involved in the two Bills. The agitation against the Universities Bill would have been far more widespread and vigorous, if the Secrets Bill and the partition question were not brought forward along with it for settlement at the same time. Many zamindars and members of the learned professions in Bengal who are devoting their thought and resources exclusively to the agitation over the partition problem would have paid much greater attention to the exposure of the Universities Bill, if that had been the only question at the present moment demanding their consideration. Then again if the Official Secrets Bill had been the only question before us, demonstrations would have been held in opposition to the Bill combinedly by the Anglo-Indian and Indian communities in the metropolis. It is evident that this simultaneous thrusting of three problems upon the public has culminated in the weakening of the manifestation of opposition against each, to the serious detriment of public interest. That is why we have said that such a step may have been quite politic but hardly generous for the Viceroy to take." The editor notices the speeches made by Lord Curzon in Dacca and Mymensing and then proceeds to remark:—"Many and various are the fears and apprehensions entertained by the people of East Bengal with regard to the threatened dismemberment. They apprehend that the money and labour and interests of East Bengal will be diverted to the uses of a backward and impoverished administration like Assam, that the zamindars will lose the benefit of Permanent Settlement, that the ryots will lose the Tenancy Act and other remedial legislation whose benefits they profit by, that the ryots will be taken away from the field and made to work as coolies in the tea-gardens, that the people will lose the Board of Revenue, the Legislative Council, and that there will be fundamental change in the laws by which they are at present governed, and that there will accrue social, religious, educational and intellectual disadvantages of a serious and important character, all combining to drive them in the course of a few years into a condition so retrograde as may justly appal them by the depth of its prospective degradation. Lord Curzon in his Mymensing speech gave a generous assurance to the inhabitants of East Bengal that their fears were baseless and that the Government would see that the change of administration might not lead to any change in the existing condition of things. But Lord Curzon should be the last person to urge that the people would do well to put faith in such assurances. Can the Viceroy guarantee that his high assurances would be the law to all future administrators of India? Can he affirm that because of his assurance to the contrary the ryots in Dacca and Mymensing, after these districts have been merged in Assam, the land of the European tea-planters, will never be subjected to any law that may facilitate their enrolment as coolies in the tea gardens? Can Lord Curzon deny that the Government of a province of which Assam will be an important part will have to be partial to the tea-planters as being the most important community in that province? Can it ever be possible that the Indian inhabitants of Dacca and Mymensing will be dealt with by the Government that is to be newly constituted in the same spirit as it would deal with that rampant body of Anglo-Indians, the planters? The mere affirmation of Lord Curzon that the fears and apprehensions of the inhabitants of East Bengal are illusory cannot dispel them from their minds. For it has been demonstrated repeatedly that the words and actions of a Viceroy or Governor are violated and overruled by a succeeding Viceroy or Governor. After East-

CITIZEN, 7th March, 1904.

Bengal is merged in Assam, there is no knowing what may happen to the former. It is not in the least degree impossible that on the ground of a uniform system of administration the whole of the new province will be Assamised later on. It may serve the purpose of the Viceroy to pooh-pooh the fears and apprehensions of the people of East Bengal, but if His Excellency can have the capacity to place himself in their position, he would find that they were not at all unreasonable in entertaining those fears. If Lord Curzon has any sympathy with the people he rules, he cannot be so cruel to the inhabitants of Dacca and Mymensing as to ignore their panic-stricken condition and to carry out the threatened dismemberment, despite their loud protests and fierce opposition.

"Lord Curzon took advantage of his visit to East Bengal to discuss the other proposal which has been put forward in the name of certain Muhammadan residents of Dacca and which is to the effect that a larger portion of East Bengal than that comprised within Dacca and Mymensing might be joined to Assam and formed into a considerable separate province under a Lieutenant-Governor with a Legislative Council. This proposal is reported to have been framed at the secret advice of the Government and the express wish of the Hon'ble the Nawab Bahadur of Dacca. Now, this proposal is also unacceptable to the people, for what is objected to is not the rule of a Chief Commissioner, but the unification with Assam. There is serious danger in the amalgamation with a backward province like Assam where the European planters are the real rulers, whether it be under a Lieutenant-Governor or an officer of inferior rank. That it has been possible for the Government to get such a proposal supported by even a handful of Dacca Muhammadans is owing only to the fact that the Nawab Bahadur of Dacca is interested in the union of Dacca with Assam, he having started a project of a railway joining Assam with the Eastern districts of Bengal. The Government of Lord Curzon is fully aware of the fact, yet it does not scruple to put forward this alternative proposal as one that has popular support.

"In the face of the fears that have been aroused in the minds of a vast number of people in East Bengal by the threatened dismemberment of Bengal and in view of the unprecedentedly strong opposition offered against it, it behoves Lord Curzon to postpone for the present the final settlement of the matter. It will be both generous and wise on his part if he bequeaths the problem for solution to his successor who will be better entitled to solve it on the ground of its being not one of his own creation: we can assure the Government of Lord Curzon that if the threat is carried out in the near future, it will lead to the generation of serious discontent and perhaps to complications of a highly undesirable character."

INDIAN PEOPLE, 9th March, 1904.

Acquittal of Mr. Tilak by the Bombay High Court.

13. The *Indian People* (Allahabad), of the 9th March, says:—Mr. Bal Gangadhar Tilak has uniformly enjoyed a reputation for spotless character, and his conviction for perjury and cognate heinous offences was therefore of a painful surprise to all who know or knew of him. And it must be said to the credit of our countrymen generally that despite the judicial pronouncement of guilt by the Magistrate and the Sessions Judge, they were in no mood to hastily believe in that verdict. This scepticism has now been certified to be well-founded by the acquittal of our distinguished countrymen by the Bombay High Court. Their Lordships Sir Lawrence Jenkins and Mr. Justice Batty commented in their judgment on the many irregularities perpetrated in the lower courts in the trial of Mr. Tilak, and in the result honourably acquitted him and ordered the refund of the fine which had already been paid. All's well that ends well, and our hearty congratulations are due to Mr. Tilak. But we cannot allow the matter to rest here. Why has the Government of Bombay displayed so much zeal in the prosecution—in the circumstances of the case, persecution would be the more correct word to use?—of this innocent citizen? What reparation is to be made to him for all that he has been made to suffer? Government with its inexhaustible resources has squandered away, we believe, about Rs. 50,000, lest the Empire might be endangered by Mr. Tilak remaining a free man; but Mr. Tilak is a poor man and has been absolutely ruined by the proceedings taken against him. And, now that, in spite of the Government of Bombay, Mr. Tilak is a free man, we are curious to know what will be the next step taken to ensure the safety of the tottering British Empire in India! Fortunately the Empire is more stable than the Bombay Government seems to imagine.

14. A correspondent of the *Oudh Akhbar* (Lucknow), of the 11th March, highly approves of the suggestion which Mr. Malabari has lately mooted in the *East and West* journal for establishing an association in commemoration of the Emperor Akbar, and calling it the *Akbar Sabha*, whose main objects should be to preserve peace, and to clearly define the relations which should exist between the rulers and the ruled. The proposal is a laudable one, and the Hindus and Musalmans would do well to take up the matter in right earnest and make it an accomplished fact. The difference of religion ought to be no bar to the growth of mutual love and affection among them, at least so far as their ordinary affairs of daily life, which are quite identical, are concerned. Besides, if the two communities do not profess the same religion, the majority of the present day Musalmans have the Hindu blood running in their veins; and the affinity of blood should certainly not be a less effective bond of unity between them than the oneness of religion would be. The writer thinks that there is every possibility that concord and good will between the Hindus and Musalmans might lead to the same result (creation of nationality) in India which the blending of various races and peoples has effected in England.

A suggestion for establishing an association under the name of the *Akbar Sabha* to unite Hindus and Muhammadans into one people.

OUDH AKHBAR, 11th February, 1904.

15. The *Citizen* (Allahabad), of the 7th March, says :—What a wide gulf separates the rulers and the ruled, and what mischievous consequences occasionally ensue from the isolation policy of the rulers are illustrated by the serious rioting of coolies who were being conveyed on a junk to Ceylon, and which resulted in the deliberate murder of two policemen. The cause of the riot is alleged to be as follows :—Somehow a rumour spread among the coolies that the Government were wanting heads to put underneath the telegraph posts. The telegraph posts inert and lifeless as they are cannot by themselves flash communications from place to place. It is the head underneath the post which whispers the message after the telegraph authorities have invoked its aid by charms and incantations peculiar to that body. Who helped to foster this belief is not known, but it spread like wild-fire and infuriated the coolies like men possessed, and they rushed at the policemen, who were supposed to be head hunting for the Government. If our officials should condescend to mix with the people, they are bound to be better understood. The present state of affairs causes great mischief and also a lot of heart-burning on both sides.

Murder of two policemen by coolies in a vessel on its way to Ceylon.

CITIZEN, 7th March, 1904.

16. The *Indian People* (Allahabad), of the 5th March, referring to the severity of plague at Allahabad, says :—Take inoculation. It is true the people of these parts were never particularly partial to this prophylactic; but it is the fact that it was not discarded in the hour of emergency, before the Mulkowal mishap. Since then, however, neither have the Government been specially anxious to popularise it nor have the people taken to it. But it must be said that here again the Government's obstinacy in withholding the publication of the Jenkins Committee's report is to no small extent answerable for the changed attitude of the people towards what has been incontestably proved to be the most valuable preventive of the pestilence yet discovered. But Government's responsibility does not stop here. If the Secretary of State and the Government of India have between them suppressed that report, the local Government would seem to have added to general Governmental responsibility by not taking care that a supply of serum is made available at all infected places. It was only the other day that we quoted the letter addressed to the *Pioneer* by a European resident of Benares complaining that the serum was not procurable there. And so far as we are aware no effort is being made in this city to persuade the people to get themselves inoculated.

We are as far as ever from asking the Government to resort to the discredited policy of compulsion in the administration of plague measures, but surely there is a *viâ media* between the enforcement of rules with military rigour and the absolutely leaving people to themselves without rendering them adequate aid—which latter policy seems to be unhappily in vogue.

Plague at Allahabad.

INDIAN PEOPLE, 5th March, 1904.

V.—LEGISLATION.

ADVOCATE, 6th March, 1904.

The Amended Universities Bill.

17. The *Advocate* (Lucknow), of the 6th March, says :—The Select Committee has not satisfied us. The Bill as amended has not got the approval of even all the members of the Select Committee, that of the public then is a day-dream to expect. Contrary to expectation, even Messrs. Raleigh, Ibbetson and Pedlar have thought fit to differ from the general report, because they do not like to limit the area of selection from w ich the Chancellor is to nominate Ordinary Fellows. By this dissent they have conceded a popular demand, namely, that the Senate and the Syndicate should not be compact bodies of Professors and Lecturers alone. This point has been further elucidated in the two other Notes of Dissent by Professor Gokhale and Dr. Mukerji. To both of these anon. The Bill as improved upon by the Committee is not all black with rain clouds ; there are silver linings here and there. Graduates of ten years' standing are qualified to vote or to be elected as Ordinary Fellows. Those who hold office now are to become Honorary Fellows for life if they fail to come in as Ordinary. In order to utilise educational experts, not necessarily Graduates or Fellows, regulations are to empower the electorate to take in such men in the Faculties for such period as may be prescribed, provided a person so added shall exercise all powers of the Faculty except those for the election of the Syndicate. No degree can be cancelled unless two-thirds of the Fellows present at a meeting of the Senate agree to it, and the proposal be confirmed by the Chancellor. In the clauses regarding affiliation a few of the objectionable features have been removed, particularly those regarding residential quarters and of powerlessness of the Senate in the matter. Better consideration is to be shown to its authorities when any proposal for disaffiliating a college is brought forward. In making additions to, or alterations in the draft of new regulations, the Government is to consult the Senate beforehand. The rest of the Bill, and even some of the improvements as noted above, have failed to convert opponents into supporters.

Professor Gokhale signed the report "as a mere matter of form." The main purpose of the Bill is to turn the Universities into teaching bodies. This was approved by the public. But the clauses are silent on the matter except in giving power to the Universities " to appoint University Professors and Lecturers, to hold and manage educational endowments, to erect, equip and maintain University libraries, laboratories and museums " for the promotion of study and research. Funds are to be provided with a miserly hand, and that too for a short period. And this is the very purpose that is to take a very long time to come into operation. So high education as is to be met with in western countries is not to be expedited by the Bill. Dr. Ashutosh Mukerji thinks some provision should be made to secure to the University adequate funds. For this purpose he would insist upon every Fellow paying an annual subscription of Rs. 50 to the University. The Cambridge University imposes such a tax on its members. To make one general Bill serve the purpose of removing the defects of all the existing Universities Acts is surely an impossible task. The opinion of our own University as approved by the Local Government and that of our Graduates' Association are quoted by Professor Gokhale to show how the Bill would be a retrograde measure in the light of the existing Acts of Incorporation of the Allahabad and the Punjab Universities.

In the University should be represented every interest of the country. The amended Bill does not provide for this requirement. The Government interest predominates everywhere in Senate as well as in Syndicate ; but the educational element is not associated in equal terms, as it should be, with the lay element in the composition of both bodies. While graduates are to be represented in the Senate, Heads of, and Professors in Colleges affiliated to the University are not given any voice. This defect is pointed out by both Professor Gokhale and Dr. Mukerji. The Ordinary Fellows should, according to the latter, be distinguished for their attainments in any branch of Literature, Science or Art or for their devotion to the cause of education. He goes on to say : "Not less than two-fifths of the total number of Ordinary Fellows shall be Heads of, or Professors in, Institutions affiliated to the University, provided that, at least one-half of such Heads or Professors shall belong to Institutions not owned or managed by the Local Government. Not less than two-fifths of the total number of Ordinary Fellows shall be non-officials. When the jurisdiction of the University extends over more than one

Province the nominations of Ordinary Fellows by the Chancellor shall be made, as far as practicable, with due regard to a fair representation of the educational interests of each of such Provinces. The nomination of Ordinary Fellows by the Chancellor shall be made, as far as practicable, with due regard to a fair representation of the principal religious communities whose children are educated at, or admitted to the examinations of the University.'

Nothing could be fairer than this. The same principle, particularly with reference to Europeans, is very clearly put forth in Mr. Gokhale's Note. He says: "Again, though the direct work of the Universities is only educational, its indirect influence is wide and far-reaching, as it affects the whole social, political, economic and religious life of the people. It is, therefore, not fair to the people of this country that the control of this work should be entrusted almost exclusively to a body of men, whose personal interest in the country is only temporary and whose own children receive their higher education elsewhere than at the Indian Universities." It is no doubt necessary that men engaged in the work of education should have a substantial voice in the government of the Universities. The clauses about affiliation and disaffiliation have been opposed because they are made the direct acts of the Government, the Senate and the Syndicate being but conduit pipes for the passage of information. In this matter the Bill is a distinct step backward. Nay, more. The Government is empowered to affiliate and disaffiliate a College in spite of the unanimous recommendation to the contrary by both the Syndicate and the Senate Surely this is not consistent with the dignity of these bodies. The inspection clause is no less objectionable even in its present form. Professor Gokhale thinks in India we can hardly get a competent person to inspect, for instance, Mr. Selby's work in Philosophy, or Mr. Bain's work in Political Economy, or Mr. Paranjpe's work in Mathematics. Dr. Mukerji agrees to inspection on condition that such inspection shall not be made by any person who is directly or indirectly interested in any affiliated college in the neighbourhood of the college to be inspected.

Thus, the Bill, as amended, keeps intact the main objections, and if passed into law, will only help, as Professor Gokhale puts it, (1) to make the Indian Universities virtual departments of the State; (2) to put, within such limits as the Government may allow, all directive and administrative power into the hands of European Fellows—chiefly European Professors in Government and Missionary Colleges; and (3) to place the Indian element in so hopeless a minority as to dissociate it, for all practical purposes, from the government of the Universities. The public have therefore no reason to congratulate the Government on the improved measure.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 14th March, 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

OUDH AKHBAR, 15th March, 1904.

The Russo-Japanese war.

1. The *Oudh Akhbár* (Lucknow), of the 15th March, says that the apprehensions from the "Yellow Peril" entertained by some sections of the European Press in case Russia is worsted by Japan in the long run, are groundless. The European Powers require an open door for their trade in China, and this Japan is sure to freelly grant them, if she succeeds in driving Russia out of China, seeing that she has already granted them that concession in her own dominions. As regards the fear that Japan entering into alliance with China might attempt an invasion of India, the very conception of such an idea reflects discredit on the wisdom, prowess, and bravery of the Western nations. If Japan triumphed over Russia, this would be a perfect Godsend to India, threatened as she always is by fear of a Russian invasion. It is due simply to the intrigues of Russia that India has had at present to incur the cost of the Tibet Mission. Should Russia defeat Japan and then bring Manchuria and China under her sway, it would become almost impossible to protect India from her attacks. If Japan were victorious and combined with China, any danger that might be apprehended from their combination to India could not arise before the lapse of centuries. Hence in these circumstances Indians have good reason to pray for the success of the Japanese arms.

HINDOSTHAN, 11th March, 1904.

The Tibetan Mission.

2. The English *Hindosthan* (Kalakankar), of the 11th March, says:—We entirely approve of Lord Hardwicke's reply, to the criticisms of Lord Reay, that the Tibetans' refusal to have any intercourse with the Indian Government compelled our Government to send the Mission. We must now have a portion of our army permanently quartered in Tibet to prevent the Tibetans from intriguing with Russia; because we are a nearer neighbour of theirs than Russia, and a lion is of greater might than a bear, therefore it must make itself felt by the Tibetans. To talk of challenge is absurd: the Tibetans cannot challenge or fight with us at all. It is not for fear of the invasion of India through Tibet which Lord Ripon ridiculously pointed out, but it is for the insult which the Tibetans have offered us by expecting that the Russian Power was behind them. Lord Roseberry was quite right in asserting that the recall of the Mission without making a firm impression of our power upon the Tibetans was impossible. We also entirely agree with Lord Lansdowne that, leaving the independence of Tibet intact, we should not allow any other Power's protection or preponderance over that country, save that of the Emperor of India. On the other hand, we are also sure that the Tibetans could not be so happy under the rule of the Tsar than what they would be under our British Government.

(b).—Home.

INDIAN PEOPLE, 19th March, 1904.

Treatment of Indians in South Africa.

3. The *Indian People* (Allahabad), of the 19th March, says:—Are the Liberal statesmen whose righteous protest against the importation of indentured Chinese labour into the Transvaal has raised them in the estimation of all friends of freedom, in other words of all right-thinking men, aware that at the present moment, the Indian subjects of His Majesty resident in that Crown colony, are subject to similar if not nearly as grave, disabilities as the indentured Chinese labourers are going to be? One of the counts of indictment against the Transvaal Labour Ordinance is that Chinamen will have no power to acquire land or to set up in business of any kind, or to engage in any industry. The Indians residents of the Transvaal are equally forbidden to do any of these things outside their specified locations; which are not near the business centres of cities and hence practically worthless for trading purposes. Why, without 'passes,' which are very sparingly given, Indians cannot even get into the Transvaal. They are likewise subjected to other harassing and irritating and humiliating disabilities such as prohibition to travel first or second class on railways, to use the public baths, to go out after 9 o'clock in the night, to use footpaths, and so on, in the Transvaal, in Natal, and generally throughout South Africa.

It has times out of number been repeated that the Indian emigrants have practically made the garden colony of Natal, that they rendered material assistance in the late war, that their misgovernment by President Kruger and his confederates

was one of the causes of the war and that the Indian settlers should be treated as British subjects after the termination of hostilities, that they are a thrifty and peaceful class of people who have done nothing to deserve ill-treatment, that they are even civilized beings (this was said by Mr. Chamberlain himself in his address to the Colonial Premiers at the Colonial Conference of 1897), that by the Queen's Proclamation of 1858 equal treatment was guaranteed to them with other of the British subjects, and so on and so on. But with no result whatever, so far as according them less unjust treatment is concerned. This is as regards the treatment of our countrymen in South Africa. But as Sir Henry Fowler and other Liberal speakers in the late debate on the subject in the House of Commons vehemently protested against the re-introduction of slavery into British dominions under whatever guise, we may invite their attention also to such legislation as the Assam and Madras labour Acts, and to the lately expressed desire of the Secretary of State for India to stimulate cotton cultivation in Burma by use of indentured labour, and tell them that slavery, legalised slavery, does exist in certain forms in portions of India even at present.

And yet, no Liberal leader has been found to come to the rescue of the poor voiceless Indian labourer, who in the opinion of the Government of India, may, without unfairness to him, be used as a chattel of alien planters, and no humanitarian statesman has raised his voice in righteous indignation against un-British legislation in India. Last year when the Madras Planters' Labour Bill was under the consideration of the Provincial Legislative Council, we quoted certain apposite expressions of Sir William Harcourt on an allied subject. This veteran politician has not abated in his denunciation of indentured labour,—only, he has not said anything of the Indian side of the question. In the late debate in the Commons, Sir Henry Fowler—to whom we particularly appeal as an ex-Secretary of India—exclaimed, 'Under no circumstances whatever ought any form of slavery to be tolerated under the British flag.' Sir Henry also quoted Burke to say, 'Whatever is morally wrong can never be politically right.' We appeal to Sir Henry Fowler to satisfy his conscience that the treatment of Indians in South Africa is morally right before he will continue his silent acquiescence in that treatment.

Even as a question of Imperial interest the case for the removal of the disabilities of the Indian settlers and for the consequent opening of the way to the emigration of more Indians as labourers in the Transvaal, is irresistible. For as Mr. Mervyn Smith, who is said to have had a life-long experience of mining in India says, the value of Indian labour in mining work cannot be exaggerated. The emigration of Indian mining labour to South Africa might in fact be immensely beneficial both to South Africa and to the labouring population of India. And yet (we quote the *Statesman*) this mutual benefit to two portions of the Empire is refused by a Government which boasts of its Imperial patriotism, and at the same time prefers to flood the Transvaal with foreign slaves rather than to people it with British subjects. The Imperial Parliament has a plain duty in the matter, and though it has temporarily failed to perform it, it will, we trust, not leave it undischarged in the end. The Transvaal, as Sir H. Campbell-Bannerman reminded the House, is still a Crown Colony, and it is absurd to affect to treat it as a self-governing colony. As the Liberal leader said, Parliament could not divest itself of responsibility in the matter, and, as Mr. Asquith said, 'The House is the trustee for the liberty of the subject throughout the British Empire and could not delegate its trusts.'

II.—Afghanistan and Trans-Frontier.

4. The Hindi *Hindosthan* (Kalakankar), of the 12th March, referring to the intercourse and close relations that have always existed between India and Afghanistan, says that Sir Thomas H. Holdich rightly urged, in the paper which he read before a meeting of the Society of Arts on the 11th February last, that the Indian Government should take steps to promote Indian trade with Afghanistan, in order to increase its political influence in that country. Russia has of late been trying to interfere with the commerce of Afghanistan; so that unless the Government bestirs itself and takes time by the forelock, there is fear of Russia succeeding to influence the Afghanistan trade in the same way as she has already done that of Central Asia. England would therefore do well to lose no time

HINDOSTHAN, 12th March, 1904.

Political and commercial relations between Afghanistan and India.

in adopting effective measures to make her political and commercial relations with Afghanistan closer and established on a firmer basis.

III.—Native States.

INDIAN PEOPLE, 19th March, 1904.

Alleged appointment of a Bengal Civilian as Chief Judge in Mysore.

5. The *Indian People* (Allahabad, of the 19th March, says:—Let not the *Pioneer* be in such jubilant mood over the rumoured appointment of a European gentleman as Chief Judge of Mysore. If such appointment will be made, it will be not because of want of a competent Indian lawyer to fill the post—there are scores of Vakils in the Madras Presidency who are at least as able lawyers as any Bengal Civilian is likely to be,—but because of, as the *Pioneer* itself was unshrewd enough to hint, the questionable influence of the British Resident, Sir James Bourdillon. It ought not to be forgotten by the *Pioneer* and its school of thought that the European Residents at 'primitive' native courts, do not a little in the way of discouraging the appointment of Indians to the superior posts of the administration. It *is* true as Mr. Donald Smeaton said, whatever prejudiced and interested critics may say to the contrary, both that 'India suffers from too many European officers, and that, if so-called political reasons did not come in their way, many Indians will be found who can worthily fill many of the high appointments which are now a monopoly of the ruling caste.

IV.—Administration.

(a).—Judicial and Revenue.

SITARA-I-HIND, 12th March, 1904.

Native jurors.

6. A correspondent of the *Sitara-i-Hind* (Moradabad), of the 12th March, says that the majority of men who are appointed jurors to assist Sessions Judges in the trial of criminal offences, are generally uneducated men, innocent of the law, and incapable of forming an independent opinion. They can hardly even patiently hear the proceedings in a case, but amuse themselves by looking at the office furniture in the room. Obviously such jurors can be of no earthly use.

NASIM-I-AGRA. 15th March, 1904.

Need for strict enforcement of the provisions of section 250 of the Criminal Procedure Code by Magistrates.

7. The *Nasim-i-Agra* (Agra), of the 15th March, complains that some Magistrates are seldom found to enforce the provisions of section 250 of the Criminal Procedure Code, with the result that people continue to recklessly institute groundless prosecutions to harass the accused. It is abominable that any complainant should be allowed to do this with impunity, and not be made to pay down at once compensation to the person against whom he has brought a frivolous or vexatious charge, when the latter is discharged or acquitted by court. On the charge being found groundless, the Magistrate should award compensation to the accused.

ROHILKHAND GAZETTE, 16th March, 1904.

Unsatisfactory condition of the agricultural classes.

8. The *Rohilkhand Gazette* (Bareilly), of the 16th March, says that it is a general complaint that both landholders and cultivators are put to a great deal of inconvenience and loss on account of the revenue assessments on land being collected before the crops are ready and gathered in. Formerly, when agriculturists were not so reduced in circumstances by recurring famines and epidemics, such as the plague, &c., they paid the Government revenue with perfect ease; but now they have to borrow money from money-lenders at exorbitant rates of interest to pay the same. The distress of agriculturists is partly due to their love of foreign fancy goods. The new Revenue Act of the United Provinces is said to necessitate a good deal of litigation between landholders and cultivators, and when these parties go to law, they have to grease the palms of the amla as a matter of course. All these things have made the lot of agriculturists very miserable, though Mirza Sultan Ahmad Khan, Extra Assistant Commissioner, Montgomery, asserts that the distress of these people has been brought about by the repeated partitions of landed property among the heirs.

(b).—Police.

OUDH AKHBAR, 17th March, 1904.

Theft cases in Oudh and Pasis.

9. A correspondent of the *Oudh Akhbar* (Lucknow), of the 17th March, says that owing to unsatisfactory police arrangements in Oudh, it is no wonder that thefts are as numerous as ever. Many persons avoid reporting the loss of their property

knowing full well from experience that in the majority of such cases the police—far from recovering the stolen property—harass the losers and their neighbours, and even extort money from them. The fact is that by far the greater number of men appointed as village chaukidars in Oudh are Pasis, of whom no less than 60 per cent. are still professional thieves. They not only help their caste-fellows in committing thefts, but also enable them to escape detection and arrest. The police authorities cannot therefore expect to check crime unless they stop enlisting Pasis as chaukidars. A register should also be kept at each police-station showing the names and residences of Pasis in the neighbouring villages, and an inquiry into the conduct of every one of them be made every year through zamindars and other respectable persons; and anybody, whether bearing any previous conviction on him or not, whose character is found suspicious, should invariably be sent to jail, unless he is able to give sufficient security for good behaviour.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Bombay Grant-in-aid Code.

10. The *Indian People* (Allahabad), of the 12th March, in commenting upon the Bombay Grant-in-Aid Code, remarks :—The Governmental restrictions on private schools do not stop with those which receive aid from Government. Another class of privileged schools are created, which are called recognised schools, the privilege they enjoy being that they may present their pupils at the public examinations conducted by the Department. No boys will be allowed to appear at public examinations who have not previously attended Government, aided, or recognized schools. As for the conditions these last have to satisfy—' (1) they should generally conform to the rules laid down for grant-in-aid schools ; (2) they shall not admit a pupil without a leaving certificate from the school last attended by him, obtained by his parent or guardian ; and (3) that in the case of schools of the same class situated in the same locality admission shall only take place at the commencement of the school term.' We do not at all say that the schools should be absolutely relieved from Government control, but surely adequate steps may be taken to ensure the imparting of efficient instruction in them without their being chained to rigid departmental restrictions that leave them no freedom of action in any important matter in their internal economy. But the new educational gospel of Lord Curzon's Government, which was propounded by the all-powerful, all-pervading Simla Educational Conference to land the country in an educational millennium, is apparently satisfied with nothing short of uniform officialization of all educational institutions of whatever grade. We are convinced the effect of this reactionary policy will be disastrous.

INDIAN PEOPLE, 12th March, 1904.

A technical education scheme.

11. The *Indian People* (Allahabad), of the 16th March, says :—Messrs. Surendranath Banerji, Rash Behari Ghose, A. M. Bose, Kali Charan Banerji, Norendronath Sen, Syed Amir Hosein, Saligram Singh, Jogendra Chandra Ghose and J. S. Zemin, deserve to be congratulated on the promulgation of the technical education scheme, particulars of which are published below :—

INDIAN PEOPLE, 16th March 1904

It has been resolved in the interests of our country to establish an Association for the Advancement of Scientific and Industrial Education. The Association proposes to raise every year a sum of a lakh of rupees, exclusive of the necessary expenses of collection, etc., to be allotted as follows, subject to such modifications as the subscribers may hereafter suggest :—

(1) Rs. 25,000 for scholarships to enable properly qualified students to visit Europe, America or Japan for studying the Arts and Industries of those countries.

(2) Rs. 40,000 for advance, when necessary, to properly qualified Indian experts, returning home from foreign countries, to enable them to start industries or impart instruction on them.

(3) Rs. 10,000 to be given as scholarships to enable distinguished Graduates of the University to prosecute their studies in science in Europe or in America.

(4) Rs. 25,000 for equipping a Central Laboratory for the use of students, attending the colleges of the metropolis, particularly the private colleges.

Subscriptions, the minimum being four annas a year, are invited from all who have at heart the good of their country. Everybody paying four annas a year will be enrolled as a member and the funds will be entrusted to trustees to be elected by the subscribers at a meeting held for the purpose.

It may be safely said that there cannot be two opinions on the equal excellence and importance of the above scheme. In fact we can hardly think of a worthier object on which to spend our national resources such as they are. The names of the promoters of this new industrial movement are a guarantee both that the scheme, as must be evident to every one, is soundly thought out, and that the best efforts will be made to achieve what is set forth in it. And it is so important that its success will mean absolutely the opening of a new industrial era for India. We hope our countrymen in all parts of India will volunteer to co-operate with the distinguished originators, and that the response to the appeal made by them will be wide, generous, spontaneous and enthusiastic. What is a subscription of four annas a year to even the poorer middle class? Much less than what is frittered away perhaps every month or even week. But the difficulty will lie in the circulation of the intelligence that such a scheme has been set on foot and in the collection of the subscriptions. Mere newspaper advertisement will not do. Millions of leaflets in the vernaculars must be distributed broadcast in every town and village of the land, and volunteers must come forward to undertake the work of collection. A sort of missionary enthusiasm is what is wanted. We wish the completest success to this noble scheme.

ADVOCATE, 19th March, 1904.

The Chiefs' Colleges Conference at Ajmere.

12. The *Advocate* (Lucknow), of the 13th March, says:—Lord Curzon agreed to the extension of his office as Viceroy because he wanted to set the relation of the Paramount Power with the Native States on a firm and friendly foundation. One of the ways to do so was, he said, to give the would-be rulers and their relations good education on Western lines but quite suited to their dignity, and with an eye to the functions they would be called upon to discharge in life. From day before yesterday began the Chiefs' Colleges Conference at Ajmere with the Hon'ble Mr. Martindale, Agent to the Governor General for Rajputana, as President. The company assembled there is noted for all that is worth possessing in man. There are present the Maharana of Udaipur, the Maharaja Sindhia of Gwalior, the Maharaja of Bikanir, the Maharaja of Jaipur, the Maharao of Korah, the Rao of Kutch, the Maharaja of Orcha, the Nawab of Bhawalpur, the Maharaja of Gondal and the Raja of Sailana, Central India, Mr. Orange, Director General of Education, Mr. Bell, Director of Public Instruction in the Punjab, the Commissioner of Ajmere, the Principals of the Mayo College, Ajmere, and the Rajkote Chiefs' College, and also the Political Officers of the various States. Three objects are before the Conference: to increase the efficiency of the colleges, to enlarge their sphere of influence and to co-ordinate the work and systems of the three colleges so as to bring them into line with one another. People have by this time grown sick of Lord Curzon's commissions, committees and conferences as of his resolutions, notifications and speeches. The time is come for some work being done to justify the utterances made and proposals sanctioned.

INDIAN PEOPLE, 19th March, 1904.

Resolution of the Government of India on Indian Educational policy.

13. The *Indian People* (Allahabad), of the 19th March, says:—We are obliged to say that the Government of Lord Curzon have taken unnecessary trouble in publishing their Resolution on Indian educational policy, for to our mind it contains almost nothing that is new or that required re-statement in a separate resolution. There is precious little in it that is original, and where it is so, we think we can say without injustice to the author or authors of the Resolution, that it is not particularly marked by far-sighted or liberal statesmanship. The enunciation of an educational policy cannot be expected to be sound or progressive where the ruling motive is not so much the spread of the benefits of education among a backward people as an almost over-powering anxiety to secure the control of education into the hands of the State. Except at one or two places, and there too not in quite distinct or emphatic language, we search the Resolution in vain for a statement of what liberal financial aid the Government is prepared to render to schools and colleges. But no such laborious search is needed to find out wherein Government will henceforth seek to deprive private schools and colleges of the modicum of what may be called self-government in their internal

economy they are now allowed to enjoy, and to assume for itself unnecessary, undesirable, and what may not impossibly prove burdensome control over even the details of school and college management. So far as high education is concerned, we have in the Universities Bill a forcible illustration of the manifold evils we may expect from the reactionary educational policy that the present administration has inaugurated. In the Resolution before us we see nothing but a reiteration of the policy that is given effect to by the Universities Bill. Coming to school education, we find that the rules of recognition and the conditions for granting aid laid down in the new Grant-in-Aid Code of Bombay, on which we commented in our penultimate issue, are here in this Resolution in their full panoply; which means that not in Bombay alone, but in all the provinces of India will those retrograde and harmful rules be enforced. Then, as regards scientific and industrial education, we find mention made in the Resolution of the inferior grade of schools—schools for manual training and for the production of skilled workmen—but nowhere is there so much as a distant reference to the class of institutions which are emphatically the paramount need of India, *viz.*, higher scientific and industrial institutes. Such an institute is Mr. Tata's projected post-graduate college, but this noble scheme has been hanging fire for now nearly half a dozen years, and for aught we know, and so far as Lord Curzon's Government will have a hand in the matter, it may be another half a dozen years before it will be a *fait accompli*. Meanwhile, of course, Governor-Chancellors and official Vice-Chancellors of our officialised Universities will be inundating us with orations on the utility of advanced schools and colleges of science which may never be started; just as in the Resolution we are noticing, we have sonorous periods made to do duty for the outlay of public revenues on education.

But we confess we are not in the least surprised that this Resolution has, as had been anticipated by us, turned out to be a superfluous and fruitless document. Close and circumspect observers of the trend of events in India generally, and those who have impartially examined Lord Curzon's own educational policy in particular, did not need to caution themselves against letting their optimistic hopes run away with them. And certain instructive dates mentioned at the top of the Resolution will, on scrutiny show that nothing else than what we actually find in it need have been expected. We read that the Government of India first addressed the local Governments on the subject-matter of the Resolution on the *6th of November*, 1901. In other words, a few days after our old friend the Simla Educational Conference had concluded its momentous deliberations which were to be fraught with such far-reaching consequences. It needs no exceptional political insight to say that that letter of the Government of India to the local Governments concerned itself with the suggestions formulated by the Simla Conference, and that it asked them partly to carry out, and partly to express their opinions on, those suggestions, or rather resolutions to be more precise. Again the Government of India addressed them on the 20th of the same month, and yet again on the 27th of that month. These letters and the replies of the local Governments thereto are stated to have given the occasion for the promulgation of the present Resolution. What has transpired since then we all know only too well. The Hon'ble Mr. Raleigh and a few other educational reformers hastily perambulated this wide continent with what we were invited to assume was an open mind, and as the result of the tour, issued that wonderful document the Universities Commission Report. But so far as this Report went, they might as well have spared themselves the trouble and the tax-payers the expense of a lengthy tour in a most inconvenient season of the year; for avowedly they did not so much consult the main body of the evidence they professed to collect as their own independent judgment in making their recommendations—those educational ideas of great consequence which give rise to such strong outburst of agitation and public indignation. Next we have had the Universities Bill, which is to-day to be passed into law at Calcutta by aid of the automatic official majority of Government. Oh, what would we not give for one peep into that suppressed report of the Simla conclave and the subsequent correspondence, of which the Resolution before us is the fond offspring! But we must not be wanting in caution. We do not know if a wish to inform ourselves of 'official secrets' will not be construed as 'wrongful intent' sufficient to secure a conviction under the latest legislative feat of our bureaucracy.

We have said enough to show that there is not much requiring special notice in the Resolution. In our last issue we quoted a few facts and remarks from it to show the astounding backwardness of education in India. The Resolution goes somewhat into detail on the same point, and enlarges on the necessity of the spread of primary education. How miserably scanty attention has been paid to the subject in the past, comes out clearly from the figures quoted in the Resolution itself.

* * * * * * *

'The secret of what the Dutch have accomplished' we read in an instructive paper on education in the Netherlands read last year before the Society of Arts, is 'to be found in their intense earnestness, their sound sense, their indomitable perseverance, and the universal conviction that education is the greatest boon which a Government has to bestow. The result is that the people have attained to a degree of prosperity and comfort which any nation might envy, notwithstanding the present labour difficulties.' The Government of India is animated by no such loftly spirit, by no intense earnestness, by no indomitable perseverance; and the Resolution before us bears no trace in it of a conviction on the part of its authors that 'education is the greatest boon which a Government has to bestow.' Little surprise that the people have not attained to any degree of comfort or prosperity, and to ask them even to dream of attaining such a standard of these 'as any nation might envy' will be little short of a monstrous mockery.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

NASIM-I-AGRA, 15th March, 1904.

Summary expulsion of the *ghosis* in a body from Mau.

14. The *Nasim-i-Agra* (Agra), of the 15th March says, that on the 23rd February last the Kotwal sent for all the *ghosis* (Muhammadan milkmen) who numbered about 3,000, residing in a separate muhalla of their own in Mau (Mau Ranipur in Jhánsi), and told them to leave the town, bag and baggage by the 25th February without fail, and go where they liked. The poor fellows, who lived by selling milk, begged to know what their fault was that such summary orders were issued for their expulsion; but their request was not granted. Thereupon they sent reply prepaid telegrams to Calcutta and Simla, but received no reply, and they had to leave the town *nolens volens* on the day fixed, disposing of their live-stock at very reduced prices. The just and paternal Government should take this really hard case of the *ghosis* into consideration.

KHICHRI SAMACHAR, 12th March, 1904.

List of old monuments worthy of preservation in Mirzapur.

15. The *Khichri Samachar* (Mirzapur), of the 12th March, referring to a letter which Government has published in Mirzapur regarding the preservation of old monuments, gives a list of the places in the district which are worthy of preservation. The editor recommends signboards being put up at the places. The list is rather a long one and is headed by Dandu Rai's well, in which, according to tradition, some treasure is buried, Baba Karangir's well, Lala Jangi Lal's bungalow and Jairam Gir's Ojhla bridge.

HINDOSTHAN, 12th March, 1904.

The question of the separation of the executive and judicial functions.

16. The Hindi *Hindosthán* (Kalakankar), of the 12th March, referring to the question of the separation of the executive and judicial functions in India, which has long been hanging fire, says that the reply, which Mr. Brodrick, the Secretary of State, recently gave to a question put on the subject in the House of Commons by Mr. Herbert Roberts, shows that the matter is still under the consideration of the Government of India. The writer hopes that the Indian Government will give full attention and consideration to the matter in which the people take so much interest.

ADVOCATE, 13th March, 1904.

Mr. Donald Smeaton's speech on Indian administration.

17. The *Advocate* (Lucknow), of the 13th March, says:—Those who have watched carefully the career of Mr. Donald Smeaton, C.S.I., will indignantly repudiate the charge of selfish meanness brought against him by the Anglo-Indian Press. An Englishman who has always been known for the courage of his conviction, for his independence and for his sympathy with the people at once loses the affection of a class of people among Anglo-Indians who think the best way to govern India lies in overlordism and keeping the Indians where they are. Mr. Smeaton could not in their eyes commit a greater offence than throwing in

his lot with the Congress party in order to take an independent position. He must be called names because he has proved true to the salt which he has eaten for thirty years. He is called selfish, revengeful, disappointed, and a failed Civilian. But these are the very charges which were brought against Mr. A. O. Hume and Sir William Wedderburn, and are now being brought against Sir Henry Cotton. Those who call Mr. Smeaton disappointed forget that his claims for the Lieutenant-Governorship of Burma were superseded, not because his abilities were questioned, but because he had the boldness of thinking for himself and of annoying Lord Curzon by his independence. It is foolish to think that men like Mr. Donald Smeaton and Sir Henry Cotton will be deterred from saying and doing things which they think right merely because they are called names by Anglo-Indian papers. The language used by Mr. Smeaton in his speech the other day in Scotland might be strong, but his facts and arguments were unassailable. We reproduce from *India* the speech of Mr. Smeaton, and we ask the readers to peruse it carefully. Our readers are familiar with the description of the evils of the present system of administration as ascribed to it by Mr. Smeaton, and they will find neither exaggeration nor any misstatement in it. The statement cannot be denied that there is deep discontent throughout the country, and that the administration is quite out of touch with the people. Lord Curzon is leaving behind him in India more discontent than what he found in existence five years back. Mr. Smeaton, in saying that the chains have been more tightened, has simply stated the common Indian belief. A statue Lord Curzon shall have as every Governor-General of India, good, bad and indifferent, has got: but the fact cannot be denied that the people feel that his policy has proved to be *more retrograde*, and more injurious to people's progress and that he has given greater cause of annoyance and dissatisfaction to the people than the worst Tory Governor ever did. Mr. Smeaton, knowing the true state of feeling, has the courage to speak out his mind, and because he speaks out warmly he is put down as a renegade. The remedies proposed by Mr. Smeaton are not new. He asks that the military charges must be cut down and the Imperial exchequer made to contribute at least one-third of our military charges. This is an old cry. Mr. Smeaton adds only the weight of his authority to the demand made by non-official Indians and Europeans. Mr. Smeaton demands reduction in civil expenditure by employing the indigenous talent. Here too he is making no new demand. This has been reiterated times out of number. Mr. Smeaton gives arguments to support his position. If Mr. Smeaton demands decrease in general taxation, the raising up of the assessable minimium of income-tax, or abolition of salt tax, he makes demands in which he has the support of even eminent Anglo-Indians. The reduction of taxation and the simplification of the administration have been an old cry, and have been made both in England and India's interest. It is English interest that Indians should be prosperous to be able to purchase more manufactured articles of English make. If Mr. Smeaton demands that a sort of small Parliament should sit in Calcutta in place of the present Legislative Council, he is only showing the way how Indians can in a larger number be associated in the Government of the country. He is placing an ideal which it may be difficult to reach now, but in course of time the Government shall have to adopt it in its own interest as in the interest of the people. With all his desire to consult Indian public opinion, Lord Curzon has failed to carry the people with him, and in order to justify his unpopular measures he had to use language not in keeping with his dignity. If a wide-awake Viceroy like Lord Curzon failed to keep himself in touch with the public, what better remedy can one think of than the association of a large number of Indians with the alien rulers to put an end to the present state of things? The expanded Legislative Councils have worked well, have been a source of strength to the Government of India, and members have justified the confidence placed in them. The time has come when a further step might be taken in that direction and arrangements made so that the Viceroy may have a better opportunity of knowing the wishes of the people than he now has.

V.—Legislation.

18. The *Advocate* (Lucknow), of the 13th March, says:—The Allahabad paper, like many of its friends, has read a funeral service over the coffin of the Official Secrets Bill. Its hollowness is once more laid bare and the need of vigilance in preference to legislation insisted upon. General Elles has shown the

ADVOCATE, 13th March, 1904.

The Official Secrets Bill and the *Pioneer*.

weakness of his own case with reference to the instance he cited, that of a foreign officer discovered inside a fortress. Well, you may take him to a Magistrate, fine him or even confine him ; but he has secured what he wanted and which he will not publish in India, but shall communicate to his own Government. Legislation cannot prevent his being found within the four walls of a place where he should not be unless the authorities mount guard well. Then again, persons who seek secrets about the finances and fiscal policy of the Government do so to further their own purpose and not to cry them out from housetops. Such cases therefore are not likely to form the subject of prosecution under this Act.

CITIZEN, 14th March, 1904.

The Official Secrets Bill.

19. The *Citizen* (Allahabad), of the 14th March, says :—The latest achievement of His Excellency the Viceroy is the passage on the 4th instant of the Official Secrets Bill in the Supreme Legislative Council, notwithstanding the public opinion of every shade and the protest of the non-official class at large. The interference with the liberty of the subject and the freedom of the press which the retrograde measure implies may indeed be regarded as a heroic achievement, by no means inferior to the labours of the Great Hercules. And with all sincerity and profound respect do we approach His Excellency and his honourable colleagues that gave their support to the measure, and offer our heartfelt congratulations on the victory they have won.

VI.—Railway.

EDWARD GAZETTE, 11th March, 1904.

Complaint against the Station Master of Koron Kuiyan on the Mailani Branch of the Rohilkhand and Kumaun Railway.

20. The *Edward Gazette* (Sháhjahánpur), of the 11th March, states that lately a traveller took a ticket at Mailani and proceeded to Sháhjahánpur. When the train arrived at Sindhauli, which is a junction, he found that the people who he was going to Shahjahanpur to see well on their way to Mailani in the other train which was about to start. He consequently alighted from his carriage and as there was no time for him to get a return ticket to Mailani, he took his seat in the same carriage in which his friends were seated, without a ticket. When the train arrived at Koron Kuiyan, he left the carriage, and, telling his story to the Station Master, requested him to take the fare due from Sindhauli to Koron Kuiyan, and give him a ticket for his journey to Mailani. The Station Master, however, only took the fare due from Sindhauli to Koron Kuiyan, and refusing to issue a ticket to Mailani, detained him for half an hour, threatening to put him in police custody (on account of his having travelled without a ticket from Sindhauli). Another instance of the high-handedness of the Station Master of Koron Kuiyan is that a few days ago, when the train which leaves Mailani early in the morning reached Koron Kuiyan, the Station Master forced the passengers of a third-class carriage to vacate it, and put some of them into another carriage and the rest into a goods wagon. He then gave the empty carriage to a marriage party with whom he had come to an understanding. Similar other complaints of the misconduct of the Station Master have reached the editor. There is a general complaint that, as the Station Master is always under the influence of liquor, he often puts passengers to great inconveniences.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad :
The 21st March, 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a)—Foreign.

ADVOCATE, 20th March, 1904.

The Russo-Japanese war.

1. The *Advocate* (Lucknow), of the 20th March, says :—The danger that the fire kindled by the Russo-Japanese War might set half the world ablaze has, there are reasons to believe for the present, given place in Europe to a hope that the conflict will be limited to the two contending Powers. The first effect of the news of the naval defeat on France was demoralization of the money market. Russia owes France some forty crores of pounds. If Russia were to become insolvent, if she were not in the position to pay off the interest, if not the loan itself, the French stock-holders would be likely to be ruined and a great consternation would be created throughout the country. When France is so calculating, when she is not prepared to undergo the money sacrifice, the attempt of the Russians to influence French opinion by the publication of confidential papers respecting the Fashoda incident cannot be of much use in inducing the French to help the Russians out of their difficulty. The French have forgotten the Fashoda affair, they do not remember the humiliation and surely are not going to oblige the Russian aggressive party, because in 1898 Russia had expressed her willingness to fight with England for the sake of France by placing a large army on the Indian frontier. When such was the feeling of France three weeks ago, what it must be now when the Russian squadrons have been completely annihilated, and France knows that the English navy in the Far East is strong enough to take care of any two Powers that may risk their safety by poking their nose into the Russian trouble. From the German side there is not much danger. It is said that Emperor William is very anxious to see that his good relations with England are not disturbed. Even if he were to believe that there is truth in the rumour of the possibility of change in the balance of power by grouping Russia, Germany and France round one interest, there is no immediate danger of Germany siding with the Russians against Japan.

But what one does look upon with feelings of dismay is the feeling of hostility which is growing against England in Russia. The Russians are getting excited and, rightly or wrongly, they regard England as directly hostile to themselves and as responsible for the war. The possibility of a war against England is talked openly about in Russia. Small events like the one that occurred at Malta where England had, under the international law, to ask the Russian war vessel to leave the port within twenty-four hours, are construed into acts of hostility. An idea as to the intensity of feeling in Russia against England can be formed from what the Kieff correspondent of the *Standard* writes :—

"The feeling against England is beginning to manifest itself in various disagreeable ways. In many instances English boys have been withdrawn from the Russian gymnasia, owing to the annoyances, insults and threats of their native school comrades. Within the next week probably all the children of British Colonists in a few of the Southern centres will be compelled to suspend their studies. Even between educated Russians and their British neighbours of old standing there is on the Russian side a marked freezing of the pleasant social relations and courteous amenities existing previous to the outbreak of the Far Eastern War. In the *cafes* and hotel restaurants, whenever two or three or more Britishers happen to come together and their speech betrays their nationality, they now immediately become the object of their Russian neighbours' unfriendly regard and stage whispered comments of an uncomplimentary nature. If by any maleficent turn of affairs in Eastern Asia, England should, unfortunately, become involved in the issue at stake between Russia and Japan, it would be manifestly unsafe for British subjects to remain in certain of the Russian provincial centres, notwithstanding the fact that they would formally and ostensibly be placed under the protection of the Consular Representative of one of the neutral Powers."

When we read the above in the light of the statements made sometime ago by certain European statesmen, to the effect that if Russia were to be defeated by Japan on land, as there was every chance of her being so defeated, she would pick a quarrel with some European Power—and that could not be any other than England—in order to save herself from the humiliation of suing for peace from an Asiatic Power upon whom she had hitherto been looking with so much contempt. The situation as far as one can see now is this, that there is less danger of any Power's intervention on behalf of Russia in her struggle with Japan, but there is every danger of Russians taking the offensive against England to have a revenge for the supposed wrongs done to them.

This is a situation which cannot be looked upon by Indians with any other feeling but that of concern. We however hope the diplomacy of England which

has in its late dealings with Russia given so much satisfaction will avert any dire consequences to India.

(b).—Home.

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

ASR-I-JADID, March, 1904.

Corruption among the amla in the law courts.

2. The *Asr-i-Jadid* (Meerut), for March, says that while it is useless to grumble at the various legal charges, such as court-fees, process-fees, diet money for witnesses, pleaders' fees, &c., which persons filing suits before courts, criminal and civil, have to pay, it is much to be regretted that neither the amla nor the chaprasis should be willing to perform any of the duties for which they are paid by Government, without receiving a douceur. This evil practice is most deplorable, and all the persons from the givers of bribes to the officers presiding over courts who tolerate it are to blame for it, none having the moral courage to check it. Again, the distribution of work in the courts is not satisfactory, the ministerial establishment being generally undermanned. It would redound to the glory of the Government and the National Congress, if they could between them hit upon a plan to put down this official corruption, to the great relief of the public.

(b).—Police.

Nil.

(c).—Finance and Taxation.

INDIAN PEOPLE, 26th March, 1904.

The Financial Statement for 1903-4.

3. The *Indian People* (Allahabad), of the 26th March, says :—The chief feature of the Financial Statement presented by Sir Edward Law to the Viceroy's Council on Wednesday is the absence of remission of taxation notwithstanding a very handsome surplus. The year 1903-4 is expected to end in a surplus of £2,711,200 against the budget estimate of £948,700 ; (this and the other inaccuracies with which the Financial Statement teems are excellent testimony to the capacity for accurate forecast of revenue and expenditure for which Indian Finance Ministers have a hard-earned reputation) ; the accounts of the previous year show the still more handsome surplus of £3,069,549 ; and the forthcoming financial year is estimated to fetch a further surplus of £918,700. We must not omit to state here our reasoned belief that the surplus of the closing year will surely be larger, and of the coming year considerably larger, than is foreshadowed in the above Revised and Budget estimates of Sir Edward Law. There is evidence in almost every page of the Financial Statement that there is at once an under-estimate of revenue and an over-estimate of expenditure. But taking the figures as they are, it will be seen that the net result of the three years' financial operations will be the huge surplus of £6,699,449. Now, we would ask Government to say whether it is just to the people of the country to take from them so much more revenue than is necessary for purposes of Government. We are far from thinking that Government should not have a reasonable working surplus ; but surely it will not be contended that the present surpluses are nothing more than working surpluses. Neither is it the fact that they are yielded by the normal taxation of the country. On the other hand, it is notorious that, until the slight remission of taxation made last year for the first time in a score of years, taxation has been continually added to in one shape or another since 1887. Taxes which at the time of their imposition were promised to be mere temporary fiscal expedients necessitated by falling exchange have been incorporated into the permanent fiscal system of the country. And a currency 'reform' has been carried out which has heavily added, if only covertly, to the burdens of producers, besides considerably depreciating the value of the silver savings of the people and ruinously acting on the indigenous mill industry.

HINDOSTHAN, 24th March, 1904.

Salt tax.

4. The Hindi *Hindosthan* (Kalakankar), of the 24th March says, that Lord Curzon will long be gratefully remembered by the people of India on account of the various measures he has adopted for their well-being and happiness. The reduction in the salt tax

was one of these beneficent measures. The Commission which his Excellency lately appointed, to enquire into the effects of the remission of this tax have completed their labours, and it remains to be seen what further action the Government of India takes on their report in the matter.

(d).—Municipal and Cantonment Affairs.

INDIAN PEOPLE, 26th March, 1904.

Suspension of 14 small Municipalities in the United Provinces.

5. The *Indian People* (Allahabad), of the 26th March, says :—We are opposed to very petty places being constituted Municipalities, but unless some explanation is forthcoming why the fourteen Municipalities of Baghpat, Baraut, Bhinga, Bilsi, Chunan, Haldwani, Marehra, Muhamdi, Nawabganj (Gonda), Pihani, Pilkhua, Sandi, Shahdara, and Utraula, have been suspended, we cannot say whether they deserved the fate that has befallen them. It is curious that the Local Government has not thought fit to publish its reasons for its somewhat severe procedure, but has contented itself with saying that they are suspended. Perhaps at the next meeting of the Legislative Council at Lucknow, some honourable non-official member will put a question asking for information on the subject.

(e).—Education.

RAHBAR, 21st March, 1904.

Professors in the Agricultural College at Pusa.

6. The *Rahbar* (Moradabad), of the 21st March, observing that there is hardly a State department in India in which natives have not had to make room for "poor whites," says that so far natives were excluded from the higher ranks of the public service, but that later the exclusion has permeated into the lower ranks. The Agricultural College, which will shortly be establishsd at Pusa, bids fair to be an exclusive preserve for Europeans, for while Europeans have already been nominated for all posts, excepting three which have been reserved for natives, men are to be imported from Europe for these three posts also if qualified natives are not forthcoming. The writer refuses to believe that competent Indians cannot be found to fill any posts whatever in the Pusa College. However, should there really be a lack of such natives, it is the duty of Government to send promising Indian students to Europe and America for studying agriculture, and give them appointments in the college on their return home after completing their education. If Government desires to improve Indian agriculture, it should seek to attain this object through Indians and not Europeans.

ROHILKHAND GAZETTE, 24th March, 1904.

A mistake in the pass mathematical paper of the late Intermediate examination of the Allahabad University.

7. The *Rohilkhand Gazette* (Bareilly) of the 24th March, says that it is a matter for much regret and surprise that the gentleman who set the pass mathematical paper for the late Intermediate examination of the Allahabad University should have allowed a mistake to creep into one of the questions. This must have caused much inconvenience and injury to the candidates. Who knows the large failures in mathematics at the same examination in the past years were not due to similar mistakes in some of the questions? The University authorities, it is to be hoped, will see that the students do not suffer for the mistake in the present year's paper. In future examiners should make a point of checking the papers they set two or three times before they allow them to leave their hands.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

PRAYAG SAMACHAR, 20th March, 1904.

Mr. Donald Smeaton on the administration of India.

8. The *Prayág Samáchár* (Allahabad), of the 20th March, referring to the speech which Mr. Donald Smeaton lately made on the present administration of India, says that Mr. Donald Smeaton appears to have keen sympathy with Indians and a strong sense of justice like Lord Ripon, Sir Henry Cotton and Sir Antony MacDonnell, and that his observations are just and fair. The *Samáchár* then enumerates the various reforms which Mr. Smeaton has suggested for the improvement of the administration, and thinks they are calculated to promote the well-being of the people if they are introduced.

HINDOSTHAN, 23rd March, 1904.

Sir Henry Cotton's London speech.

9. The English *Hindosthan* (Kalakankar), of the 23rd March, says :—We should have finished our observations on the speech of Sir Henry Cotton in our last issue, but for the length of His Highness the Maharaja of Bikaner's speech, we were unable to do so. So

we take up the matter now. Sir Henry Cotton's speeches and deliberations seem to be fraught with a sentiment *anti* the present Government of Lord Curzon, or else who, as a just man, would have tried to prove that the feeling at present between the rulers and the ruled is getting intense and unbearable? Every praise is due to Lord Curzon for having tried to have mischief-making Europeans properly punished for assaulting Indians, and it seems that Lord Curzon's principle in this matter has been strictly followed by the Commander-in-Chief and Indian Governors.

AWAZAH-I-KHALQ, 24th March, 1904.

Need for enrolling educated natives as volunteers.

10. The *Áwázah-i-Khalq* (Benares), of the 24th March, referring to the long-cherished desire of the Indians to be allowed to enroll themselves as volunteers, says that it is a pity that they continue to be disappointed. It is true that Government has no objection to the admission of natives to any volunteer corps, provided the European volunteers are prepared to take them. But European volunteers will never agree to the enlistment of natives so long as the matter is left to their discretion. Government is well aware of the loyalty of the Native chiefs and of the devotion and bravery of Sikhs, Pathans and Gorkhas, a d knows what design Russia has on India. Under these circumstances the formation of a strong force of native volunteers is highly desirable. Government could easily obtain the services of 5,000 or even 10,000 educated natives for the purpose.

PRAYAG SAMACHAR, 20th March, 1904.

Plague at Allahabad.

11. The *Prayág Samáchár* (Allahabad), of the 20th March, says that plague is increasing at Allahabad, as is evident from the weekly returns of mortality from that disease published in the Government Gazette. But these returns do not appear to be very accurate. According to these returns, 391 deaths occurred in the town in a recent week, but according to the personal observation of a servant of the writer's, 25 or 26 corpses were carried every day along the Bahrana road during the same week. There are two other routes to the burning-ghát.

CITIZEN, 21st March, 1904.

Plague at Allahabad.

12. The *Citizen* (Allahabad), of the 21st March, says :—It is true the Government can do a lot of good to alleviate the distress of the panic-stricken people. We would advise the authorities to carry out the business of disinfection as in the previous years. We would further recommend the construction of a large number of huts and on an improved pattern, the huts already built being neither sufficiently commodious, nor perfectly fitted for human habitation. No provisions have hitherto been made for the accommodation of the poor classes; should they feel disposed to segregate themselves, where are they to remove? The measures adopted by the Government in past years to stamp out plague or to prevent its spread having proved abortive, the Government has almost abolished the plague department. The reason of the failure was attributable to the fact that the people did not then understand its utility and were opposed to them. The ideas of the people have considerably advanced since, and they are now quite willing to co-operate with the authorities, should their services be called on. In the present state of things, it is extremely necessary that there should be an increase in the strength of the medical staff in charge of the plague, and we understand Mr. H——has already applied for an addition. The municipality ought to take speedy and effective measures for the removal and cremation of corpses. We know of cases in which the corpses lay for hou:s together, negelected and rotting, before being carted away.

In season and out of season, the Government comes in for its share of hard words for either overdoing a thing or omitting to do certain things. Nothing is so easy as the delightful task of carping at and criticising the work of others. Government has left nothing undone to combat plague. Alas, its endeavours were unsuccessful. But they were bound to be so by reason of the plague department not being properly organised and the people not being taken into confidence. There was no chance for the plague programme, as chalked out by the Government, working successfully, so long as the people were not taken into confidence and their wishes and conveniences were set at defiance. We are of opinion that the people themselves are capable of doing a lot of work, calculated to abate the virulence of plague, by improving the sanitary condition of their houses and helping their neighbours to do the same, and placing conveniences in the shape of medicines, nourshing diet, etc., at the command of their servants, dependants,

and the poor residents of their muhalla. In the metropolis of the United Provinces, where there is no dearth of rich men, official or non-official, professional or non-professional, not a single man has come forward to do anything, calculated to improve the situation. Those who had means at their command have been very expedite in running away and removing their families. More than a hundred of men have been dying every day, most of them, without being physicked or properly nursed, and not a single Allahabad man has come forward to the rescue of the suffering poor. Rai Bahadur Lala Baijnath, Judge, Small Cause Court, Allahabad,—who, by the bye, is not an Allahabad man—has taken the initiative in the matter. He has been distributing medicines free among the poor, and he has been sending out men in the plague-stricken quarters, to supply medicine to the plague patients. The poor people have no access to professional physicians and we have not heard of the medical gentlemen of the town going among the poorer classes of the plague-stricken. The relief as started by Lala Baijnath has actually been doing some good, and we have received reports of several cures having been effected by the medicines distributed by him. He has addressed a letter to the *Poineer*, brimful of excellent suggestions, which we reproduce elsewhere. We do not think the Allahabad public will respond to his appeal, for this would involve some sacrifice—especially of rupees and for the cause of the suffering poor. The Allahabad public have never been distinguished for this kind of weakness. If it were a mere matter of speechifying we know a lot of gentlemen would step in with patriotic orations, stirring and thundering. If a demand were to be made upon their pocket by some white-faced European officer for carrying out some hobby which did not interest the public, a lot of money was sure to pour in. But the appeal of Mr. Baijnath in the cause of suffering humanity will, we are afraid, be a cry in the wilderness.

ROHILKHAND GAZETTE, 24th March, 1904.

Plague at Allahabad.

13. The *Rohilkhand Gazette* (Bareilly), of the 24th March, referring to the intensity of the plague at Allahabad at the present time, regrets to hear that the corpses of persons dying of plague are allowed to be thrown into the Ganges, which must pollute the water and affect the fishes, and thereby cause the disease to spread in the adjacent villages. If the Municipal Board cannot afford to have such unclaimed corpses duly burnt or buried, it should raise subscriptions from the public for the purpose. If Mr. Harrison, the District Magistrate, was able to easily raise a handsome amount by subscriptions to found Harrisonganj, it is difficult to suppose that he cannot do the same for the beneficent object of arranging for the cremation and burial of the corpses in question. The Lieutenant-Governor would do well to take some step in the interest of the people of Allahabad, or else the town is doomed, if the present unsatisfactory state of things is allowed to continue unchecked.

HINDOSTHAN, 24th March, 1904.

Plague at Allahabad and the water supply.

14. The Hindi *Hindosthan* (Kalakankar), of the 24th March, in its columns of miscellaneous news, says that a strange rumour is afloat among the ignorant masses at Allahabad to the effect that two kinds of water are supplied through the Municipal pipes to the people in that town—pure water to European residents and dirty water to Indians, and that the prevalence of plague among the natives is due to this circumstance.

SITARA-I-HIND, 20th March, 1904.

Protest against the dead bodies of persons dying of plague being thrown into the Ganges at Allahabad.

15. The *Sitara-i-Hind* (Moradabad), of the 20th March, says that the Lahore *Tribune* rightly finds fault with the Local Municipal Board for allowing the unclaimed dead bodies of persons dying of plague at Allahabad, to be thrown into the Ganges, on the ground that the practice is calculated to spread the disease among the residents of the neighbouring villages. Why, even the very fish of the river are liable be to infected and communicate the disease to persons who eat fish. Is the Municipal Board so poor that it cannot afford to have the unclaimed corpses of Hindus and Muhammadans duly burnt and buried? Surely Government should call upon the local authorities to see that the river is not polluted in the way above referred to.

ADVOCATE, 20th March, 1904.

The Mulkowel tragedy.

16. The *Advocate* (Lucknow), of the 24th March, says:—At last Sir Charles Rivaz has felt himself in honour bound to render an account of the sad tragedy that was enacted at Mulkowel more than two years ago. Presumably this has been done with the

approval of the Supreme Government. The blame now rests with the Laboratory at Bombay that supplied the serum. The old fluid having been exhausted, the large demand was met by another prepared on a different method. The notification of this change in the process of manufacture was followed by vigilance being kept over the operations. While the bottles containing the new fluid emitted bad smell and the serum was of abnormal appearance, abcesses occurred more frequently with the new fluid than with the old. This led the Lieutenant-Governor to grow suspicious and he ended with the issue of orders on November 1st for the recall of the new fluid from the districts. But, unfortunately, the very previous day a bottle was used at Mulkowel with the sad result known to all. Forthwith the entire inoculation campaign was brought to a standstill. It was resumed not before the Lieutenant-Governor had satisfied himself that the old fluid was available, and even then the operation was to be performed on those who sought it and not otherwise.

The Sequel.—When the facts were given out to the world, first by our energetic contemporary of the *Tribune*, we simply refused to believe them. The Government kept quiet for some time—and then had to confess the truth of our friend's assertion. Then followed the wave of indignation and the cry to gibbet the person or persons, however high placed, who were the authors of this tragedy. Lord Curzon had to appoint a Committee with Sir John Jenkins as President to enquire into the matte The report has yet to see the light of day, while in a piecemeal fashion, a few facts here and there were allowed to ooze out. If Dr. Elliot, the inoculator, is above blame, as he appears to be, why stop short there? Pursue it to its inevitable, though bitter end, and thus appease the thirst of *justitia*.

Amritsar defamation case.

17. The *Advocate* (Lucknow), of the 20th March, says :—If it is true that the Punjab Government is going to appeal against the decision of the acquittal passed by the District Magistrate of Amritsar in the defamation charge brought against the *Public Gazette* and a number of other newspapers by the Kotwal of the place, we must enter an emphatic protest against the action of the Punjab Government. The fact that the prosecution against the newspapers was conducted by the Public Prosecutor under instructions from the Punjab Government was in itself extremely objectionable. Now if the Punjab Government moves the Chief Court against an order of acquittal obtained by the journalists after a great deal of expenditure, this will compromise its position in the eyes of the public and will not a little interfere with the liberty of the press.

ADVOCATE, 20th March, 1904.

V.—Legislation.

Lord Curzon's speech at the passing of the Universities Bill.

18. The *Indian People* (Allahabad), of the 26th March, says :—After all despotism had its way and the Universities Bill is now the educational law of the land. Of course, at no time had any other result been expected, having regard to the character of the present administration and the constitution of the Indian Legislative Councils. Elsewhere we comment on certain portions of Lord Curzon's speech. It is impossible to answer all the fallacious arguments and unproved and unprovable assumptions which, as usual with his Excellency's speeches, form the distinguishing feature of the funeral oration on high education in India which the 'Russian' Viceroy delivered in closing the discussion on the Bill on Monday last. It suffices to say, as his Highness the Maharaja of Nattore said in a fine speech on another subject on Friday, that 'lack of solidity' is writ large in every line of his Excellency's speech. 'That syllable, his will, sounds for a thousand reasons'—this was quoted by the Maharajah as of peculiar application to Lord Curzon. Quite true; or, he would not have so contemptuously ignored every argument advanced, every appeal and every supplication made against the enactment of a law which sounds the death-knell of high education in India, the one of all blessings of British rule which has endeared it most to a subject population.

In his long oration, did Lord Curzon attempt a sober and convincing answer to a single point made by Mr. Gokhale in the magnificent speech in which he asked for the exclusion of the Bombay University from the operation of the new law? The Hon'ble Rai Sri Ram Bahadur made simply an unanswerable case against its extension to the Allahabad University. Did Lord Curzon say one word to meet the solid arguments of the representative of these Provinces? It is well-known that the legislation is chiefly aimed at the Calcutta University, whose product the much abused 'Bengali student,' seems to be the favoured friend of Lord Curzon

INDIAN PEOPLE, 26th March, 1904.

and whose 'polite' suppression may not be altogether unwelcome to his Excellency. Yet, Mr. Gokhale cited instance after instance where it was the contemptible 'native' Fellows and Syndics who wanted certain reforms after the heart of Lord Curzon, but were not allowed to have them by their European colleagues. How did his Excellency meet the facts—facts, not merely opinions—mentioned by Mr. Gokhale, and also by Dr. Asutosh? Will it be believed?—By simply repeating the original assertion which was totally disproved and ignoring the poor non-official members' facts altogether! This is quite after the manner of Mr. Chamberlain, but utterly unworthy of the responsible head of an administration on whose right judgment rests the fate of a whole country.

INDIAN PEOPLE, 26th March, 1904.

The *Indian People* on Lord Curzon's speech at the passing of the Universities Bill

19. The *Indian People* (Allahabad), of the 26th March, says:—Lord Curzon's attempt at defending the Bill and the policy which the Bill embodies in an unnecessarily lengthy oration more than usually full of the egoism which is one of the principal weaknesses of the 'imperious' Viceroy so teems with the most absurd fallacies of all kinds that it is not possible to reply to them in detail. Besides, the Bill is now the law of the land, and it is futile to once again repeat the old objections to the measure and the policy. One or two samples of the Viceregal logic will be enough to expose the hollowness of this so-called vindication. In condemnation of the present state of University education in India and as proving the need of some such reform as is now to be introduced, Lord Curzon said: 'The rush of immature striplings to our Indian Universities, not to learn but to earn, would have continued till it became an avalanche, ultimately bringing the entire educational fabric to the ground. Excellent as a piece of rhetoric. But as an argument in favour of the new legislation? Let us see. Elsewhere Lord Curzon has admitted,—yes, and vindicated the policy—that the possession of University degrees should be a necessary qualification for appointments to the public service. It is well known that it is chiefly the poorer middle class who both largely have recourse to University education and University examinations and have to depend for their livelihood on either appointments in the public service or on one of the learned professions—which all require as a condition precedent of admission into them, the possession of a University degree. The industrial field is closed to the vast majority of them as they cannot afford to go in for the special education necessary for industrial callings or find the capital without which no industry can be started. It follows therefore, that it is absolutely necessary for the young man to pass through the portals of the University for his very subsistence. But this does not at all imply either that his education should be imperfect or that it should lead to a depreciated degree. The present courses of studies are stiff enough in all conscience, the standard aimed at is sufficiently high, and *provided* the methods of teaching and of the examinations are not defective, as they undoubtedly are at present, there is absolutely nothing to come in the way of the youth receiving the right sort of instruction. And we confess for perhaps the dozenth time that we utterly fail to divine why officialized Senates and Syndicates are necessary to secure a more competent professoriate and to suitably mend the methods of examination. Lord Curzon's capacity for self-delusion and for misrepresentation seems to have no bounds as we had occasion to say in our last issue in another connection. Just fancy his seriously telling the world that if the Universities Bill were not passed 'the examination curse would have tightened its grip upon the life of the rising generation; standards would have sunk lower and lower; the output would have steadily swelled in volume at the cost of all that education ought to mean; and one day India would have awakened to the fact that she had for years been bartering her intellectual heritage for the proverbial mess of pottage and no more.' High falutin worthy of only Lord Curzon. Where has it been provided in the Bill, pray, that the so-called examination evil, which is being so absurdly exaggerated, shall abate hereafter? Where is the evidence that at present standards are sinking lower and lower? A d assuming this double evil to exist, (1) will the Bill make their continuance impossible, and (2) can they not be done away with without any bill, or at all events a bill of this character? Of course the 'output' will be restricted hereafter as it is intended to be done, but not necessarily improving the quality of the restricted output at the same time.

We can assure Lord Curzon that it will not quite do to talk of the educated Indians who cannot see eye to eye with him with what Rajah Peary Mohun Mukerji called in another connection the 'scornful intolerance' to which he has of late too much given himself. They are not after all the mere naughty children which he to his own satisfaction assumes them to be. Nor are they quite taken in by his stale platitudes and sickening cant. They fully realise the gravity of the situation. They are entirely at one with the Honourable Mr. Gokhale in interpreting the Universities Act as an emphatic condemnation of themselves. Their feeling is just what is feelingly expressed by Mr. Gokhale.

VI.—Railway.

A suggestion for providing separate accommodation for European and native Railway passengers.

20. The *Hindustani* (Lucknow), of the 23rd March, says that the *Sindh Gazette*, an Anglo-Indian paper, insists upon the necessity for setting apart railway carriages for European and Indian passengers respectively. But it is a matter for regret that the railway managements do not pay heed to this, and if some of them do, they do not accord equal treatment to the two classes of passengers. For instance, on the Oudh and Rohilkhand Railway newly made carriages of superior type are being reserved for Europeans, while the old ones are being assigned to Indians. The making of this distinction is calculated to cause heart-burning. Again, railway employés travel in the same carriages with native passengers and cause much annoyance and inconvenience to the latter by their dirty clothes and drinking habits. The carriages reserved for Indian passengers should not be labelled "for natives" but "for Indians." HINDUSTANI, 23rd March, 1904.

Native employes on the Oudh and Rohilkhand Railway.

21. A correspondent of the *Hindustani*, (Lucknow), of the 23rd March, regrets that while natives employed as drivers on the Oudh and Rohilkhand Railway perform their duties better than native Christians or British soldiers employed in the same capacity, the former receive only eight annas as travelling allowance against Rs. 2 allowed to the latter, per hundred miles. The fact is that the native railway employés are paid much smaller salaries than the other two classes. It is earnestly to be desired that the railway authorities should take into consideration the efficiency with which the native employés perform their duties and increase their pay and allowances. HINDUSTANI, 23rd March, 1904.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 29th March, 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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	Monthly.			
1	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	7,000 copies.
2	Hindustán Review and Káyasth Samáchár.	Allahabad	Munshi Durgá Parshád ...	1,200 „
	Twice a month.			
3	Cochrane	Allahabad	S. B. Sarbadhikari ...	200 copies.
	Weekly.			
4	Citizen	Allahabad	Babu Jotindra Náth Sen ...	500 copies.
5	Express	Lucknow	Munshi Siddiq Ahmad ...	600 „
	Twice a week.			
6	Advocate	Lucknow	Gangá Parshád Varmá ...	1,000 copies.
7	Indian People ...	Allahabad	Mahbúb Ali Khán ...	600 „
	Three times a week.			
8	Hindosthán	Kálákánkar (Partábgarh) ...	P. N. Chatarji	200 copies.
	ANGLO-URDU.			
	Monthly.			
9	Aligarh Monthly ...	Aligarh	Wiláyat Husain	130 copies.
	Weekly.			
10	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	120 copies.
	URDU.			
	Monthly.			
11	Al Burhán	Sháhjahánpur	Muhammad Kifáyat-ullah ...	500 copies.
12	Al Islám	Allahabad	Hakim Ahmad Husain ...	400 „
13	Al Nazír	Meerut	Munshi Nazír Husain ...	300 „
14	Árya Bandhu ...	Meerut	Dr. Ram Chand	500 „
15	Árya Musáfir Magazine ...	Hardwar (Saháranpur) ...	Lala Munshi Rám ...	900 „
16	Árya Patra	Bareilly	Raghubir Sahái	3,000 „
17	Árya Samáchár ...	Meerut	Pandit Murli Dhar ...	500 „
18	Asr-i-Jadid	Meerut	Khwája Ghulám-us-Saqlain ...	300 „
19	Dil Árám	Bulandshahr	Naubat Rái	300 „
20	Gurukul Samáchár ...	Sikandarabad (Bulandshahr) ...	Pandit Nardeo Sharmá ...	300 „
21	Hamdard	Kara (Allahabad)	Munshi Jamál Ahmad ...	...
22	Hamdard-i-Islám ...	Agra	Muhammad Abdul Hamid ...	...
23	Hamdard-i-Qaum ...	Meerut	Raghubir Singh	1,000 copies.
24	Magazine-i-Hind ...	Meerut	North-Western Provinces Trading Company, Ld., Meerut.	1,000 „
25	Mazhar-ul-Islám ...	Moradabad	Qázi Mazhar Qayúm ...	200 „
26	Muraqqa-i-Alam ...	Hardoi	Hakím Muhammad Ali Khán ...	300 „
27	Mushír-i-Rozgár ...	Meerut	Muhammad Abdul Wáhid ...	500 „
28	Názim-ul-Hind ...	Meerut	Lalá Parshád	2,000 „
29	Satopkári	Bareilly	Thákur Parshád ...	1,500 „
30	Updeshak	Raipur, Rae Bareli ...	Munshi Sankatá Parshád ...	1,800 „
31	Vaishya Hitkárí ...	Meerut	Mohan Lál	800 „
32	Yádgár Jashan-i-Tájposhi	Moradabad	Pandit Bhagwán Sahái ...	200 „
33	Zamánah	Bareilly	Munshi Maháráj Parshád ...	1,000 „
34	Zamíndár-wa-Káshtkár ...	Bijnor	Sher Ali	600 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Twice a month.			
35	Akhbár-i-Imámia ...	Lucknow	Mir Abid Ali	300 copies.
36	Muraqqa-i-Tasawwur ...	Fatehpur	Sheo Ratan Lál	130 „
37	Roznámcha-i-Qaisari ...	Allahabad	Muhammad Muhsin ...	125 „
38	Urdu Advertising Journal	Gorakhpur	Saiyid Riáz Ahmad ...	...
	Three times a month.			
39	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Abdullah	400 „
40	Mufíd-i-Ám	Agra	Qádir Ali Khan	100 „
41	Mushír-i-Hind ...	Etáwah	Lálá Múl Chand	140 „
42	Rafiq Punch	Moradabad	Qázi Mahmúd-ul-Hasan ...	...
	Weekly.			
43	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	150 copies.
44	Ain-ul-Akhbár ...	Moradabad	Shaikh Intizár Husain ...	350 „
45	Al Bashír	Etáwah	Muhammad Bashír-ud-din ...	850 „
46	Anjuman-i-Hind ...	Lucknow	Lálá Bishan Lál	500 „
47	Kwázа-i-Khalq ...	Benares	Lálá Guláb Chand ...	450 „
48	Cawnpore Gazette ...	Cawnpore	Harnám Singh	300 „
49	Colonel	Moradabad	Pandit Sheo Parshád ...	200 „
50	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	300 „
51	Edward Gazette ...	Sháhjahánpur	Saiyid Mukhtár Ahmad ...	500 „
52	Fitnah	Gorakhpur	Hakim Abdul Karim Khan ...	350 „
53	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Sheo Naráin	200 „
54	Hindustáni	Lucknow	Gangá Parshád Varmá ...	1,100 „
55	Jádu	Jaunpur	Háfiz Abdur Rahman Khán ...	250 „
56	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali	150 „
57	Káyasth Hitkári ...	Agra	Ahmad Husain	400 „
58	Khurshed-i-Nánpárá ...	Nanpárá (Bahraich) ...	Bádullah	200 „
59	Mádan-i-Ulúm ...	Bareilly	Babu Gopi Náth	1,900 „
60	Mukhbir-i-Alam ...	Moradabad	Qazi Abdul Ali	300 „
61	Naiyar-i-Azam ...	Moradabad	Saiyid Ibn-i-Ali	300 „
62	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	200 „
63	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	100 „
64	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	200 „
65	Oudh Punch	Lucknow	Shaikh Sajjád Husain ...	300 „
66	Rafi-ul-Akhbár ...	Benares	Saiyid Ghulám Hussain ...	400 „
67	Rahbar	Moradabad	Brij Lál	500 „
68	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	280 „
69	Rohilkhand Gazette ...	Bareilly	Shaikh Abdul Aziz ...	500 „
70	Roz Afzún	Bareilly	Mir Mahmud Ali	250 „
71	Saddharm Prachárak ...	Hardwár (Saháranpur) ...	Lálá Munshi Rám ...	1,300 „
72	Sahífa	Bijnor	Munshi Faiz-ul-Hasan ...	300 „
73	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	200 „
74	Sitára-i-Hind ...	Moradabad	Pandit Sheo Parshád ...	150 „
75	Soldier	Moradabad	Pandit Bansi Dhár ...	...

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
76	Surma-i-Rozgár ...	Agra	Itrat Husain	175 copies.
77	Tafrih	Lucknow	Rámji Dás Bhárgava ...	500 „
78	Tohfa-i-Hind	Bijnor	Sajjád Husain	300 „
79	Urúj	Bijnor	Naím-ul-lah	250 „
80	Zul Qarnain	Budaun	Munshi Ahmad Husain ...	400 „
	Twice a week.			
81	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riáz Ahmad ...	325 copies
	Daily.			
82	Oudh Akhbár... ...	Lucknow	Munshi Sheo Parshád ...	700 copies.
83	Sulahkul	Gorakhpur	Pandit Param Sukh ...	400 „
	URDU-ARABIC.			
	Monthly.			
84	Al Bayán	Lucknow	Maulvi Muhammad Abdul Wáli	300 copies.
	HINDI.			
	Monthly.			
85	Anand Kádambini ...	Mirzapur	Pandit Badri Náráin ...	Very small.
86	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Parshád ...	300 copies.
87	Bráhman Samáchár ...	Parikshitgarh (Meerut) ...	Pandit Chhuttan Lál ...	100 „
88	Garhwál Samáchár ...	Kotdwára (Garhwál) ...	Girja Dat Naithani ...	600 „
89	Hindi Pradíp... ...	Allahabad	Bálkishan Bhat ...	140 „
90	Jásús	Gahmar (Gházipur) ...	Gopál Rám	400 „
91	Kánya Kubj Hitkári ...	Cawnpore	Rám Duláre	900 „
92	Mitra	Bithur (Cawnpore) ...	Ráj Kishor	500 „
93	Nátya Patra	Allahabad	Deoki Nandan	200 „
94	Nigamágam Chandriká ...	Muttra	Bhárat Dharm Mahámandal ...	3,000 „
95	Sanádhyopkárak ...	Agra	A Committee of Sanádhya Bráhmans.	300 „
96	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Sarúp ...	1,000 „
97	Saraswati	Allahabad	Babú Girja Kumár Ghose ...	600 „
98	Shri Gopál Patriká ...	Lucknow	Pandit Murli Dhar ...	200 „
99	Vánijya Sukhdáyak ...	Benares	Babu Jagan Náth Parshád Singh	500 „
100	Vasundhara	Lucknow	Badri Nath	500 „
101	Ved Prakásh	Meerut	Pandit Tulsi Rám ...	700 „
102	Vyápár Engine ...	Farrukhabad	Sádh Amar Singh ...	500 „
	Twice a month.			
103	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	164 copies.
104	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	468 „
105	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,900 „
	Weekly.			
106	Árya Mitra	Moradabad	Raghunandan Lál... ...	500 copies.
107	Bhárat Jíwan ...	Benares	Rám Kishan	1,500 „
108	Khichri Samáchár ...	Mirzapur	Mádho Parshád	Very small.
109	Prayág Samáchár ...	Allahabad	Rám Gopál	500 copies.
110	Satya Vádi	Hardwar (Saháranpur) ...	Pandit Keshodeo	...
111	Sipáhi	Cawnpore	Bábu Sitá Rám	100 copies

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Daily.			
112	Hindosthán	Kálákánkar (Partábgarh) ...	Babu Sheo Narain Singh ...	250 copies.
	HINDI-URDU.			
	Monthly.			
113	Arya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	800 copies.
	GUJRÁTI.			
	Monthly.			
114	Panch Patriká ...	Benares	Pandit Baldeo Dat Sharmá ...	250 copies.
	Twice a month.			
115	Gujráti Patriká ...	Lucknow	Pandit Baldeo Rám ...	300 copies.

I.—Politics.

(a).—Foreign.

ADVOCATE, 27th March, 1904.

1. The *Advocate* (Lucknow), of the 27th March, says:—The Colossus of the North is between the Devil and the Deep Sea.

Russia's rage against England.

Russia's sea-power in the Far East is now *nil*, her land force has yet to hold its own against the pigmy but formidable Japs that march twenty-five miles a day with a kit of 100lbs. about each man. Impotent rage is perhaps the worst enemy of every man, much more of a Power; the idea of prestige and fear of its loss make this ill temper more than bilious. For the present upon England's head is hurled the blame for every reverse that befalls Russia and for the very declaration of war by Japan. There are irresponsible persons in Russia who hold the ears of the Tsar but are no Ministers themselves. They had the upperhand while negotiations with Japan were in progress, and lured the Emperor into the belief that the Mikado would never take up arms and might thus be given a long rope. When diplomatic relations were really broken, they were bewildered, but forthwith trotted out the plea that their calculations had been frustrated by the intervention of a third Power who really was the author of the war, for the time being screened by Japan. This was England and no other country. But who formed this dangerous clique in Russia? They are, we are told, M. M. Bezobrazoff, Alexeieff, the Grand Dukes Alexander Mikhailovitch and Abazza; none but Alexeieff holds any responsible post in the Ministry. This really means that the Russian Ministry is a nonentity. Count Lamsdorff has no power to check this tide of blind militarism; M. Witte was a power making for peace; he and Lamsdorff threw the weight of their influence in the scale for a peaceful end of the conflict then on paper; even Alexeieff was against any appeal to arms. But the Camarilla works with one mind and works in the dark, the result declares itself not only openly but affects the prestige of the Tsar and the interest of Russia most vitally.

"England is fighting Russia through Japan," her "treachery" is complete, "better an open foe than a treacherous friend," are some of the choicest expressions used in the secret chamber of the Tsar, in the open columns of the press and in the conclaves in cafes and saloons, and clubs and dinners, to rouse the ire of the people against England. Not this alone. They are now led to believe that the Bear is grunting to give a chase to the Lion in all possible directions. Russian troops have overrun Tibet, Herat is on the point of being taken, are some of the very wholesome though false rumours that are catered to the ignorant peasantry and other blackguard classes of Russia by a set of nondescripts in the press and busy nobodies in public. The threat held out to England direct is thus worded in a leading Moscow paper: "Japan has only one real ally and it is England. The United States is actuated merely by the calculations of a sordid huckster, and will never go further than big words. And if England interferes the result will not be, as supposed by some, a universal war, but the formation of a European coalition, and the Powers will then finally tame the pride of the renowned 'ruler of the seas.' Then will come the day that England, like her ally, will find nothing left for her but to sink beneath the waves of the Atlantic, and this time it will be for ever." In almost the same strain are written articles in other papers to inflame the people against "perfidious Albion" and English residents are put to not a little inconvenience by their Russian neighbours.

This is simply playing with the fire as an Indian proverb puts it. The game is too risky for the peace of the world. We are told there are two motives at work in this fanning the weak embers into a blaze by adding fuel to them. On the one hand, a desire on the part of those responsible for the present campaign to justify their incredible attitude during the negotiations preceding it, and to shift the blame for the upshot upon England without whose instigation Japan would never have dared to try issues with Russia; and, on the other hand, a resolve to forestall the anticipated interference of Great Britain in the negotiations which will follow the close of hostilities. Passion and prejudice now hold the highest place in the counsels of the Tsar; sweet reasonableness has become a rare commodity, rarer than what it was before the outbreak of hostilities.

England's enemies, like her Kings, are "made in Germany." It is believed in Great Britain that the war on paper between England and Russia is officered

and led by the pressmen of Germany; but the very widespread character of the ill-feeling against England goes against any theory about the alien origin of Russia's rage. Be that as it may, England is more anxious, and justly so, for the goodwill of France, her next door neighbour, than for that of Germany. Of the existence of such mutual goodwill there is now ample evidence. The King-Emperor began the *rapprochement*, the President cordially responded. If there had been nothing more than this, fear might be entertained of the silken thread of the Anglo-French *entente* breaking in no time. But the peoples across the Channel are no less enthusiastic in the matter. The *Republique Francoise*, a conservative organ, says;—"Nobody can doubt that the British Government and England sincerely wish that the Russo-Japanese conflict may be localised. The Government gave proofs of its desire to prevent the rupture which unfortunately has taken place. Since then its sentiments have not changed. They are a precious guarantee for peace. Nor can we pass over in silence a high and powerful influence which has not ceased to be exercised most auspiciously—namely, that of King Edward VII. Only recently, when receiving privately an Austro-Hungarian diplomatist, the Sovereign is said to have expressed to him, in terms of which the deep sincerity impressed his visitor, his desire to see the evils of war confined to its present limits and belligerents. One of the reasons which King Edward emphasised in support of his pacific hopes was, we are happy to say, the profound regret he would feel at a rupture of the friendly relations between France and the United Kingdom. The disposition manifested by the King with regard to the friendship of France, which is of all the more value as he himself greatly contributed to this *rapprochement*, is certainly shared in general by English opinion. It is unquestionable that this consideration, based on the maintenance of good relation with our country, now plays an important part in England's foreign policy."

This is a great safeguard, against the possibility of a general conflagration involving almost all the Powers and ending in a different disposition of the balance of Power in the East and in the West. But Russia is likely to embark on a mad career in no time with a desire to draw England into the War, if for nothing else, at least to save herself the humiliation of suing for peace before the little Jap, an Asiatic Power that was born but yesterday.

The very internal condition of Russia is a source of strength to the peace party in Moscow and St. Petersburg. The Siberian Railway is one other very powerful motive to cut short the length of the War. Breakdown under a heavy traffic is inevitable. To use the line for military purposes only means stagnation of the little trade that goes on in the towns and villages, far and near, of the country through which the line meanders. We learn that in the very seats of the Government a reaction has set in. The ill success of Russia on sea and contraction of her too long arms in Korea has opened the eyes of the people who have begun openly to abuse the makers of this blood-thirsty affair. What is more, the subject races and the oppressed classes are astir. On her frontiers, China, Bulgaria, Armenia show signs of activity of a character anything but friendly towards Russia; Siberia may ask for local self-government in return for her loyal sufferings during the war. Inside European Russia trouble is expected from the Poles and the Finns, the subject races; the Jews, the most oppressed; the students, denied the right of free speech; the peasantry, now under the rod; and the educated classes, always watched like Nihilists. These facts, too clear before the eye of the Tsar and no less plain to the clique referred to above, may yet be expected to cry halt to their insensate advice and irrepressible ambition to shed Russian blood to keep intact the "irresistible might of the Slav," the slave of every passion that blinds and every prejudice that misleads.

The cost of the Tibet mission.

2. The *Advocate* (Lucknow), of the 31st March, says:—Is Tibet within the external limits of British India? If so, the cost of the Mission may legally be charged on our revenues. That the expenses will be met from the Indian Treasury is old news, and Mr. Brodrick emphasized the fact in Parliament in reply to a question on the subject. But how are we to reconcile this decision with the fact that the Government of India has "sanctioned the Native troops and followers with the Tibet mission being considered on foreign service for the purpose of family pensions?" Is it not an admission of the fact that Tibet is outside the external limits of Indian frontiers? **ADVOCATE, 31st March, 1904.**

(b).—Home.

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

JADU, 22nd March, 1904.

Suggestion for awarding compensation to the heirs of the murdered out of the property of the murderer.

3. The *Jádu* (Jaunpur), of the 22nd March, reproduces a paragraph from the *Paisa Akhbár* in which the latter endorses the views of the *Victoria Paper* of Sialkot to the effect that there is no reason why some compensation should not be awarded by court to the orphans, old parents or other heirs of a murdered person out of the property of the murderer who is convicted and sentenced to death or transportation for life. This is a matter well worthy of the consideration of the Legislature. If the suggestion be adopted it will not only bring some relief to the suffering heirs of the deceased, but will also lead to a marked check in capital offences.

(b).—Police.

MITRA, March and April, 1904.

Abuse of Section 110 of the Criminal Procedure Code by the police.

4. The *Mitra* (Moradabad), for March, referring to an article of the *Hindustani* on the police (paragraph 9, page 70 of the Selections No. 9 of 1904), regrets to say that the increase in the pay of the police and the grant of other concessions have been attended with no marked improvement in the character of the police. There is a general complaint regarding the abuse of section 110 of the Criminal Procedure Code by them. There is, no doubt, many a man who fully deserves to be dealt with under that section; but at the same time the provisions of the section are often abused by the police. Even if a respectable person happens to incur their displeasure, they report him as a bad character. With a view to checking the evil, the writer suggests that when a person is reported as a bad character by a Sub-Inspector, the District Superintendent of Police should issue a notice requiring him to show cause why he should not be watched; but of course no indulgence should be shown to bad characters and their supporters.

NAIYAR-I-AZAM, 26th March, 1904.

Occupation of the Sarai at Maholi, in the Sitapur district by the police.

5. The *Naiyar-i-Azam* (Moradabad), of the 26th March, on the authority of a correspondent, complains that some years ago the police took up their quarters in the only sarai at Maholi, in the Sitapur district, and that since then people have been put to great inconvenience, there being no other sarai in the neighbourhood. The Deputy Commissioner should order the sarai to be vacated by the police.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

ADVOCATE, 31st March, 1904.

Abolition of fourteen small municipalities in the United Provinces.

6. The *Advocate* (Lucknow), of the 31st March, referring to the grounds given in the Government resolution for the abolition of fourteen small municipalities, observes:—This is curious as some of these towns are headquarters of tahsíldárs and are supposed to possess a large number of zamíndárs. Fancy the old town of Pehani, only till sixty years ago one of the most important towns of Oudh, has been reduced to the condition that men cannot be found in it to help the tahsíldár in the administration of municipal affairs, and yet if one were to say that old towns are becoming deserts and cities reduced to the condition of towns, while new ones are not springing up, there is danger of his being charged with treading on forbidden ground. There can be no greater proof of the disintegration of old towns than this that once famous towns like Chunar, Fatehpur Sikri, Mohamadi and Pehani, should be found without a better class men to look to such a simple thing as the administration of municipal affairs. And yet we are assured that we are making material and moral progress. The place of municipal boards will be taken by the committees of three to five members with the tahsíldár in some places and with the District or Joint Magistrate in others as Chairman. The form of taxation will be different in the municipalities.

7. The *Advocate* (Lucknow), of the 27th March, says :—Amidst the afflictions and troubles, caused by deaths from plague and its increasing fierceness, if there is any ray of hope, it is to be found in the sympathetic attitude of His Honor the Lieutenant-Governor towards the troubles of the people. The thanks of the entire community of the city of Lucknow are due to Sir James LaTouche for the initiative taken by him for the sanitary improvement of the city, as also in other improvements which are being carried out. With the liberality worthy of his Government, Sir James LaTouche has placed at the disposal of the Municipality funds for carrying out the drainage scheme. Drains are being constructed under the immediate supervision of the Sanitary Commissioner. Bad drains are the principal source of filth and disease, and the best way to get rid of both is to supply the city with surface drains to discharge the liquid filth from the city into the river Gomti. Next to the construction of drainage is the necessity for proper conservancy arrangements. The Municipality has been asked to devote all its energies to them. The funds placed at its disposal on account of relief from Police charges are to be spent in carrying out certain conservancy arrangements. Incinerators are to be provided at different centres of the city to burn the town refuse and thus do away with the necessity of depositing cart loads of refuse on the outskirts of the city, forming in themselves the best place for growth of germs of epidemic diseases. As soon as the city has its electric tramway, the Municipality will have a complete system of removing the night-soil during the night, and thus put an end to the present system of removal during all hours of the day. We hope these improvements, when carried out, will add to the health of the city and lessen to some extent the chances of the outbreak of epidemic diseases.

ADVOCATE, 27th March, 1904.

A suggestion for local improvements at Lucknow.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

8. A correspondent of the *Vaishya Hitkári* (Meerut), for March, says that an improvement in agriculture in India greatly depends upon the supply of good seed to landholders and cultivators. Government has kindly established such a depôt in the Agricultural Farm at Cawnpore, but this depôt is not accessible to the cultivators of other provinces and districts. The Government of India realises about 50 crores of rupees every year as land revenue, and would do well to establish a seed depôt at every tahsil. Arrangements for the supply of seed would be welcomed by the agricultural classes and would be beneficial both to them and Government.

VAISHYA HITKARI, March, 1904.

A suggestion for the establishment of seed depôts all over the country.

(g).—General.

9. The *Indian People* (Allahabad), of the 2nd April, says :— Our hope that Mr. J. G. Woodroffe may not be confirmed as Mr. Justice Amir Ali's successor when the latter will retire at the end of September next, seems not to be destined of realization; for the *Pioneer* announces that he will be confirmed. We can only record a most emphatic and indignant protest against this bare-faced injustice to our countrymen. The Public Service Commission recommended that there should be three Indian Judges on the Calcutta High Court The appointment of a European to succeed Mr. Ali is an open contravention of that recommendation, which was accepted by the Government of India in its Resolution on the Report of the Commission. Is it that there is no competent Indian lawyer in the entire province of Bengal to succeed Mr. Amir Ali? Is Dr. Rash Behari Ghose at least not as worthy a lawyer as Mr. Woodroffe? Or, what can be urged against the fitness for the post of Maulvi Muhammad Yusuf Khan Bahadur or of Dr. Asutosh Mukerji? What again of Mr. Behari Lal Gupta? He is the senior Civilian in Bengal in the judicial line, and several years ago he ought to have been confirmed as a Judge of the High Court. He acted too as such several times with considerable distinction. But the Government is unwilling to allow a mere native to succeed a Civilian Judge, so he has lost official preferment. Why should not, then, he be appointed as Mr. Amir Ali's successor? It is evidently a case of 'heads we win, tails you lose'. But every such unjust appointment as Mr. Woodroffe's is a fresh violation of the Queen's Proclamation and must be protested against as such.

THE INDIAN PEOPLE, 2nd April, 1904.

Mr. Justice Amir Ali's successor.

THE INDIAN PEOPLE, 2nd April, 1904.

Lord Curzon's praise of Sir Thomas Raleigh.

10. The *Indian People* (Allahabad), of the 2nd April, says :—We need not take after-dinner speeches seriously, and hence shall not waste many words over a refutation of Lord Curzon's claim for the Hon'ble Mr. Raleigh—or, Sir Thomas Raleigh as we must now call him—as 'a brilliant successor of Macaulay and other famous Law Members.' Of course this is fulsome flattery as the departing Law Member can set up no pretentions to deserve any such praise. What has the new knight done to enrich the statute book of India? Almost nothing. The most notable incident in his Indian career is his identification with Lord Curzon's educational policy by presiding over that packed body which went under the high-sounding name of the Indian Universities Commission and by standing sponsor to the Universities Act, which has literally been received with nothing short of execration by a large and influential body of Indian public opinion. His K.C.S.I. is the reward of this piece of service he has rendered to Lord Curzon's Government, but it is of a character which will not serve to keep grateful recollections of him in Indian hearts. If Sir Thomas Raleigh had been able to see through the revised Civil Procedure Code Bill in his time, that would have possibly been an achievement to be proud of; but he has been unable to do this. With the net result that during his five years' stay in India as the Legal Member of the Viceroy's Council he has not made himself famous by any work of constructive statesmanship. He goes, unregretted and unremembered, succeeded by a greater mediocrity than himself, and the latter will in turn hand over the seals of office to yet another, without the country being the wiser for their incumbency of the office. That is all.

ADVOCATE, 31st March, 1904.

The unveiling of Sir Henry Cotton's bust in the Town Hall at Calcutta.

11. The *Advocate* (Lucknow), of the 31st March, says :—Last Saturday was unveiled in the Town Hall in Calcutta a bust of Sir Henry Cotton by Mr. Macpherson, Chief Secretary to the Bengal Government. The sturdy independence, moral courage and unswerving rectitude with which Sir H. Cotton advocates the cause of the weak and the oppressed are too well known to need mention here. While eulogising the keynote of his career in India, Mr. Macpherson did not forget to put in a word on behalf of the Government in India of which he is still a very important factor. Said he: "All of us may not accept Sir Henry Cotton as a leader in his quests, but all of us may admit his enthusiasm and earnestness in the causes which he makes his own. I have heard Sir Henry Cotton say with pride that four unbroken generations of his family have eaten the salt of India in the Indian Civil Service. If the grievances of the Tibetans and championship of the English Postal Department must be causes for which he shall at present lay the lance in rest, I should still like to ask him not to forget to say a word in season in appreciation of the aims and methods of the administration in India, in which he played so distinguished a part when he was with us, and not to forget to spare a good word also for the work of the Indian services." Mr. Macpherson has placed all Indians under a debt of gratitude by agreeing to unveil Sir Henry Cotton's bust at a time when the name of Cotton is in very bad odour among the present rulers.

INDIAN PEOPLE, 30th March, 1904.

Mulkowal disaster, and Sir Charles Rivaz's plague campaign.

12. The *Indian People* (Allahabad), of the 30th March, says :—"While the Government of India still profess to be lifting their eyes to the Secretary of State", writes the Lahore correspondent of the *Pioneer*, and the Secretary of State appears to be waiting on the Government of India in regard to the question of publishing or suppressing a report of a Committee on the Mulkowal disaster, the Punjab Government has quietly let in a flood of much-needed light on the mystery." Well said. Considering the grave issues at stake it is nothing short of a public scandal that the much-wanted Report should have been suppressed. If, as is our reasoned belief, inoculation is a valuable protective measure against plague, and further, if the people generally have ceased to benefit themselves by it chiefly because of the suspicion naturally engendered by the Mulkowal mishap, the responsibility of the high officers of Simla and Downing Street for much avoidable loss of life on account of plague is simply awful. Nor do we quite understand either, why, if he intended to publish some necessary and useful information on the subject, Sir Charles Rivaz should have waited so long for the issue of the Resolution in which particulars of the mishap are incorporated.

It is now clear enough that the chief responsibility for the disaster rests with the laboratory at Bombay. All things considered, the supply of the wrong kind of serum by them was criminal, and the credit of the Indian Government requires that, even at this late hour, the guilt should be brought home to its author or authors, however high-placed he or they may be. But the Punjab Government is also to no small extent responsible for the mishap. What are the facts? In the middle of September that Government knew that the serum certified as harmless by the Plague Commission was not being supplied by the Bombay laboratory. And 'soon' after the new serum began to be used, it

became apparent that the proportion of the new fluid which was unfit for use was many times greater than had been the case with the old. The unfitness was judged by the smell of the contents of the bottles, and observation of their colour and general appearance. The reports received from the inoculating officers in all parts of the province showed that bottles of bad smell or containing a fluid of an abnormal appearance were not uncommon. Abcesses occurred more frequently with the new fluid than they had with the old, and though they might possibly have been due to careless inoculation, there was good reason to believe that they were due to the impurities in the fluid itself. Moreover, it was reported that the reaction of the new fluid was insufficient according to the standard fixed for the old, and for this reason doubts as to its prophylactic value were aroused. Finally, a few deaths were reported to have closely followed inoculation, and though subsequent investigation showed that they were not due to that cause, the reports of these deaths added to the suspicion with which the new fluid was regarded.

Yet in face of such incontestable proof of the danger of using the new fluid, inoculations were made with it, in September and October, till the disaster at Mulkowal put a stop to the campaign. Did not Sir Charles Rivaz show perfect short-sightedness in not having peremptorily ordered the suspension of the inoculation campaign immediately he knew of the unsuitability of the new fluid.

Not merely in this one respect, but in the entire conduct of the campaign Sir Charles Rivaz blundered, and blundered badly. He was warned that he should not embark on this venturesome task before satisfying himself that an adequate supply of well-prepared serum could be had from the Bombay laboratory: he disregarded the warning. He was told not to import plague doctors from England as the latter would surely fail in the difficult work owing to their inexperience and want of insight into local conditions: he did not deign to take notice of the suggestion, but imported many of these men at considerable expenditure of public money, and he now admits that he took a wrong step as almost all of them failed to understand or perform their duty properly. It was his bounden duty to see that only the serum certified by the experts of the Plague Commission as harmless was used: he did not do so, disregarded warnings of the danger of using the new serum, and as it were, passively aided in bringing about the disaster, of course perfectly unconsciously. The consequence is he has largely made himself responsible for the discredit into which inoculation has been brought. We feel that the effects of his blunder in this matter are so grave that they constitute an indelible stain on his administration.

Plague and the Local Governments.

13. The *Indian People* (Allahabad), of the 30th March, says:—It is certainly not a little curious that while the plague epidemic has year after year been so bad in India, local Governments have been unable to spend the sums at their disposal on medical relief and sanitation. It is still more curious that of all local Governments again, those whose provinces are the worst afflicted of all have been particularly unable to utilise the resources at their disposal, though these were by no means inconveniently or embarrassingly large. From the Memorandum of the Financial Secretary accompanying Sir Edward Law's Financial Statement, we find that the expenditure in 1903-1904 on Medical Relief and Sanitation has fallen short of the provision in the Budget by no less a sum than Rs. 14,70,000. Mr. Baker accounts for this by saying that there have been large savings on the grants for plague expenditure in the Districts under the direct administration of the Government of India, Bengal, United Provinces, Punjab, and Bombay." "The only notable increase in plague expenditure," Mr. Baker adds, "has occurred in Madras." There is certainly a grim irony in this; for in the Provinces where the local Governments have been unable to expend the moneys at their disposal the plague mortality is alarming, while Madras is the freest of all parts of India. Confining ourselves to these Provinces, is it not irritating and pitiable that the Government should be practising this ill-judged economy at such a time as this? To avoid being misunderstood we do repeat that we will not be so rash as to dogmatise on matters touching

INDIAN PEOPLE, 30th March, 1904.

plague, but without dogmatising it is permissible to say that with adequate funds much more may be done than is being actually done to alleviate the misery of the stricken people.

While at this we wish to acknowledge with thanks that since the attention of Mr. Harrison, the Collector and Municipal Chairman of Allahabad, and of the Municipal Board was pointedly drawn to the grievous defects of their plague administration, much more is being done in the matter than before, and that many of the defects we pointed out have been supplied.

MITRA, March and April, 1904.

Drain of wealth to foreign countries.

14. The *Mitra* (Bithur), for March and April, says that, when this country was under Hindu supremacy, it was an *Eldorado* and flowed with milk and honey. It was a home of learning and skill and the Indian goods were in great demand in foreign countries. But the Indians were subjected to great tyranny and oppression by the Muhammadan kings, though of course there were honourable exceptions among them. The establishment of British rule has brought peace and order in its train. But unfortunately the people have been reduced to poverty and are exposed to frequent outbreaks of famine and plague. They would go naked if Manchester stopped supplying them with cloth. They could not even light a fire to cook their food without a German or Japanese match box. Their idleness is the root of all the evil. Following the noble example of the Japanese they should be up and doing. There can be no improvement in their condition until they check the drain of wealth to foreign countries by putting a stop to the use of foreign goods.

HINDOSTHAN, 28th March, 1904.

Mukhiyas.

15. The English *Hindosthán* (Kalakankar), of the 28th March, in commenting on the question of *mukhiyas* as dealt with in the General Administration Report of the United Provinces for 1901-02, says :—Now after this question of the village police treatment, the next in the same paragraph comes that of *mukhiyas*. Certainly, the village police being mentioned above, the village headmen, who come after them, must be inferior, in the eyes of Government, to the chaukidars. When at first the introduction of the *mukhiya* was brought in vogue, our Raja Rampal Singh encouraged his relations, friends and *nayabs* and *karindas* to accept the office ; but on the discovery of their rank and status, his friends, to his greatest disappointment, began to resign their *mukhiyashipe*, much against his wish and persuasion. Ever since the Raja of Kalakankar has been exposing the defects of the service and advocating the proper establishment of the rank of the mukhiya to Government. They are recruited on a wholesale system by the police and the Tahsildars, nay, rather by the *kanungos*, and by others so low as *patwaris* and *chaukidars*. Forsooth ! What a great honour for the village headmen to be pulled by the nose even by the lowest constables ! Surely such a distinguished position would make the post very attractive and popular to the respectable people of India indeed ! To talk of undesirable selections of mukhiyas and of convictions of 118 of them criminally during the year is useless when the Government knows that these poor wretches are goaded to accept the mukhiyashipe by the *kanungos*, &c., and when they fail to induce anybody in the village, then they move their district officers to bear upon the landed-proprietors to exercise their influence to enlist their servants as *mukiyas*. This objectionable practice should be totally abolished, and His Honour the Lieutenant-Governor will be pleased, we hope, to make the employment of mukhiyas as attractive as His Honour has been pleased to make the police employment agreeable to the future candidates.

NAIYAR-I-AZAM, 22nd March, 1904.

Need for issuing authorized weights for weighing precious metals and jewellery.

16. The *Naiyar-i-Azam* (Moradabad), of the 22nd March, expresses surprise that, while Government has issued standard weights for the use of grain and wood dealers, it has not yet deemed it expedient to issue standard weights for the use of shroffs and goldsmiths. Thus dishonest goldsmiths and shroffs are easily able to cheat ignorant people with impunity. It is to be hoped that Government will see its way to issuing authorized weights for the use of goldsmiths.

V.—Legislation.

Nil.

VI.—Railway.

17. The *Nasím-i-Agra* (Agra), of the 31st March, complains that, while waiting-rooms or sheds are set apart for first, second and third class passengers, at all first and second class railway stations, no such separate provision is made for the accommodation of intermediate class passengers, as if they were mere nobodies. The railway authorities should not be indifferent to the comfort of intermediate class passengers, the majority of whom come from the middle class, a class who unfortunately are uncared for and have to go to the wall in all matters.

NASIM-I-AGRA, 31st March, 1904.

Intermediate Class Railway passengers.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 4th April, 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

Mr Walklate

CONFIDENTIAL.] No. 15 OF 1904.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a)—Foreign.

ADVOCATE, 7th April, 1904.

The Tibet Mission.

1. The *Advocate* (Lucknow), of the 7th April, says:—There are now two wars in progress in Asia: one about the sea in the Far East and the other behind the snow-clad mountains under the overshadowing influence of Father Himalayas. While the first is between two first-class Powers armed with modern weapons, the other has placed face to face the giant and the pigmy. As Lord Curzon left Calcutta for a short shooting expedition and for a trip up to Simla, the Tibet Mission went out of Tunna to advance to Gyantse. Within half an hour's time a messenger came with a request for the Mission to retire. Him followed the Depon, the Lhassa General himself. He repeated the prayer which was firmly refused. Then he protested and said the Tibetans meant no fight. In the meantime the Tibetan soldiers were lining the sangurs and blockhouse in front of the way. Indian troops flanked out and easily surrounded the Tibetans who kept sullenly quiet. The members of the Mission, the press correspondents and the General Staff rode up to inspect the capture of the Tibetans encircled. They even sat down to taking sandwiches and fell to laughing and talking. All of a sudden some Sikhs were hustled, a pistol fired and a rush was made at the unarmed officers with drawn swords. A general *mêlée* occurred. The result was a butchery of the most hideous nature, more than 300 Tibetans being dead including the Lhassa General and some five high officials of the Lama, and as many wounded. The casualties on our side were but a few bruises and wounds. Verily the Indian troops are a pack of wolves in an immense herd of sheep bleating with pain.

While the British press is breathing vengeance on the Tibetans for their audacity to face a British force, we are solemnly assured that the political character of the Mission is not to be changed. It will all the same go to Gyantse for the present. If the Lama refuse to negotiate with it while it is there, it will surely ride up to Lhassa and once more reveal the hidden city to the world. Colonel Younghusband has got a communication from the Chinese or Tibetan officials since the two fights. The captured Tibetans have been released and the wounded are tended and nursed in the field hospitals. Lord Curzon glorified himself with the assertion that there was no bloodshed on the frontier during his *regime*. But as if the gods were against this self-glorification, so just three days after his speech 750 men were killed or wounded by his "peace mission."

INDIAN PEOPLE, 9th April, 1904.

The Tibet Mission.

2. The *Indian People* (Allahabad), of the 9th April, says:—Fully alive to the risk of being set down for intemperate critics of Government and with the sincerest desire not to say one harsh word which we can conscientiously avoid using against the Government, we yet feel bound to say that no Englishman, and no admirers of the British character such as we claim to be, can be aught but ashamed of the savage massacre of the Tibetans that the 'peaceful'—we note that even an Anglo-Indian contemporary which has all along been a 'whole-hogger' in support of the Government's Tibetan policy, has at last felt compelled to use this much injured word in quotation marks—mission of Colonel Younghusband indulged in at the so-called fight at the Hot Springs the other day. We are unfortunate enough—in the strange times we live in we suppose we must perforce think so—to belong to the unsophisticated school of politics to which that most noble soul, the Marquis of Ripon, confessed the other day to belong, the school, namely, who decline to divorce politics from morality; and we have accordingly no alternative but to once again record a most emphatic protest against so unrighteous a political enterprise as the invasion of Tibet in which, at the expense of the unrepresented tax-payer of India, an aggressive Western Power is seeking to deprive an innocent people of their independence and by means, too, that make one positively sick.

In writing as we do, we only endeavour to express with such self-restraint as we can command, our feeling of horror at contemplating the scenes of the massacre at the Hot Springs on the 31st March. We will describe the thing in the language of the Anglo-Indian papers and their correspondents, and leave our readers to form their own conclusions on the tragedy, secure in the conviction that their humanity can lead them but to one opinion. The *Pioneer* thinks: 'Probably there has never been a success achieved by British arms that will bring less sense of

satisfaction to the British public than that just achieved by Colonel Younghusband's "Mission" beyond Thuna. The disparity of the opposing forces in weapons, training and intelligence is too absolute to allow any military lustre to attach to the affair which seems more in the nature of the suppression of a mob riot than of fighting proper. It adds, 'Their (the Tibetans') lesson was a terrible one; out of 1,500 men on the field, barely half are computed to have got away. Unkind foreign critics will probably be terming this a massacre; and though in the circumstances it will probably prove to have been inevitable, it must be admitted that, considering the character of the enemy, it does not seem to sort with Britain's usual humanity in warfare. At any rate more blood has been shed in this remote combat than has been lost on both sides by the two Great Powers in the East after nearly two months of war.'

* * * * * * * * * * * * *

For ourselves we are simply scandalised and shocked that any civilised Power invading a neighbour's country most needlessly and without any justification, should have been the means of shedding so much innocent blood. The whole transaction is absolutely unworthy of England, and may well turn Gladstone and Bright in their graves. For the sake of the honour of England, which we repeat we dearly prize and which we hope is still dear to every son of English mother, if for no consideration for the Tibetan people and the Indian tax-payer, we do most earnestly hope that the conscience of England will now awake and insist on the immediate recall of this expedition.

(b).—Home.

3. The *Citizen* (Allahabad), of the 4th April, says:—Lord Curzon is nothing if he cannot spring surprises upon the people. His Excellency throws a momentous problem before the public, but before the latter can fully awaken to its importance, another is hit at them, and hardly have they recovered from the effects of the latter, when a third startles them and then a fourth and so on, till the series stretches to the crack of doom. Projects, which were but once conceived by preceding Viceroys, and on their unsuitability being discovered were abandoned and buried into oblivion, are being unearthed one after another by our present Viceroy, and wrought into most reactionary pieces of legislation from the ever-active flaming forge of the Viceregal Council. Just look at the most ill-conceived Official Secrets and the Universities Bills passed into law in the teeth of the strongest opposition which it was possible for non-official bodies to make. The Viceroy turned a deaf ear even to the most vigorous protests from the platform, and the press, both Anglo-Indian and native alike. For, is not Lord Curzon

CITIZEN, 4th April, 1904.

Lord Curzon's character.

"—Constant as the Northern Star
Of whose true, fixed, and resting quality
There is no fellow in the firmament?"

And so the arch-ruler of our destinies thinks it beneath his exalted dignity to stoop so low as to yield to, or meet half-way, the earnest wishes of the people, lest it should argue weakness on the part of a personage so traditioned and so related. Thus we find that all the remarkable energies and sonorous speeches of our Viceroy are of very little good to the country, like an ill wind that blows nobody good. Instead of raising the country to a more prosperous condition to which the Indians so anxiously looked forward, His Excellency's over-active spirits have accelerated the impoverishment of the country.

Nor are these the only phases of the Viceroy's character. On an analysis we further find that, contrary to British tradition, Lord Curzon is no less susceptible of fulsome adulation and low obeisance, said to be the characteristic of the Oriental. In fact, *salaming* is the rage of the day among the Anglo-Indians, from the King of England's Representative in India down to the white man of the lowest rank, perhaps of yesterday's appointment. Rumour reaches us that the Viceroy frowned and grew angry because at Mymensing the chaukidars who lined the way through which he was to pass did not bow to his Lordship. Evidently the poor chaukidars could only venture to do so under orders of their immediate official superiors. But as we have observed, this craze is not confined to the Viceroy alone; it has permeated more keenly the lesser gods; and the lesser they are, the greater is the hankering after it. We all know the *shikoing* affair at Burma too well to need any mention here.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

MADAN-I-ULUM, 1st April, 1904.

A suspicious case of murder at Rutlam, and the police.

4. The *Mádan-i-Ulum* (Bareilly), of the 1st April, states that at 11 P.M., on the night of the 26th March last, a Rajput sardar at Rutlam carried a box containing a corpse, in a hackney carriage, to the burning-place and secretly burnt it there without the Railway Mail Service police knowing anything about it. Does this not show gross neglect of duty on the part of the police? Now they are bound to unravel the mystery. The fact is that the police of the Rutlam State are very corrupt, so that they require to be thoroughly overhauled and reformed. The Minister and the Political Agent should give their attention to the matter.

IV.—Administration.

(a).—*Judicial and Revenue.*

HINDOSTHAN, 4th April, 1904.

A suggestion for the establishment of village *panchayats* for deciding petty disputes.

5. The English *Hindosthán* (Kalakankar), of the 4th April, says:—The establishment of Agricultural Banks in India will without doubt benefit the village communities greatly, and Lord Curzon and his Government will earn the eternal gratitude of both the cultivators and the zamindars. But we would go a step further than this, and establish in every large village a *panchayat* or council for deciding petty disputes among zamindars and cultivators. One of the chief causes of the poverty of Indian cultivators is the great increase of litigation among them, which has both injured them pecuniarily and morally, because litigation costs money and encourages false swearing, one of the worst qualities of human nature. Many of these petty cases cost a hundred times more than the value of the suits besides loss of valuable time, and the sooner village *panchayats* are started the better, as the present legal system is unsuited to the simple-minded agriculturists.

(b).—*Police.*

ROHILKHAND GAZETTE, 1st April, 1904.

Police reform.

6. The *Rohilkhand Gazette* (Bareilly), of the 1st April, concurs with the *Police Advocate* in thinking that Government itself is responsible for the corruption of the police. To entrust an official with important and responsible duties, but not to provide him with sufficient means to make both ends meet, is a very severe trial to him indeed. It was proved before the Police Commission that low pay was at the bottom of all the vices found in the police officials; but nothing is being done yet to remedy the evil. Government is very anxious to protect India from external foes, and continues to increase the military expenditure, but takes no efficient steps to save the people from the internal foes, such as dakaits, robbers and other bad characters. The police are not only badly paid, but are also undermanned and hence their frequent failure to arrest offenders. It is high time the police were strengthened and better paid.

ARYA PATRA, February, 1904.

Murders at Bareilly.

7. The *Árya Patra* (Bareilly), for February, gives the details of three murderous assaults made with a knife by one Brij Lal, Khatri, and his debauched companions, under the influence of liquor, first on Lala Manik Chand, *alias* Muchhan Lal, Khatri, while he was returning home from the house of a prostitute, named Kishni, and then on two B. A. class students returning home from a feast at a relative's house, on the night of the 18th January last at Bareilly, and observes that liquor and lechery are greatly responsible for such crimes. There hardly passes a quarter in which such horrible crimes are not committed at Bareilly, which may fitly be called the hot bed of murder and bloodshed, and the authorities should take effective steps to put a stop to this state of things.

(c).—*Finance and Taxation.*

ADVOCATE, 7th April, 1904.

The Budget debate.

8. The *Advocate* (Lucknow), of the 7th April, says:—The discussion on the Budget has passed the stage of academic interest. The topics that cropped up for debate are almost all within the range of practical politics. The non-official members no longer make

the occasion memorable by essay-reading, but go deep down into the subjects allied to the financial policy of the Government. The Government members on their part take kindly to the criticisms offered and couch their replies in terms more convincing and less dogmatic. The expansion of the Legislative Councils sanctioned in 1892 has not been without some beneficial effect on both the policy of the Government and the feeling of the public towards it. The debate that is over is remarkable for more than one reason. The budget discussed was one of surplus, preceded by five such; it gives indication of what reforms, administrative and otherwise, are about to be undertaken without loss of time; it offered an opportunity to Lord Curzon to review his administration for more than five years.

Lord Curzon is the favourite of fortune and fame. His Excellency's reign of five years has been marked, from the financial point of view, by a series of increasing surpluses, cumulatively more than 24 crores of rupees, more than one rupee per head of the population of British India. Since the dark days of the Mutiny, the successive surpluses which have marked the present Viceroyalty have never been equalled—a fact of great rejoicing to the Government, but not an unmixed blessing to the people. As both Professor Gokhale and Dr. Mukerji very ably pointed out, this change from deficits into surpluses could not be explained away by any theory of sudden accessions to the wealth of the people or of a severe policy of retrenchment. On the other hand, Lord Curzon's viceroyalty was in the earlier part marked by two severe famines, followed by plague. How then to explain the enormous rise in surpluses? Exchange and taxation, say both. It is perhaps needless to repeat how the artificial fixity of exchange has caused injury to the poorer classes, by unconsciously making them pay more than what appears on the surface of it. Then, since 1883 taxation has gone on increasing under as many as ten heads, with the reduction of salt duty by eight annas and raising the minimum of assessment for income tax as the only silver lining in the dark clouds. Professor Gokhale is quite opposed to the policy of raising a larger revenue than what is fairly needed for the requirements of the country.

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Lord Curzon, in his review, referred to the twelve problems he set to himself for solution at the start of his *régime*. These need not be named over again. The achievements may be noted first. A new frontier policy, more of a peaceful nature, has been inaugurated. Then come currency reform, provincial settlements, and reduction of taxation. Measures for the preservation of ancient monuments have been sanctioned; changes in leave rules made; frequency of official transfers prevented; and reports reduced in length. The new education policy has been formulated; economic development partially provided for; and a foreign policy enunciated. For the forthcoming year three subjects are to engage the attention of the Government: railway construction, extension of irrigation and police reorganisation. What about the separation of the judicial from executive functions? Nawab Saiyid Mahomed, in his speech, referred to what His Excellency said last year on this subject. Lord Curzon said:—"There is a subject long under our notice which we hope to deal with in the ensuing year. This is that of the union or separation of judicial and executive functions." In conclusion the Viceroy said, "But the question is of great importance, and whatever our ultimate decision may be, I should like it to be taken up and dealt with in my time." Is the decision—unreserved silence? * * * * * *

Protest against the additions being made to the permanent debt of India from year to year.

9. The *Rahbar* (Moradabad), of the 7th April, referring to the surpluses in the last and the present year's Budgets of the Government of India, does not understand why the latter should have borrowed two crores last year and intend borrowing $6\frac{3}{4}$ crores in the current year, seeing that it has a surplus balance of not less than 15 crores. It is true that the loans are taken for constructing railways and irrigation works, which bring profits to the Exchequer; but the people who have to pay interest for these public loans cannot be expected to be benefited by the profits in question, which Government applies to military and other purposes. Lord Curzon's Government made some reductions in the salt and the income tax last year, but they could afford no relief to the people, when additions to the permanent debts of the country continue to be made by Government from year to year. The writer hardly sees any difference between a fresh tax and a fresh loan, the effect of both being the same on the people in the long run.

RAHBAR, 7th April, 1904.

INDIAN PEOPLE, 9th April, 1904.

Provincial settlements.

10. The *Indian People* (Allahabad), of the 9th April, in commenting on the revised Provincial Settlements, remarks :—When it is borne in mind that the aggregate Provincial expenditure has been taken at rather less than one-fourth of the whole, while the Imperial expenditure has been taken at over three-fourths, in dividing the revenue between Imperial and Provincial Governments, it becomes at once clear,—so clear indeed that no rhetorical devices can conceal the naked truth, which is the reverse of complimentary to the Government of India—that the new scheme of provincial finance cannot by its very nature be particularly favourable to the local Governments, although we are prepared to concede it is actually somewhat more so than before. It is true that the Financial Secretary says that after the above is taken as the basis of the division, 'numerous adjustments have been necessary—(1) to make allowance for the heads of revenue which are wholly Imperial or wholly Provincial, as the case might be; (2) to allow for a larger assignment to the more backward Provinces than to those which are more advanced; and (3) to permit of provision being made for various administrative reforms and works of improvement which it is desired to undertake.' But, subject to these adjustments, only one-fourth of the revenue has been assigned to the Provincial Governments and three-fourths reserved to the Imperial Government! It is impossible for the former, with the money allowed, to conduct their administration even to a moderate efficiency. Speaking for these Provinces at all events, we can say that they have not been treated by the Government of India with even moderate liberality.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

CITIZEN, 4th April, 1904.

The Training College for Teachers at Allahabad.

11. The *Citizen* (Allahabad), of the 4th April, says :—The Training College for Teachers at Allahabad ought to prove a very useful institution. What the students in the Arts Colleges learn theoretically is taught in the Training College in practice. The students in this college are required to address pupils in the presence of the Principal, who notes the defects in the addresses and points them out. They are also required to write essays on various subjects which the Principal minutely examines and returns with his notes. The students thus, by the time they are out of the college, become proficient in speaking impressively, and in writing intelligibly, on all subjects with which they may be required to deal in their future career. Not the least part of their training is the cure of their shyness before their pupils and the public and the way in which discipline is maintained and unruly pupils are brought under control.

* * * * * * *

But the Training College is, we regret to say, now becoming unattractive. When it was first established by Sir Antony MacDonnell at Lucknow, many graduates used to eagerly join it. Indeed, so greatly allured they were by the enticement held out to the effect that the senior passed students would be eligible for the post of Head Masters of District Schools that some were even persuaded to give up their prospects in the Government offices which they had already entered. The Convocation speeches of successive Chancellors referred to the bright prospects of the trained teachers in the Education Department, and the Principal, Mr. J. C. Kempster, also encouraged the idea of Head Masterships being offered by often pointing out to the student that such and such conduct or such and such productions were not worthy of a Head Master. We do not at all find fault with the worthy Principal. Whatever success the institution has hitherto achieved is but mainly due to him; and the passed students, wherever they are, will always remember him with gratitude. But, as we have pointed out, the prospects of the trained teachers are most gloomy. They are now thoroughly awakened, and cured of their fond dream of Head Masterships. Many who entered the Education Department years ago, find themselves continuing in posts of only Rs. 50 per mensem, while their comrades, who took to the profession of law or medicine, have succeeded in securing a decent income after a practice of but two or three years. Nor have the teachers any chance of rising in the Education Department even in the remote future; for, from outside the Department, men whether

graduates or not, whether trained or untrained, are brought over their heads, who altogether mar and clog their chances of promotion. Then, again, the trained teachers find themselves provided for in a way in which no system is followed. One man is drafted at once on passing to a post carrying a pay of Rs. 60; while another man passed at the same time and in the same grade is asked whether he is willing to take up a post of Rs. 30. To make matters worse, vacancies in the Department are arranged for in a way which is not easily intelligible, and the arrangements, to say the least, create discontent and a most bitter disappointment.

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Another serious complaint is, that service in the Education Department being non-pensionable is as good as service in any private institution. We do not understand why such service in these Provinces alone should continue to be non-pensionable, while in Bengal and in the Punjab, it has been declared to be qualifying for pension. Time was when the service in the Education Department was considered so onerous and useful that when in all other Departments officers were entitled to pension after 20 years, those in the Education Department were held to be entitled to it only after 15 years. Now in these Provinces they are not entitled to a pension at all, while all other Rules in the Civil Service Regulations, regarding long and short leaves, maintenance of service books, retirement after 55 years, rigidly apply to them equally with other officers of Government. We make these remarks in no carping spirit, but in the earnest hope that the Director of Public Instruction of these Provinces, who, as we have repeatedly observed, is a most humane and just officer, will not only improve the status of the trained graduates in his Department, but also take early steps for removing their grievances. It was time, indeed, that he should move His Honour the Lieutenant-Governor in the matter, for otherwise, the Training College at Allahabad will have to be closed, and graduates, in spite of scholarships offered, and of compulsion resorted to, will cease to attend.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

ROHILKHAND GAZETTE, 1st April, 1904.

The attitude of the present British rulers towards the Indians.

12. The *Rohilkhand Gazette* (Bareilly), of the 1st April, observes that former British rulers of India had great sympathy with the people and looked after their welfare, while the present officials are quite indifferent to their troubles and difficulties. If the natives ask for their privileges, their loyalty is at once doubted; while the authorities continue passing Act after Act with a view to preventing their doings from being brought to light. The writer could understand if the late King Wajid Ali Shah of Oudh had passed an enactment like the Official Secrets Act of the present Indian Government. Just as the law under which both the giver and the receiver of a bribe is liable to punishment prevents people from prosecuting corrupt officials, so the Official Secrets Act will enable officials to do secretly what they like without any fear of exposure, in future. Government had better modify the present system of administration, taking the public into its confidence.

INDIAN PEOPLE, 6th April, 1904.

The *Indian People* on Lord Curzon's review of his Indian administration.

13. The *Indian People* (Allahabad), of the 6th April, says :—In his review of his quinquennial administration of India, Lord Curzon enlarged on the familiar fairy tale of Indian prosperity and commented in his own manner on certain facts and figures he cited. His Excellency's first point was that during the last five years there had been a great influx of wealth into India. Of course there was. The amount of it according to his Excellency was 46 millions sterling. This sum divided among the entire population of India gives no more than Rs. 1-7-7 per head per annum,—which the Viceroy will perhaps not be indisposed to admit is not much,—at all events not such as to fairly lead to large inferences about the material prosperity of the people. But several deductions have to be made from the above figure before it can be accepted as conclusive. How much of this Rs. 1-7-7 is absorbed by the Native Princes and the population of the Native States? how much by the European residents of all classes and pursuing all callings, and how much by the

comparatively few wealthy Indians pursuing the learned professions in the chief cities, who are the products of the new order of things and almost alone owe much to British rule? If these deductions are made, it will be found that what remains to the masses of the people is precious little. According to the late Director-General of Statistics, not more than 2 annas' worth of precious metals a year is retained by this large section of the nation. Which is a very frail basis to build a theory of prosperity upon.

Lord Curzon's next point was that much of the savings of the people was accumulated in the savings banks, presidency and other large banks, etc. The deposits in the savings banks are put at 7½ millions, $\frac{9}{10}$ths of which is said to be owned by Indians. It comes to Rs. 10,12,50,000, and divided among the entire population of India, it comes to 5 annas 6 pies per head. But, here again, any Indian with inside, which is the only real, knowledge of India will be able to tell his Excellency that it is not so much the masses, who form more than 80 per cent. of the population and on whose prosperity alone depends the prosperity of the country, as the middle class, including it may be the poorer middle class, who own this money in the savings banks. The deposits held in presidency and other banks are put at £28,500,000, and the quantity of Government paper held by the Indians at 33½ millions sterling. But we need not trouble to analyse these figures as it is well known that these are really the savings of only an insignificant fraction of the people and give no clue to the material condition of the mass of the people. Until more solid proof is adduced, therefore, it is a little too premature for his Excellency to contend that India exhibits 'every mark of robust vitality and prosperity.' As for the rhetorical flourish that 'there are few even among the most advanced countries of the world that would not welcome an economic position as sound as that which India now enjoys'—this is as far removed from sober truth as any statement can be, and can be explained only on the supposition that his Excellency is captivated by too much of 'tropical imagination' (a phrase of his own).

PRAYAG SAMACHAR, 3rd April, 1904.

Lord Curzon's approaching departure from India.

14. The *Prayág Samáchár* (Allahabad), of the 3rd April, referring to the approaching departure of Lord Curzon from India on leave, says, that in view of the Tibet Mission, the Bengal Partition Scheme, the Universities Act, and other such disagreeable measures adopted by his Lordship, the Calcutta Press view his departure with satisfaction, and earnestly wish that his departure may prove to be for good, for who knows what other revolutionary measures he might not adopt if he returned to India. The *Prayág Samáchár* does not know in what light it should look at the matter. Ever since his Lordship has set foot in India as Viceroy, he has pleased the people with his sweet and eloquent speeches and big promises to redress their grievances. He has occasionally entertained them with great spectacles of elephant processions and darbars. But as these things have not tended to alleviate their troubles or distress, they have felt no relief or satisfaction. It is true that Indians never had an energetic and intelligent Viceroy like Lord Curzon, but his over-activity has not proved an unmixed good, and is greatly dreaded by the people. While the remissions in the salt duty and the income-tax and his efforts in checking the outrages of British soldiers on Indians, lead the people to expect similar good things from Lord Curzon in future, his partiality towards Europeans and his solicitude to provide employment for them, and the measures taken by him to curtail the liberty of the press, and put restrictions on higher education, and the prospects of heavy expenditure in the improvement of towns and in the All-India Victoria Memorial, fill the public mind with misgivings. The *Samáchár* cannot in these circumstances say anything one way or the other, but simply wishes his Lordship a happy and safe voyage home.

Telegraph Department and Indians.

15. The *Rohilkhand Gazette* (Bareilly), of the 1st April, regrets that the higher appointments in every department of the State are being more and more reserved for white men, and that orders are being issued from time to time debarring Indians from applying for such appointments. A notice has lately been seen in an Anglo-Indian paper issued over the signature of the Superintendent, Telegraph Department, Lucknow Sub-Division, announcing that none but Europeans and Eurasians should apply for permission to appear at the examination to be held for admitting students into the Telegraph Training class at Lucknow. Why are Indians thus sought to be excluded from the

Telegraph Department when they are capable of efficiently performing the duties of that department? Surely Indians require employment to keep body and soul together just in the same way as Europeans, and the authorities should equally consider the claims of both.

16. The *Advocate* (Lucknow), of the 3rd April, after quoting the reply of Sir A. Arundel to the questions of the Hon'ble Rai Sir Ram Bahadur as to the admission of only Europeans and Eurasians to the Telegraph Training class at Lucknow, observes :—May we ask what proof there is for the assertion that Indians have failed to agree to transfers from one part of the country to the other? Did the Indian employés of the Telegraph Department ever refuse to move on transfer? If in Railway and Accounts Departments and certain other branches of the Imperial Services Indians have been found willing to go from one corner of India to the other, there is no reason to suppose that they would object to transfers in the Telegraph Department.

ADVOCATE, 3rd April, 1904.

Admission of only Europeans and Eurasians to the Telegraph Training class at Lucknow.

17. The *Rohilkhand Gazette* (Bareilly), of the 1st April, complains that the attitude of the lady doctor (attached to the Dufferin Hospital?) at Bareilly. towards Indian ladies is harsh and unsympathetic. She invariably demands prohibitive fees whenever she is invited to treat native ladies at their homes. Last year Shaikh Hafiz-ud-din, a respectable resident of Bareilly, himself went over to the house of the lady doctor and requested her to see his nephew's wife who had lately been delivered of a child, and had become dangerously ill. But the lady doctor though offered a reasonable fee for attendance, refused to go unless her exorbitant demand was complied with, and the shaikh was obliged to have recourse to the two Missionary lady doctors, who readily proceeded to his house and cured the sick lady in about 10 days. The Inspector-General of Civil Hospitals would do well to see that native ladies in need of help are not thus left to their fate by the lady doctor.

ROHILKHAND GAZETTE, 1st April, 1904.

The lady doctor attached to the Dufferin Hospital at Bareilly.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

18. The *Bhârat Jiwan* (Benares), of the 4th April, says, that during his late visit to the Shah Najaf building at Lucknow, Sir James Digges LaTouche saw a Eurasian entering the building with a cigar in his mouth. His Honour asked him to stop smoking and ordered the police guard at the gate not to allow any person, not even a high European official, to smoke inside the building. This is as it should be. His Honour's action has afforded great satisfaction to Musalmans.

BHARAT JIWAN, 4th April, 1904.

The Lieutenant-Governor's prohibition of smoking inside the Shah Najaf building at Lucknow.

IX.—Miscellaneous.

19. The *Hindi Hindosthan* (Kalakankar) of the 6th April, says that it would appear from the last census report that over fifty lakhs of persons in this country carry on no kind of trade or profession and live on alms. At least four in every five beggars are to be found strong and healthy and practice beggary as a kind of profession. They cheat the public in various ways, begging alms from door to door, and even commit thefts and dakaities. In Western countries beggars are conspicuous by their absence in the public streets. There well-to-do persons maintain poor-houses in which the weak, the sick and the lame are fed free. If any strong persons are to be found begging alms, they are at once arrested by the police and sent up before the Magistrate, who convicts and punishes them. It

HINDOSTHAN, 6th April, 1904.

Increase of professional beggars in India.

would be well if charitably disposed persons in this country raised a fund and established a large poor-house for the support of people who are physically unfit to do any work, while the strong and healthy beggars should be required to work as labourers. The adoption of some such scheme would afford a great relief to the country.

ALLAHABAD :
The 12th April, 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

AL BASHIR, 5th April, 1904.

The Tibetan Mission.

1. *Al Bashir* (Etáwah), of the 5th April, regrets that notwithstanding the proffer of peaceful negotiations by the Government of India, the Tibetans have offered armed resistance to its Mission, and says that they must suffer for their indiscretion. The Tibet Mission was, it is evident, sent in time, otherwise Russia might have incited and turned the heads of the Tibetans, and thereby caused some anxiety to the Indian Government. It is to be hoped that the Indian frontier on the Tibetan side will now be made quite secure against Russian designs.

HINDOSTHAN, 8th April, 1904.

The Tibet Mission.

2. The English *Hindosthán* (Kalakankar), of the 8th April, says:—We now see that the Tibetan Mission has at last come into active contact with the Tibetans. It is stated on good authority that the Tibetans refused to surrender their arms, or to give up the position they had entrenched themselves in, across the Garu road. Not only did they take up these defiant positions, but they actually adopted offensive tactics by firing on our military, who had no option but that of charging them with fixed bayonets and drawn swords. In the struggle that took place, the correspondent of the *Daily Mail* and two or three others were wounded, the former so very severely, that some doubts are entertained of his recovery, although recent reports state he is progressing favourably. It is evident that sometimes those engaged in active service and hostilities run no greater risks than war correspondents, the latter carrying their lives in their hands, just as much and in every manner to the same extent as the former do. The Tibetans having taken the initiative, they were naturally fired upon by our troops, many being killed and a large number taken prisoners. We sincerely trust that the land of monks has received a lesson sufficient to convince them that further opposition is in vain.

SHRI GOPAL PATRIKA, 9th April, 1904.

The Tibet Mission.

3. The *Shri Gopal Patrika* (Lucknow), of the 9th April, referring to the opposition recently offered by the Tibetans to the Tibet Mission, says that this shows that the Lamas are not willing to open peaceful negotiations with the British Government. Surely the Government of India acted with great foresight and promptitude in sending the Mission to Tibet. Had the Government shown any indifference to the matter, a considerable Russian force might have arrived in Tibet by this time.

(b).—Home.

HINDUSTANI, 13th April, 1904.

The Conservative Ministry at Home in throes.

4. The *Hindustáni* (Lucknow), of the 13th April, referring to the long spell of power which the Conservatives in England have enjoyed ever since 1886, points out how the present Ministry headed by Mr. Balfour, has lately been losing the confidence of the public, and even of the men of his own party. The fact is that there is general dissatisfaction with Mr. Balfour's Ministry throughout the British empire. Why, it is difficult to say whether the ministry is of Mr. Balfour or of Mr. Joseph Chamberlain, who, though out of it, continues to dominate it through his son, who is the Chancellor of the Exchequer. The Irish, notwithstanding the new land law which Mr. Balfour has lately had passed with a view to ameliorate their condition, are dissatisfied with him, and lately inflicted a defeat on his ministry in Parliament, in connection with the voting of money for Irish education. Discontent is still found to exist among the Boers, and Englishmen are very indignant at the British Government for sanctioning the Ordnance of the Transvaal Government to import indentured labourers from China for five years, on the expiry of which term they should be sent back to their own country, or allowed to remain in the Transvaal as coolies and not as free men. This ordnance has been dubbed a "Slavery Act," and great agitation has sprung up in Great Britain. The people of India too are not happy. Lord Curzon, the "Agent" of the present Conservative ministry, is leaving behind him such an amount of dissatisfaction in India, that one need have no hesitation in saying that after Lord Lytton, there came no Viceroy who trampled under foot the privileges of the children of the soil in the manner he has done. The native Chiefs and public are all displeased with Lord Curzon's administration, a fact which has been brought even to the notice of Parliament. But the Ministers are too much occupied with their British affairs

and difficulties, to care for what has been transpiring in India. But even if the Ministers took pains to acquaint themselves with the state of things in India, they could hardly dare to oppose the policy of a powerful and strong-minded Viceroy like Lord Curzon. The Ministry is, in short, in a very bad predicament and might have already gone to pieces, were it not for the outbreak of the Russo-Japanese war. It cannot, however, last much longer. But the Liberal party is not sufficiently strong, so that if it fails to defeat the Conservatives at the next general election, and the latter come into power again, woe be to India! there being every reason to believe that a still more severe policy will be pursued towards her in that case.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

Payment of travelling allowance to jurors in Bengal.

5. The Hindi *Hindosthán* (Kalakankar), of the 12th April, expresses approval of the orders issued by the Bengal Government regarding the payment of travelling allowance to jurors whose houses are situated at a distance of five miles from the Court, at a rate varying from one to five rupees, and asks other Governments to follow suit.

HINDOSTHAN, 12th April, 1904.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

The house tax at Benares.

6. The *Awázah-i-Khalq* (Benares), of the 8th April, has a cartoon of a snake swallowing a woman, the head and shoulders being all that is left of her. The snake represents the house-tax, and the woman Benares

The letter-press is:—O Lord! what iniquity! Formerly a house-tax was levied according to the rental value of houses, but now it will be assessed according to their (estimated cost) price which will ruin the people.

AWAZAH-I-KHALQ 8th April, 1904.

(e).—*Education.*

Resolution of the Government of India on its educational policy.

7. *Al Bashir* (Etáwah), of the 29th March, commenting upon the recent Resolution of the Government of India on its educational policy, most heartly thanks Lord Curzon's Government for abolishing the system of competitive examinations for appointments in the public service. Government has adopted this course with the view of safeguarding the claims of the various communities to the loaves and fishes of Government. The claims of the Muhammadans, for instance, will no longer be trampled under foot, and the editor expresses his special gratitude to Government for this. But he fails to understand why competitive examinations should continue to be held for the admission of candidates into the Engineering and Medical Colleges. If such examinations cannot, however, be dispensed with in respect of any particular branches of public service, the recruits should be taken from the several communities in fixed numbers, the candidates belonging to each community being examined separately. A similar course should be followed in the matter of the High Court pleadership examinations, which have no fixed standards of pass marks, but the candidates are passed according to the requirements

AL BASHIR, 29th March, 1904.

of the Bar. Unless this is done, the communities which are backward in education will in course of time cease to have any representatives in the learned professions. It is well that Primary Education is to be simplified, and adapted to the needs of the sons of agricultural classes. But such education should be confined to village schools only, and not extended to those in the towns, the requirements of the towns people being different from those of the rural classes. In future the recognition of private schools by the University, and the grant of Government aid to them, will wholly depend on the sweet will of the Inspectors of Schools, so that no student of an unrecognized school will henceforth be admitted to the Entrance Examination. The writer can cite instances of good private schools, summarily disallowed to send up their students to the Entrance Examination, at the instance of irresponsible Inspectors, without any explanation having been called for from the managers of the schools in question. If Government does not want to interfere with the spread of education, and the editor believes it does not, it should curtail the powers of the officials of the Education Department. While the Inspectors spend four or five days in inspecting and examining the students of a Government school, they make only a cursory inspection of a private school, finishing the work in a few hours. They take with them their office clerks, teachers of the local Government school, Deputy Inspectors, &c., for the purpose of examining the boys. This practice is most objectionable, specially as there often exists mutual jealousy among the teachers of local schools. Inspectors themselves should examine the students of private schools, and no school should be disaffiliated until its manager has been offered an opportunity to explain matters. Great stress has been laid upon the necessity of boarding-houses as being the best means of imparting moral discipline to students. But boarding-houses cannot be of much use in a country like India, inhabited as she is by people of so many nationalities and creeds unless a separate boarding-house is provided for the followers of each and every religion, and placed under the control of a Superintendent of the same religious persuasion. As regards the importance of the cultivation of vernacular languages in schools, no vernacular is ever expected to be fully developed or to make as much progress as English or French has done unless Government selects and declares one of the vernaculars as the universal vernacular for the whole of the country, and makes its study compulsory in all the Provinces. Government is not right in deciding that Christian missionaries should be encouraged by pecuniary aid in providing education for native girls. As there have been instances in which missionaries have been found to have abducted girls, and any aid given to them in the matter of female education will be looked upon by the people with distrust and suspicion. The people themselves should be provided with money to make their own arrangements for imparting education to their girls. A separate Training School is to be established at Allahabad for providing trained teachers for European schools, a separate Inspector will be appointed for them, and more liberal grants are to be made to them in future. Surely the Muhammadan population is far larger than the European one; and seeing that as the religion, mode of life, &c. of Muhammadans are as different from those of Hindus as those of Europeans, there seems no good reason why special arrangements should not be made by Government for the Muhammadans as well. It is a pity that the Musalmans have not as yet realized the necessity of insisting upon Government to make a separate assignment for them out of the total amount it spends annually on education, in proportion to their population, and devote it exclusively to their education. The proposals of Government regarding industrial and commercial education are good, but they should be on a larger scale.

ZUL-QARNAIN, 14th April, 1904.

Mistakes in certain question papers set at the last Entrance Examination of the Allahabad University.

8. The *Zul Qarnain* (Budaun), of the 14th April, observing that there were as many as 23 misprints in two of the question papers set at the late Entrance Examination of the Allahabad University, says that such an amount of mistakes in the question papers is reprehensible, and expresses a hope that the University will deem it but just to instruct the examiners to bear this fact in mind and to make allowances for it, while examining the answer papers.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

9. A correspondent of the *Oudh Akhbár* (Lucknow), of the 8th April, bitterly complains of the inconvenience, discomfort and ill-treatment which Muhammadan pilgrims bound for Mecca and Medina suffer both in Bombay and in Arabia. On their arrival at Bombay, they have first to secure a pass for admission to the quarantine camp, from the police, who freely abuse, and beat them when they appear before them for the purpose. They have next to appear before a doctor for disinfection purposes, who before admitting them into the disinfection station, collects from them the fare of the ship by which they are to proceed on their pilgrimage. On the last occasion, this medical officer realized the fare at the rate of Rs. 35 per head, without regard to age, from children and grown up persons. Again, he refused to accept silver coins in payment, and compelled many pilgrims to obtain currency notes or sovereigns from a money-changer, whom he had got on the spot for this special purpose, and who charged each person six annas for the exchange. There was great confusion at the disinfection station, every pilgrim being anxious to get admission at once and have done with disinfection as soon as possible. The result was that many men carrying their children and baggage on their arms and on their shoulders found admission into the station, while their females were left behind in the rush and bustle. The *parda-nashin* and veiled women thus left behind were non-plussed, and did not know what to do, while their men inside the station were not allowed to go out and bring them in, the doctor telling them, to their horror, that the women left out would be admitted next day. But as the poor women could not shift for themselves, their men had to undergo much trouble, annoyance and disgrace, before they could manage to come out of the station and recover their females. Maulvi Muhammad Zaki, resident of Nanparah in the Bahraich district, was one of these unfortunate pilgrims, who after much difficulty was able to get out of the station, leaving his luggage, &c., behind, which he recovered after eight days, having endured much ill-treatment at the hands of the police. The clothes of pilgrims while under disinfection are mixed up, so that they experience much difficulty in afterwards identifying their respective clothes. The clothes are also not generally returned the same day, and the pilgrims suffer a great deal of trouble on account of the cold weather. It would be much better if quarantine camps were in future established in some large towns, where intending pilgrims of the neighbouring places could congregate, and then, easily obtaining passes from the police, not being perfect strangers in these towns as they are in Bombay, undergo the required period of segregation in the camps in question, and thus escape all the worry, trouble, &c., of Bombay. Ill luck does not, however, leave the pilgrims after their departure from Bombay. They are most mercilessly fleeced, harassed and oppressed in various ways by Turkish officials, and plundered by Bedouins, on their arrival in Arabia. Surely a representation should be made on the subject, through the Turkish Consul at Bombay, to the Sultan who, as the acknowledged Caliph of all the Muhammadans in the world, should not tolerate such ill-treatment of the pilgrims within his own jurisdiction.

Difficulties of the Mecca pilgrims in Bombay and Arabia.

OUDH AKHBAR, 8th April, 1904.

10. The *Rahbar* (Moradabad), of the 14th April, referring to the review which Lord Curzon made of his five years' administration of India, in the course of his speech at the late Budget debate in the Viceregal Legislative Council, says that it were better if His Lordship himself did not sing his praises, but left this work to others. His Lordship proudly declared that in spite of the two consecutive famines and the prevalence of plague, Government revenue had during his *régime* risen from 68 million to 83 million pounds sterling a year. But how could this continual increase in Government receipts be a source of satisfaction or joy to the people, unless the burdens under which they are groaning were (considerably) lightened. According to his Lordship more money was spent on railways and irrigation works than was borrowed : but why should any borrowings have been made at all when Government has had surpluses year after year ? Can continuous increase in the public debts be a source of satisfaction to the people ? Similarly the writer contends that the increase, which Lord Curzon showed to have occurred in the deposits in the Post Office savings banks since 1870 was, in the first instance not a great one

Lord Curzon's five years' administration of India.

RAHBAR, 14th April, 1904.

in view of the teeming millions of the country, and, secondly, it was due to the fact that since the value of the rupee was artificially raised over the intrinsic value of silver, the people who formerly used to invest their savings in ornaments, have come to deposit them in the savings banks. His Lordship especially plumed himself on his North-Western policy. It is true that no expedition was sent to the North-West frontier during his time. But how did this do good to the people? Did His Lordship make any reduction in the military expenditure on that account? Quite the reverse: the military expenditure has risen from 14 odd million to 18 odd million pounds sterling during his *régime*. As to the Tibet Mission, it remains to be seen whether the cost of this undertaking will still be charged to India, now that the Mission has had to measure swords with the Tibetans. It is, however, very queer that while His Lordship touched upon all other important measures he has adopted, he quietly passed over his achievement in connection with the Official Secrets Act. This was a clear proof that His Lordship had acted against his conscience in adding this blessed Act to the Indian Statute Book. In conclusion, the writer would not like to bid Lord Curzon farewell for good, but would wish him to return, provided that he does not again inflict miseries on the Indians as he has done during the last five years of his viceroyalty.

PRAYAG SAMACHAR, 10th April, 1904.

The Telegraph Training Class at Lucknow, and Indians.

11. The *Prayag Samáchár* (Allahabad), of the 10th April, referring to the reply which was recently made in the Viceroy's Legislative Council, to the question put by the Hon'able Rai Sri Ram Bahadur, regarding the exclusion of natives from the Telegraph Training class at Lucknow, says that the reply is hardly supported by facts. Natives who gladly go to Burma, Tibet, Kashmir, Natal and other places even to work as "slaves," for keeping body and soul together, are not expected to refuse to proceed to distant places as signallers.

V.—Legislation.

Nil.

VI.—Railway.

ZUL QARNAIN, 7th April, 1904.

Complaints regarding certain stations on the Oudh and Rohilkhand Railway.

12. The *Zul Qarnain* (Budaun), of the 7th April, says that though the Oudh and Rohilkhand Railway authorities have given notice of the introduction of certain reforms on their line, their orders seem to be more honoured in the breach than in the observance by the subordinate ministerial staff. On the night of the 31st March, a passenger asked the booking clerk at Aonla for a ticket to Bareilly 15 or 20 minutes before the arrival of the fast passenger train, but the clerk told him that he had no change and that he must get it to obtain the ticket. On the same night a large crowd of third-class passengers were clamouring for tickets at the booking-office window at the Bareilly station. Intermediate class tickets for a morning train were refused at 1 A.M on the 2nd April, at the Moradabad station, though a notice was put up there informing the public that tickets were available at *all hours*, both day and night. The third and the intermediate class carriages of the Dehra Dún mail train which left Bareilly for Moradabad on the night of the 1st April were greatly overcrowded, there being as many as 17 or 18 passengers in a compartment. On the night of the 2nd April a young "European" ticket collector peremptorily ordered a respectable native, who had a second class ticket, to leave the bench placed on the platform in front of the booking office at the Moradabad station, emphasising his command with the intimation that the bench was intended for the use of European passengers only. The new Time Table was not available at any station between Bareilly and Moradabad till the morning of the 2nd April. Could not Mr. Pope, the Traffic Superintendent, take steps which would make his subordinates strictly carry out his orders?

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

ADVOCATE, 10th April, 1904.

A suggestion for raising a public subscription for the relief of Mr. Tilak.

13. The *Advocate* (Lucknow), of the 10th April, publishes the following letter which has been addressed by "An Indian" to the editor:—Sir,—Every Indian at the present moment is rejoicing at Mr. Tilak's honourable acquittal. They are lauding the numerous virtues of his head and heart up to the skies and are eagerly offering sincerest congratulations to him. Well, all this is very good so far as it goes, but what are we going to do to get him out of his pecuniary difficulties occasioned by the long and protracted prosecution? Some of us are calling upon the Bombay Government to refund to Mr. Tilak the heavy expenses he had to incur in defending himself; but we are almost certain that this appeal is not likely to be listened to. It is all very fine to ask the Government to do its duty, while we are forgetting our own in the matter. If we really consider Mr. Tilak a true patriot, as we profess we do, then why should we not subscribe at once amongst ourselves the paltry sum of Rs. 25,000—it is paltry if you take the whole nation into consideration—and make a present of it to him? This prosecution has left Mr. Tilak a completely ruined man, and it will be an unspeakable shame if the entire nation cannot raise as much as Rs. 25,000. Collect this sum which will give the best proof of genuine sympathy with his past troubles and of your pleasure at his acquittal. Otherwise mere empty words are no good. Had Mr. Tilak been an Englishman, what would not his countrymen do for him? If he is not extricated out of his present difficulties, I am afraid his utility will to a great extent be marred. How will he be able to devote his time and energy to the cause of his country with his mind full of distractions caused by financial embarrassments? The poor man has suffered much and long only for our sake, and it becomes our sacred duty to relieve him of his troubles and anxieties. If no other higher consideration weighs with us, our regard for our good name alone should induce us to collect this sum for him. What will Englishmen think of us when they find that we ever go into ecstacies over Mr. Tilak's self-less patriotism and splendid self-sacrifice, but are reluctant to move our little finger to help him, when his need for our help is the sorest? This is not how Englishmen show their appreciation of their patriots. Let us now take up this matter and thus translate our feelings into action. We have once helped Mr. Tilak before, let us do so again. We can raise this sum in no time, provided we are earnest about it. I beg you, sir, to take the lead and open a subscription list without any unnecessary loss of time. If you will do this, I shall be happy to send my humble contribution to you, so that in future I may not blush to call myself an Indian.

Allahabad:
The 19th April, 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 17 OF 1904.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a)—Foreign.

ADVOCATE, 17th April, 1904.

The Tibet Expedition.

1. The *Advocate* (Lucknow), of the 17th April, says:—The Mission, peaceful and political in character, has changed its hue and become now a punitive expedition to punish the Tibetans for encroaching on British territory, breaking the convention of 1890, and sending a Mission to St. Petersburg. When you embark on a policy, arguments to support it become as plentiful as blackberries. With the progress of the party onward, reasons to enter the forbidden land grow in number and importance. We are told that Russia is about to establish a protectorate over Tibet. Necessarily then the British Government cannot look on unconcerned. Nay, more; the Tibetans should also be given to know a bit of the English mind in this matter. The purpose of the Mission then is not to occupy or establish a permanent mission in Tibet, and Mr. Brodrick hopes the time is not distant when a satisfactory arrangement would be completed. But why does the India Government concern itself so much with what takes place on the other side of the Himalayas? Simply because Lhassa is within 300 miles of India, while it is not less than 1,000 miles away from the nearest Russian territory. Even geography has been pressed into service to justify interference in the internal affairs of the poorest, coldest and most desert country in the world.

EXPRESS, 21st April, 1904.

Fighting in Tibet.

2. The *Express* (Lucknow), of the 21st April, says:—No one can read the account of the severe fighting that took place on the 31st March between the Tibetans and the armed detachment under Colonel Younghusband without profoundly regretting its result.

INDIAN PEOPLE, 16th April, 1904.

The Tibet Mission question in Parliament.

3. The *Indian People* (Allahabad), of the 16th April, says:—Some friend of India in Parliament called attention to the matter, and Mr. Balfour was obliged to admit that 'the action in Tibet necessitated asking the House to sanction the employment of Indian troops beyond the frontier.' Mr. Balfour further was good enough to think—we are disposed to suspect, only because it was necessary for him so to do to serve the purpose of the expedition—that 'there should be no delay in the discussion.' The Resolution was accordingly taken on Wednesday. As a matter of right and of duty alike the question ought to have been taken to Parliament several months ago—even before Colonel Younghusband was sent with an armed escort to Khamba Jong. But in the usual manner, the statute was evaded as long as it could be. Reuter tells us that Mr. Brodrick said in the House that no despatch of any importance had been sent to Lord Curzon since the 6th November. We can believe that it is so. For, as was pointed out by several noble lords in the recent debate in the Upper House, Lord George Hamilton tried his utmost to restrain the unnecessary activity of Lord Curzon and at last yielded only with great reluctance just about the time of his resignation. Since Mr. Brodrick became the Secretary of State, however, Lord Curzon has been allowed a perfectly free hand—with the results to which the entire Indian world is to-day the sad witness.

HINDOSTHAN, 20th April, 1904.

Mr. Brodrick's defence of the Tibet Mission in Parliament.

4. The English *Hindosthán* (Kalakankar), of the 20th April, says:—We are right glad to read in the telegraphic account that in the House of Commons Mr. Brodrick's motion to sanction the employment of Indian troops outside India was adopted by a great majority.

We never for a moment found fault with Lord Curzon's Government in sending the Tibet Mission: nay, we thought the Viceroy was rather late in sending it. The ruler of Tibet has been intriguing with Russia for some years past, and it was a piece of impudence on the part of Delai Lama to send a deputation to Russia contrary to the treaty he had made with the British Government, thus breaking the convention of 1890. The Colonial Secretary *(sic)* was right in saying that the Power whose boundaries lie at a distance of three hundred miles from Lhassa, has a better claim over Tibet than one whose nearest boundaries lie at a distance of one thousand miles. However, we do not agree with the following expression of the Hon'ble Mr. Brodrick which we quote below:—

"We do not desire to occupy or establish a permanent mission in Tibet, and Mr. Brodrick hoped the time was not far distant when a satisfactory arrangement would be concluded."

We must occupy Lhassa or establish a permanent protectorate over Tibet, if we care for the lives and prosperity of the Tibetans; because, according to the following Hindi saying, "*Ari se hari se mitra se sanmukh hi se kám*" (One must be face to face with his enemy, with his God, and with his friend), we must be *vis-à-vis* with the Tibetans, be they our friends or foes. It is reported that out of the 331 M. P.'s present, there were 71 against the motion made by the Colonial Minister. It is rather strange to find these unruly members—(they must be Irish we presume, or some rank Radicals)—in England, always raising unreasonable obstacles rightly or wrongly; but at the same time we admit good counsels always prevail there, and according to the Hindi saying "All the wise men of the world come to the same opinion eventually," they, after long Parliamentary debate, always come to the right conclusions. The weak opposition with which they are met at first, instead of casting a gloom on their debate, throws a lustre on their deliberations; because it is well said that we know the real quality of a thing more by contrast than otherwise. Who would know what the day was, if the night did not follow it?

Sir Henry Cotton's forecast of the Tibet Mission.

5. The *Indian People* (Allahabad), of the 16th April, says :—The massacre at Tuna strengthened the hands of Sir Henry Cotton in his efforts at drawing the attention of the British public to the Tibetan expedition. How carefully Sir Henry informed himself of the different bearings of his subject and with what remarkable accuracy he forecasted the developments the Younghusband Mission was likely to take, may be conceived when the following anticipation of his is read in the light of the Tuna massacre :— INDIAN PEOPLE, 16th April, 1904.

*** we were on the point of advancing, and who could doubt that there would be a conflict. He did not expect there would be any loss on our side, but he feared very much there would be great slaughter among the Tibetans. The latter were an unarmed and peaceful people, and if such a Mission, as this was described to be, forced its way with the aid of cannon and rifles and mowed down the obstructing ranks of a peaceful people, he felt it would be an indelible disgrace on British arms.

How well-founded Sir Henry Cotton's fears turned out to be. As Mr. Leonard Courtney said at the Westminster Palace Hotel in the discussion on Tibet that took place there recently,—this was brought about by our friend Sir William Wedderburn inviting a number of distinguished men to breakfast and talk over the subject,—many a time had a coach and four been driven through that section of the Act for the better Government of India which made the sanction of Parliament necessary before Indian troops could be employed on military operations beyond the statutory borders of India, and the Tibetan expedition has been no exception to the rule; but the indiscretion of Colonel Younghusband made this no longer possible.

(b).—Home.

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

The burning-ghat at Allahabad.

6. The *Prayág Samáchár* (Allahabad) of the 17th April, says that the burning-ghât to the north of Allahabad has not been properly selected, as the bad odours emanating from the funeral piles are very unpleasant for those who go to bathe, and most probably for the inmates of the Fort. PRAYAG SAMACHAR, 17th April, 1904.

(e).—Education.

AL BASHIR, 19th April, 1904.

7. *Al Bashír* (Etáwah), of the 19th April, referring to the Government of India's late Resolution on its educational policy, abolishing competitive examinations for appointments in the public service, says that the agitation which the Congressists have set up against this Resolution does not appear to be reasonable. As Government has adopted this policy with the evident object of giving a fair opportunity to all communities to enter the public service, and it may be assumed that appointments will in future be made according to the educational tests of University examinations, and the recommendations of officers as to the respectability, &c., of candidates, the editor sees no unfair objection to the measure. Competitive examinations tended to make public appointments the monopoly of a certain community, whereas under the new system all communities are expected to obtain the loaves and fishes of the public service in proportion to their respective numbers. If the Congressists, however, really consider the measure to be injurious to the interests of the public service and the people in general, and if they are equal well-wishers of all classes, Muhammadans and others, let them urge upon Government to apportion all State appointments among the various communities, separate competitive examinations being held for every community, and the fixed number of recruits taken from it according to the results of these examinations. It is a pity that whenever Government issues an order calculated to benefit the Muhammadans in any way, the Congressists who pose as friends of every community invariably oppose it.

The Indian Government's Resolution on its educational policy.

INDIAN PEOPLE, 16th April, 1904.

8. The *Indian People* (Allahabad), of the 16th April, says :—We need hardly express our sense of disapprobation of the reactionary policy that Lord Curzon's Government seek to introduce, or rather have begun to introduce. For, as we remarked at the time of the issue of the education Resolution of the Government of India, the abolition of the competitive test for the recruitment of a certain number of deputy collectors in these Provinces was in pursuance of the recommendations of the Simla Educational Conference. In commenting on the Government of India Resolution the other day, we traced it entirely to that Conference, and later Lord Curzon admitted in terms that the Resolution only embodied the policy formulated thereat. His Excellency, without a sense of humour as we must suppose, exclaimed with evident self-satisfaction and as he thought, to the confusion of his Government's critics, how it could any more lie in the mouth of any one to suspect that Conference. But, if the Conference did nothing else than resolve on the abolition of the competitive test, it would have done enough to merit unqualified condemnation.

Indian Government's Resolution on its educational policy and the abolition of the competitive test for the recruitment of a certain number of Deputy Collectors.

AL BASHIR, 12th April, 1904.

9. *Al Bashír* (Etáwah), of the 12th April, says that Government desiring, as it does, to exercise control over all recognised private schools, even over such of them to which it does not grant any pecuniary aid, forces them to observe all rules and regulations issued by the Education Department. The result is that the schools in question have to carry on a great deal of correspondence with educational officials, and have to keep up a number of registers, which entail much labour and expense. If these measures are required in the interest of an improved method of educational administration, the writer can take no exception to them. But he does not see why the private schools should have to pay for the forms and registers printed at the Government Press or any private press patronized by Government, which are supplied to them for use, inasmuch as the schools use these particular forms, &c., not because they are of any special value or service to them, but simply to carry out the orders of the Education Department. For similar reasons service postage stamps should be supplied free to recognised private schools for their correspondence with the educational officials.

Private schools and educational officials.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

10. The *Hindustáni* (Lucknow), of the 20th April, referring to the approaching departure of Lord Curzon from India, says there is no doubt that his Lordship should be ranked among those Viceroys who retired from this country leaving behind them dissatisfaction among the natives. It is much to be regretted that the destinies of the Indian people should again and again come to be entrusted into the hands of such Viceroys who, instead of winning the good opinions of the educated classes, who alone are in a position to appreciate their administration, should invariably adopt such measures as to displease them. There can be no two opinions as to the great talents, sagacity and statesmanship of Lord Curzon; but the educated classes have been sadly disappointed by him, and the dissatisfaction with the Government has greatly increased among the people in general during his administration. The only relieving features of his administration are his efforts to prevent Europeans from committing outrages on natives, and the remissions on the salt duty and the income tax. Otherwise he has lost no opportunity to trample the rights of the people under foot and check their progress in all manner of ways. When the natives protested against his reactionary measures, he rebuked or bullied them into silence. He affected to be an advocate of high education, but he has made it almost impossible for the ordinary middle-class men to reap the benefit of high education in future. He recognized the need of promoting technical education, but he threw cold water on the noble project of a liberal-minded gentleman like Mr. Tata. He championed the cause of native industries, but he took no steps to abolish the excise duty levied on the outturn of the Indian mills, from sheer regard for the selfish Lancashire millowners. As regards the public service, he has adopted such measures as must diminish rather than increase the number of native recruits. He has abolished competitive tests for Government appointments, so that in future nominations to these appointments will entirely depend on recommendations, and nobody will be able to obtain admission into the public service by virtue of his sterling merits or qualifications. He has caused much heartburning and dissatisfaction in Bengal by his partition scheme of that province. By passing the Official Secrets Act he has made a clean sweep of the liberty of the press. It is really a great pity that the people instead of being sorry at the approaching departure of Lord Curzon who has been their ruler for five years, should have to contemplate with sorrow the prospect of his coming back and ruling over them two years more. A project seems to be on foot in Bengal to send a small deputation consisting of Messrs. Lalmohan Ghose, Gokhale and perhaps Surendro Nath Banerji to England simultaneously with the departure of Lord Curzon, with the object of impressing upon the Englishmen at home how baneful his Lordship's administration of India has been to the children of the soil, and convincing them that it was high time that some broad-minded and sympathetic nobleman like Lord Ripon or Lord Northbrook should be sent to govern their country. Should the Liberal Party in the meantime come into power it might be requested to send out Lord Ripon once more as Viceroy of India, and thereby give Indians a spell of peace for five years again. But whether any deputation is sent to England or not, the Indians should take a lesson from the Viceroyalty of Lord Curzon that they should build no hopes on the promises of any ruler, but depend wholly and solely on their own resources and labour for whatever improvements they may wish to make in any direction.

HINDUSTANI, 20th April, 1904.

Lord Curzon's approaching departure from India.

11. The *Prayág Samáchár* (Allahabad), of the 17th April, says that while other plague measures have been discontinued at Allahabad as being no good, the disinfection of the houses in which deaths have occurred from plague is still carried out. It is said that some members of the disinfection gang which lately disinfected the house of Pandit Sheo Ram Pande in Johnstonganj made away with some money from it, but that the offender or offenders were not discovered. The gang while disinfecting the house of a *teli* (oil-seed presser) living near the *Jhanjhariya* culvert in the same street a few days ago, stole valuables worth several hundreds of rupees, the inmates of the house being engaged in mourning the loss of

PRAYAG SAMACHAR, 17th April, 1904.

A plague disinfection gang accused of thefts at Allahabad.

their deceased relative at the time. But as a child happened to have noticed the theft, and some misunderstanding occurred among the thieves regarding the distribution of the property, the *kotwal* succeeded in identifying the culprits, who were duly arrested and sent up for trial. It is a great pity that while plague is working havoc among the people, thieves and other bad characters should take the opportunity to add to their miseries.

V.—Legislation.

Nil.

VI.—Railway.

HINDOSTHAN, 17th April, 1904.

The railway station at Hajipur.

12. A correspondent of the Hindi *Hindosthán* (Kalakankar), of the 17th April, complains that the new railway station at Hajipur (Bengal and North-Western Railway) is situated at a great distance from the town and that the people have consequently to bear much inconvenience. It would be well if the station were again removed to the old station building which, together with the old railroad, is still in existence, and therefore the needful change could be carried out without any difficulty.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

PRAYAG SAMACHAR, 17th April, 1904.

A recommendation to raise the pay of a public boatman at Allahabad.

13. The *Prayág Samáchár* (Allahabad), of the 17th April, states that a few days ago the editor saw, with his own eyes, one Ganpat, boatman, boldly plunge into the water and rescue two boys who were being drowned in the river at Allahabad. This boatman is a public servant, and gets Rs. 3 per mensem. The pay is certainly too small for a courageous man like Ganpat, who is so ready to risk his own life to save others. It is to be hoped that the District Magistrate will duly appreciate his bravery and services.

ALLAHABAD:
The 26th April, 1904.

PRIYA DAS, M.A.,
Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

INDIAN PEOPLE, 20th April, 1904.

Debate on the Tibet Mission in the House of Commons.

1. The *Indian People* (Allahabad), of the 20th April, says:—In the very nature of things there was a good deal of unreality about the debate on Tibet in the House of Commons. While, as a matter of fact, Indian troops have been employed beyond the statutory borders of the Empire now for over half a year, and while further they have engaged the Tibetans in fight and cruelly massacred about 750 of them in what was called a sanguinary ten minutes' encounter, it was only a week ago, or nearly a fortnight after the massacre, that the sanction of Parliament was asked for the employment of the troops. Can there be a more ironical constitutional fiction than that the Government of India respects the statutory obligations imposed upon it, and that Parliament exercises some control over that Government? And yet apologists of the present system of administration never weary of telling us that in the Government of India we have the very best administration that the wit of man can design for the protection of Indian interests! But what is still more surprising is the way the House of Commons disposed of the whole question. By a majority, the solidity of which is in most disagreeable contrast to the nominal majorities that had fallen to the lot of Government to secure since the opening of the present session, and which is twice even its normal majority, the House approved of the Government's policy in Tibet.

We confess we are sincerely grieved that this should be so; for it only proves in the first place that somewhat of a moral atrophy has come over the present House of Commons, and in the second place that the Opposition leaders have acquiesced in the action of Government. We will say not one word on the former point; it has long been coming out into increasingly unwelcome prominence that the nations of the West have banished morality from their politics and that their ruling motive in public life is self-interest first and self-interest last. It is only a matter of sincere and profound grief to us that England, whose public life has been consecrated and raised into a purer and diviner atmosphere by sainted characters like Cobden, Bright and Bradlaugh, should be no exception to the rule. But coming to the attitude of the official Opposition, we confess we are shocked to think to what depths it can at times descend, for the sake of Party unity.

(b).—Home.

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

PRAYAG SAMACHAR, 24th April, 1904.

Protest against the annual borrowings of the Government of India.

2. The *Prayág Samáchár* (Allahabad), of the 24th April, regrets that notwithstanding the Government of India has had a large surplus both in the last and the current year's budget, it borrowed two crores of rupees last year, and proposes to borrow $6\frac{3}{4}$ crores this year. The Indian authorities seem to care little for the ever increasing national debt of India. Again, while the British Government at home tries its best to diminish the British national debt every year by providing for a sinking fund, the Indian Government appears to be quite unmindful of its duty in this respect. It will, of course, be urged that the Government

of India takes loans for the purpose of constructing railways and irrigation works. But what profits do railways bring to Indians? As late as 1900 the railways in India continued to be a losing concern, the accumulating net losses under the head of railways having reached the sum of 60 crores of rupees in that year. It is for the last four years only that the railways have begun to bring some net profits to the Exchequer, but these have not yet amounted even to a crore of rupees a year. The Indian public debt has reached the enormous sum of 351 crores of rupees, interest on which amounts to 9½ crores a year, half of which goes into the pockets of British capitalists. Under these circumstances Government should avoid taking fresh loans every year and adding to the burdens of the people in consequence.

Debate on the Provincial Budget in the United Provinces.

3. The *Advocate* (Lucknow), of the 14th April, says :—The interest in the budget discussion that took place last Friday centred round two speeches, that of the Hon'ble Pandit Madan Mohan Malaviya and that of His Honour the President; in the former because in a moderate, reasonable and yet fearless manner it tried to represent the views of the public, and in the latter because in a sympathetic reply it showed what progress in husbanding our resources it has been possible for the Local Government to make during the year. The Imperial Government has ever treated the United Provinces with niggardliness. This has been the complaint of these Provinces for some years past and has been re-echoed by the Lieutenant-Governor and representatives of the non-official public. A morsel has been thrown to us, and the Local Government has reason to feel satisfied that it has at least got 10 lakhs more to spend for our welfare. Even for small mercies the Local Government may feel grateful to the Imperial : but how can people join it in expressing satisfaction when they with groans pay, year after year, more than twelve crores of rupees to the Imperial Exchequer and find that only four crores are spent on their own needs? How can they feel contented that while the very same Imperial Government is satisfied with 50 per cent. of the revenues of some of the advanced provinces, it is not prepared to accept less than 66 per cent. of our revenues for Imperial purposes, and leave 36 (*sic.*) per cent. to a province backward in every line of advancement? The cry against this palpable injustice will continue to find expression in and out of the Council Chamber with greater volubility with the increase in the public spirit, till such time that the United Provinces are fairly treated and allowed to make the same progress in education and efficient administration as the older provinces have done. We want more money for education, more money for sanitation, more money to pay the lower ranks of the administration, and also for bettering the machinery by proper addition in the subordinate staff. Compulsory education of every boy of the school-going age might be a dream, but there is no harm in keeping a higher ideal before one's self. As plague is the chief engrossing subject of the community, it formed the subject of much discussion. Last year when only four lakhs were allotted for expenditure under the head of plague, we expressed our disappointment at the smallness of the amount, and our surprise was great that four lakhs should have been considered sufficient to protect about five crores of people from the approach of an enemy whose ways of attacks and resources are baffling the intelligence of our hardy soldiers of the healing art. Our disappointment was great when we learnt that of four lakhs only three were spent, two of which being spent on protective civil works within the municipalities. The amount budgeted this year is only three lakhs which appears to be very small having regard to the greater hold the disease has had this year. The Hon'ble Pandit Madan Mohan Malaviya did not make an extravagant request when he suggested that the only remedy which remained to be tried on a large scale should be tried in at least the urban area. Of the three methods adopted to fight against the plague, two have been practically given up as useless, though not without causing an amount of trouble to the people. Inoculation is no sure guarantee against the disease and it has been discredited. Disinfection resorted to at the cost of thousands of rupees has not saved the buildings, in which the operation was performed, from recrudescence of the plague. Now remains evacuation with segregation. This has to be tried on a large scale, in which the Government has hitherto done little or nothing to help the people. With four lakhs it is impossible even to set an example for the people to follow. The

ADVOCATE, 14th April, 1904.

suggestion that model mohallas should be established in every town, that the people should be given facilities to build temporary or permanent structures on improved sanitary principles is neither a wild proposal nor an impracticable one; and when that is the only method left to combat plague, no expense should be grudged. The Government it may be said cannot empty its coffers for the creation of new towns and cities. But we ask what the Government treasury is for, if it is not to save the people from destruction which is going on at a rate shortly likely to devastate these Provinces. When fire catches a house all the resources of the house-owner are employed to extinguish it. People make no extravagant demand on the Government when they request that all its energies should be devoted to extinguishing the flames raised by this dreadful disease. We regret the Government is not doing this. There is genuine sympathy with the distress of the people, there is desire to help the people, but the desire does not find expression in deeds. If Russians were to strike a blow at Panjdeh, every part of the machinery of the Government of India would be set in motion to return that blow, aad all the departments of the administration would be starved to keep the enemy at arm's length. The enemy in the country is doing greater mischief, yet no effort is being made on an adequate scale to rout him. The Government of India which can invest, from borrowed capital, four crores of rupees in railway construction, the Government which is ready to construct Sardah canal at the cost of one crore and 26 lakhs even against the wishes of the people whom it desires to benefit, should not hesitate to spend a similar sum in adopting the one method of campaign which is open to it against the plague. His Honour the Lieutenant-Governor said that the leaders of the people, instead of abusing the Government, should educate them in matters of sanitation. The leaders of the people do not abuse the Government. They cannot get anything by abusing it. If they give expression to disappointment felt by the people they do so under the belief that the Government welcomes criticism and is willing to hear what the people have to say. If some times bitter things are said, they are said in disappointment at the indifference shown to the bewailing of the people. The people were blamed for their obstinacy when they opposed stringent plague measures; time has shown that these measures were unnecessary: people were blamed when they did not favour inoculation; time has shown that inoculation has not proved the salvation it was expected it would: opposition to disinfection was put down to their ignorance and want of confidence in Government measures; once more time has proved that disinfection like inoculation has not prevented recrudescence. Are the people again to be blamed if they say that the last and the only remedy which they have themselves tried, should be tried on a larger scale by the Government and no expense should be grudged in adopting it?

(d).—Municipal and Cantonment Affairs.

NASIM-I-AGRA, 23rd April, 1904.

Collection of the Municipal water-rate at Agra.

4. The *Nasim-i-Agra* (Agra), of the 23rd April, complains that much high-handedness is practised in the collection of the Municipal water-rate from the householders at Agra. Warrants for attachment of property of the householders are readily issued to the rate collectors, who do not hesitate to demand the immediate payment of the tax even from the *parda-nashin* inmates of the houses of respectable persons, if the latter happen to be absent at the time they call; and if the money is not paid at once, attach what they can lay their hands on, and carry away the same. Attachment of the property of a person in satisfaction of the arrears of a tax is, under the rules, allowed only after he has first been called upon *three times* (*sic*) to make the payment, and he has not done so; and even then this last recourse should be had only through a competent law court. But all rules are set at nought at Agra, and the attachment of property of many a householder is generally made without his having been once presented with the water-rate bill in the ordinary way. This practice cannot but cause much dissatisfaction and annoyance in a town where the Muhammadan population, among whom the pardah system is strictly observed, is large.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Canal Department and agriculturists.

5. The *Mashír-i-Rozgár* (Meerut), for March, publishes a long article, contributed by Muhammad Siddiq, general agent to Shaikh, Hafiz Abdul Karim, Khan Bahadur, C.I.E., of Meerut, regarding the assessments of water rates, &c., in that district. A water-rate, called "owners' rate," was, it would seem, for the first time imposed also on the owners of perpetual revenue-free grants at the late revision of settlement in Meerut, and though it was not collected in the first instance, for a few seasons, the whole of the arrears has lately been collected from the lambardars in a lump sum to their very great inconvenience. There is hardly a cultivator paying the water-rate, who does not complain about the insufficient supply of canal water every season. Surely the Canal Department should be held responsible to see that the cultivators receive their full supply of canal water, or that, when the supply falls short, due deductions are made in the water-rates during the season and year in which this takes place. In the present state of things the full rates are collected even when water has only once been supplied. This is surely most egregious. The Canal authorities would also do well to issue orders that water should first be supplied to the canal-irrigated tracts of those districts the settlement of which has recently been revised, before it is supplied to other districts. For some time past the mouths of the outlets have been narrowed, and their numbers doubled, so that where the cultivators formerly required only one watercourse, they now need two, and even then they do not obtain as much water as they formerly received through one watercourse. The water-rates levied on sugarcane crops are very high, and should be reduced, especially in view of the great decrease that has taken place in the prices on account of the large imports of foreign sugar into the country. Little attention is paid to the complaints of cultivators regarding the short supply of water by district officers, because perhaps they have no means to verify the complaints.

MASHIR-I-ROZGAR, for March, 1904.

(g).—General.

Alleged failure of Lord Curzon as Viceroy of India.

6. The *Advocate* (Lucknow), of the 24th April, says:—Lord Curzon, the robust speaker, is but a very weak ruler. While his hobby-horse he rides without any thought about those who groom such animals, tend and nurse them, he stands out as a decided failure before two evils India has suffered, and is not yet free from. They are famine and plague. The Viceroy, who believes nothing to be impossible of solution, is appalled before a famine which he holds cannot wholly be prevented in India. As a very necessary and inevitable result, plague does not also mean to leave us. A weak constitution is a prey to all forms of diseases, more so to infectious ones. If famine does not leave us, neither will plague that feeds upon the famine-stricken more than upon others So long as the spectre of famine stalks the land, and plague claims its weekly thousands, no administration can be said to have success as its laurel. Such being the case, the present Viceroy has yet to achieve his signal success in the administration of this country.

ADVOCATE, 24th April, 1904.

A suggestion for enrolling some Indians as Volunteers.

7. The English *Hindosthán* (Kalakankar), of the 22nd April, referring to Mr. Brodrick's defence of the Tibet Mission in the House of Commons, says:—Now where are the members of the Opposition who have been protesting against the high-handed action of Lord Curzon's Government which despatched an expedition to Tibet on its own account, and threatened the overthrow of this policy when the subject was raised in the Commons? It is a general rule that a civilized nation always tries to bring up its uncivilized neighbours to the level of the civilized standard of its own country. So looking at the question in that light, we have fully supported, and do yet support this wise act of Lord Curzon. On the other hand we also think that the English Parliament has laid Indians and Indian soldiers under a great debt of gratitude, by allowing them to fight beyond the boundaries of India. Therefore it is now our bounden duty to prepare ourselves to be ready to fight against His Majesty's enemies beyond the boundaries of India. Will it, under these circumstances, be out of place for us to ask Lord Curzon's benign Government to encourage volunteering amongst the Indian subjects of His Majesty? We do not ask a wholesale exemption for Indians from

HINDOSTHAN, 22nd April, 1904.

the Arms Act: but what harm would it be to allow those Indians to become volunteers who are already exempted from the operations of the Arms' Act?

NAIYAR-I-AZAM, 26th April, 1904.

Returning indigent Indian pilgrims at Jeddah.

8. The *Naiyar-i-Azam* (Moradabad), of the 26th April, publishes a long letter which one Maulvi Nadir Ali, pleader of Meerut, has sent from Jeddah, stating that thousands of indigent Indian Musalmans, who went on pilgrimage to Mecca this year, without calculating the large expenses of the pilgrimage, are, on their return journey, unable to pay their passage home, and are dying for want of means at Jeddah, having spent the little money they had taken with them from India. The Indian Government has caused it to be announced through its Consul at Jeddah that the pilgrims should expect no kind of pec niary help from it. It is true that those Musalmans who do not command sufficient means are not required by their religion to undertake the pilgrimage, and that if indigent ones foolishly go, they must suffer the fearful consequences of their indiscretion. The native chiefs and other well-to-do persons in India should, however, take pity on their distressed co-religionists at Jeddah, and remit to Khan Bahadur Dr. Haji Muhammad Husain, the British Vice-Consul at Jeddah, what money they may be pleased to give for the relief of the starving penniless pilgrims. Should the Government of India be likewise pleased to issue orders permitting the owners of the pilgrim ships at Jeddah to take in a certain percentage of extra pilgrims over and above the number fixed by the law, the writer trusts that, as the returning ships take no cargo at Jeddah for India, they would be quite willing to provide free accommodation to the pilgrims unable to pay their passage.

ADVOCATE, 24th April, 1904.

Government plague measures and the public.

9. The *Advocate* (Lucknow), of the 24th April, says :—The greatest virtue of the Englishman lies in his power of organisation to do good to himself and to do mischief to his opponent if he desires so. With individual freedom of thought for himself he always thinks in one groove. His good and bad points he is ever ready to attribute to others without fully understanding them. A correspondent of the *Pioneer*, speaking of the ideas prevalent in the masses as to the agency which has spread plague in India, expresses wonder why suspicion as to the intentions of Government should prevail, and thus philosophises over the unanimity of feeling about the Government attitude * * * * *
It is absurd to say that there is any agitation on the back of the ignorant belief that Government is responsible for plague. If the same thing is said at Benares to show distrust of Government and the same said at Agra, it is due not to the work of any secret organisation, but to the freer movements of the people. These suspicions die with every decrease in plague mortality, and there is nothing serious about these to make anybody uneasy. As to the general question why people should believe all sorts of stupid lies against the Government, the fact is plain that the people do not feel the force of the sympathy which the administration professes it has for them in their troubles. Instead of quarrelling with educated Indians and saying against them all sorts of things, the Government should take steps to remove the causes which lead to so much want of confidence in its good intentions. If people in their ignorance are ready to believe all sorts of lies against Government, the fault is not of the small educated minority—which is doing all it can to disabuse the public mind, and to whose influence is due the fact that these lies are generally short-lived—but of the system of Government which prevents all professions of sympathy from being readily translated into action.

NAIYAR I-AZAM, 26th April, 1904.

Complaints against certain persons at Mohan, District Unao.

10. The *Naiyar-i-Azam* (Moradabad), of the 26th April, states that an anonymous pamphlet was published in November last, complaining of the high-handedness and oppression of the tahsíl *amla*, the thanadar, and one Muhammad Iliyas, in charge of the house tax at Mohan, District Unao, but that the grievances of the public have not yet been redressed. Farid Khan, Tahsildar, has only recently retired, and Teg Ali, Thanadar, been reduced; but the arch mischief-maker Muhammad Iliyas continues to abuse his power as before, he being still the headman and in charge of the house-tax of the town. His clique remains unbroken, only a few persons having parted company with him, on

account of his having played false with them. The people are also displeased with the Postmaster of the local branch post office.

V.—Legislation.

The Madras City Municipal Act.

11. The *Indian People* (Allahabad), of the 23rd April, says :—In persisting in the enactment of the Madras City Municipal Bill, Government has given yet another instance of the political influenza by which it has been afflicted during the last several years. It is true that this Bill underwent some salutary change in the Select Committee, and that the proportion of elected members of the Corporation to the total number of commissioners has been slightly raised thereby. But it is also the sad fact that henceforth under the new Act the representatives of the rate-payers will not command the same majority on the Corporation as they have done under the old Act. Added to this, the speeches delivered by some of the members of the Government give an unmistakable indication of the regretable tendency of the administration to lay violent hands on one of the most cherished privileges of the people. The local self-government scheme of Lord Ripon's Government has been tried now for a score of years, and we claim that it has not at all failed. The successive administration reports of the Governments of the different provinces themselves furnish proof of our contention. Yet the Government have been hopelessly caught by the reactionary craze, and are bent on undoing almost all the good work done by preceding Governments. The new Madras City Municipal Act is the latest reactionary legislation that proves our point.

INDIAN PEOPLE, 23rd April, 1904.

The non-official members of the Madras Legislative Council as usual moved many amendments to the Bill, with the fate we so well know of all non-official amendments. However, they tried to do their duty, and all honour is due to them for this patriotic endeavour. But we confess we cannot understand the principle on which several of those who had resisted the measure all along, could yet bring themselves to vote for it on the motion that the Bill as amended be passed.

VI.—Railway.

Suggestion for the introduction of platform tickets on the East Indian Railway.

12. The *Citizen* (Allahabad), of the 25th April, says :—A long time ago the Oudh and Rohilkhand Railway authorities introduced platform tickets for the convenience of people desirous of going to the station platform at train times. The system has had the effect of adding to the revenue to a certain extent, and preventing the overcrowding of the platform by idlers. The utility of the scheme is so manifest that it needs no arguments for its justification. It is strange, however, that the East Indian Railway authorities have not as yet introduced platform tickets. This very often leads to great inconvenience when people have to go to the station to receive their friends or relations, or see them off. It is not unoften that they find themselves at the time in a very awkward position. They are suffered on to remain on the platform by the sweet will of the station officials, and not uncommonly do they find themselves exposed to the rudeness or even violence of the railway employés from the station master down to the commonest sergeant or *khalási*. A large number of people would prefer going to the station with a purchased ticket, which would invest them with a right, rather than begging the station master to suffer them to remain on the platform. We hope the East Indian Railway authorities will follow in the wake of the Oudh and Rohilkhand Railway, and adopt this system, which would have the effect of keeping out undesirable persons from the platform, and enhance the convenience of the public with some profit to the railway as well.

CITIZEN, 25th April, 1904.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

The Mansabiya endowment in Meerut.

13. The *Shahna-i-Hind* (Meerut), in its joint issue of the 8th and 16th April, says that a Muhammadan charitable endowment, called the *Mansabiya* endowment (after the name of its founder) in Meerut, is fast going to the dogs, on account of the wayward conduct and mismanagement of the trustees. The monthly income of the endowment is about Rs. 1,000 at present, and may be increased in abler hands. Sometime ago a committee was appointed, under the orders of the

SHAHNA-I-HIND, 8th & 16th April, 1904.

High Court (*sic*) to exercise supervision over the trustees, but as the majority of the members were selected according to the recommendation of the trustees themselves, no control worth the name has been exercised over them, and the result is that one of the trustees, whose security has not been taken yet, in spite of the orders of the court enjoining the same, is now found unable to render any account of some Rs. 2,000 of the income of the endowment he has realized. Seeing this state of things, a few of the members intend resigning their membership, unless a Government official is associated with them. The school which is maintained by the endowment at a cost of about Rs. 200 a month is greatly mismanaged, there being no proper arrangements for imparting good education to students, not a single student of this institution having ever passed any examination since its establishment.

IX.—Miscellaneous.

Mashir-i-Rozgar, for March 1904.

Fault found with some notifications published in the Government Gazette of the United Provinces.

14. The *Mashír-i-Rozgár* (Meerut), for March, quoting, from the Government Gazette of the United Provinces, Government of India's Notification No. 483-S.R., dated 20th January 1904, prohibiting "the bringing, by sea or land, into British India, of any copy of Arabic books, leaflets or pamphlets, published by Abdul Muhammad bin Abdul Allah," says that this notification is not sufficiently clear. It does not specify the subject or subjects on which works by Abdul Muhammad are prohibited. The residence of the author is also not given; nor is it stated whether the proscribed works are in manuscript or in print, and if in print, where they were printed. Again, it is doubtful whether the prohibition will extend to the English, Persian or Urdu translations, should there be any, of the works in question. The writer also takes objection to the United Provinces Government Notification No. 503—I-972 G., dated 18th February, 1904, published in the United Provinces Government English Gazette of the 20th idem, which contains rules framed under clause (*h*) of section 203 of the Agra Tenancy Act, 1901, saying that rule (1) requiring the landholder to file notice in the office of the tahsildar for service on the tenant under section 87, written both in the Persian and Nagri characters, will simply cause unnecessary delay in the issue of the notice and that hence the words "in the Persian and Nagri characters" should be altered into "in the Persian *or* Nagri character."

ALLAHABAD:
The 3rd May, 1904.

KUNJVIHARI LAL, B.A.,
Officiating Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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(a).—Judicial and Revenue.

NASIM-I-AGRA, 30th April, 1904.

Whipping.

1. The *Nasím-i-Agra* (Agra), of the 30th April, regrets that while provision is made in the law for suspending the execution of a sentence of whipping when it is accompanied with imprisonment (till the expiry of the period allowed for appeal,) no similar provision for postponement of the sentence is made when it is one of whipping *alone*. But it is quite possible that if an appeal were allowed, the appellate court might differ from the lower court which has convicted and sentenced the accused to undergo whipping, and considering him innocent acquit him. Hence it is quite evident that it is not just that no appeal should be allowed from a sentence of whipping (a severe form of punishment), and that the latter be carried out immediately after it has been pronounced. The writer therefore thinks it very necessary that the law should be modified allowing appeal even against a bare sentence of whipping, and staying the execution thereof till the result of the appeal is known, due securities for the personal appearance of the accused in court being of course taken. It is to be hoped that other papers will take up and discuss this important question.

(b).—Police.

CITIZEN, 2nd May, 1904.

Police reform in India.

2. The *Citizen* (Allahabad) of the 2nd May, says:—With his characteristic love of secrecy, Lord Curzon had, notwithstanding the importunities of the expectant public, hidden the report of the Police Commission from the light of day. The Official Secrets Act has, however, in the present instance been baffled in its scope and operation, and, thanks to the correspondent of the *Times*, we are in possession of a substance of the report. We do not understand what the object was of all this mystification about the report. We do not find any disclosures, new or startling. We do not come across any suggestions, original or out of the common. It teems in commonplaces, and our knowledge concerning the defects of police administration has not been in the least widened by reason of the report. The corruption of the police in the lower ranks and the inefficiency of the police in the higher ranks of the service are not novel disclosures. They are old stories handed down to us from remote grandmammas. It is, however, gratifying to note, that this Commission has not, like many other Commissions initiated and organised by Lord Curzon, ended in the smoke of the cigarette minus its flavour. It has taken a complete stock of all the evils, which disgrace the present system. It has attempted in a spirit of enquiry to probe into their causes, and does not appear to have been influenced by either hyper-criticism on the one hand, or nepotism on the other. It has recommended a number of remedies, which, if given a chance are calculated to do some good.

The proposed remedies are an increase of the pay of constables, direct recruitment from England, a competitive examination and a special training on the lines of the Indian Civil Service, and a greater co-operation between the village and the regular police.

There is no doubt that an under-paid constable, owing to his small pay, is driven to have recourse to dishonest means whereby to eke out a living. The pay he draws, according to the present system, can hardly be said to be sufficient for his maintenance. After the deductions are made for his uniform, etc., he is allowed merely a starving allowance. Now, there are certain notions abroad about the police department which influence most men in their choice of it. The first is that in the Police service one can with impunity make a lot of pickings for oneself by underhand

means. The second is that it places men in a position to exercise authority over others. An exercise of authority is almost synonymous with oppression. For those people, who join the police force with such notions in their head, a slight increase of pay is not likely to be an inducement to honesty. But the Government, after it has realised the insufficiency of the constable's pay, is bound, in good conscience, to raise the pay to such an amount as would enable an honest man to maintain a living. The Government ought not to lose sight of the fact that when a young man joins the service, he aims at earning not only for himself, but also for the maintenance of his family.

If Sub-Inspectors and Inspectors are often corrupt, it is beyond doubt they are so by reason of being men of little education whose hearts have been untouched by the light of conscience, and who got into the department with the resolution to make money by evil means. These police officers have scandalised the service and have brought untold ruin upon the members. It is they who have made the name of the police a byword. This has told upon the feelings of the people so much that many of them cannot be induced to accept police service.

There are good and bad people in every department, and the entire police force cannot, at one fell swoop, be anathematised as wicked or corrupt, or idolised as honest and angelic. In order to keep their prestige and position the Sub-Inspectors have to keep a horse and maintain a decent establishment—the cost of which if carefully calculated, would be considerably in excess of the amount of their salary. In order to be able to cope with the problem of making the two ends meet, they must either send for money from their home, 'or beg, borrow or steal.' But this is not all. They have to supply *rasad* to officials and make them comfortable. Then, again, they have to see that the inspections made by *gashti* (circle) inspectors and the District Superintendent of Police pass off satisfactorily; and the poor devils are sometimes fleeced and blackmailed along the entire line by the commonest *khansama*, who accompanies the *lashkar* (camp) as well as the *peshkar sahib* (reader) and the *garibparwar* (officer) himself. It is not right to say that the subordinate police officials are the only corrupt people in the force and that the district officials are all of them without an exception rigidly honest. There is many a black sheep amongst the superior officers also, and it is his corruption which is chiefly responsible for the dishonesty of the subordinate staff and leads to great oppression and discontent. The vagaries and iniquities of the subordinate officers have been justly exposed, but we are inclined to think that the defects of the district officials have escaped the scrutiny of the Commissioners. The Sub-Inspectors as police officers are a failure. Officers manufactured by the training schools have proved no better. The District Superintendents of Police are most of them inefficient, who do not possess the capacity for maintaining discipline or supervising the work of their subordinates. It is not strange, under the circumstances, if the existing police administration should be emblematic of the reign of primeval chaos.

Recommendations of the Police Commission.

3. The *Indian People* (Allahabad), of the 1st May, referring to the recommendations of the Police Commission, as published in the *Times*, says :—We wish to remark here briefly on two recommendations of the Commission, *viz.*, that the pay and prospects of the superior police officers should be increased, and that they should be recruited by an open competitive examination conducted in England. We agree with neither of these recommendations. Our own opinion is that the present emoluments of these officers are sufficiently high, and that even if they be added to, not much improvement may be expected in district superintendents and their assistants, so long as they will be largely recruited from Europeans. We are quite willing to believe that under the new system of recruitment recommended by the Commission, what they plainly call 'undiluted favouritism' will no longer prevail, and that the Indian police will be free from the reproach of 'being the haven and refuge for the failures of influential Anglo-Indian families.' But these defects remedied, we shall still be far from having the sort of officers required. For one thing, as the correspondent of the *Times* points out, 'it is surprising to hear that Indian law and Indian languages can be better taught in England than in India.' A more material consideration is that the reproach the Commission make against these officers at present, that they do not understand the people and are out of touch with them and consequently do not prove efficient officers, will remain with

INDIAN PEOPLE, 1st May, 1904.

them as much as ever. The Commission's language is very clear on the point. 'The superior officers of the department,' they say, 'have been allowed from various causes to get out of acquaintance and sympathy with the people, and out of touch even with their own subordinates.' The only remedy for this admittedly undesirable state of affairs is the promotion in large numbers of competent inspectors who have put in long and approved service, and the direct appointment of educated and specially trained Indians after an open competitive examination in India, to the posts of superintendents and assistant superintendents. It is enough that the examination for the Indian Civil Service is held in England. Are there so-called political considerations here also to block the way of Indians for ever? We note with thankfulness that the Commission recommend their appointment 'to the utmost possible extent.' But when they propose to continue holding the examination only in England, do they not make the carrying out of their wish in this respect next to impossible? The adoption of the Commission's recommendations in their entirety will cost an additional crore and fifty lakhs a year: they say that this is by no means too much. May be; but we confess we are rather inclined to agree with the *Times'* correspondent in thinking that 'probably their suggestions under this head go too far in some respects.' Particularly when a better and more efficient police can be got at less cost if only justice be done to the claims of the educated children of the soil in the matter of their appointment to the superior posts of the department, we cannot certainly see our way to support these two recommendations of the Commission. As for the other recommendations of the Commission, we may suspend our judgment till their Report is before us.

ROHILKHAND GAZETTE, 1st May, 1904.

Thefts and burglaries at Shahjahanpur.

4. The *Rohilkhand Gazette* (Bareilly), of the 1st May, states, on the authority of another newspaper, that bands of 15 or 20 bad characters, smartly dressed, come out at night and freely commit thefts, burglaries, and bloodshed at Sháhjahánpur; as many as three burglaries sometimes occurring in one mohalla on the same night. What is the Kotwal about? The Inspector-General of Police had better take notice of this state of things.

(c).—Finance and Taxation.

HINDI PRADIPA, September to December, 1903.

Debate on the Provincial budget in the United Provinces.

5. The *Hindi Pradipa* (Allahabad), in its joint issue for September, October, November and December, received on the 5th May, referring to the late debate on the Provincial budget in the United Provinces, says that the Hon'ble Pandit Madan Mohan Malaviya rightly took objection that out of the revenue of 11 crores of rupees of these provinces, only 4 crores and 10 lakhs should have been allotted by the Government of India for the local administration, while much larger proportions of the Provincial revenues were assigned to the Bengal, Madras and Bombay, which are far in advance of the United Provinces in every respect. The Pandit also laid great stress on the need of the Government providing a number of huts in every town to enable the general public to segregate themselves in them during the virulence of the plague: but it is a pity that the Lieutenant Governor refused to undertake this duty, contending that his Government could only render some help to the people when they themselves took the initiative. But the people of these provinces are generally ignorant, and not able to do much for themselves. Large numbers of people have been dying from plague for the last three years in these provinces, and if the disease continues to break out again and again for some years more, it is to be feared that the population would be most seriously diminished. The people are the support of Government, and if the people are gone, over whom would the Government rule? The Lieutenant Governor would therefore do well to reconsider the matter.

(d).—Municipal and Cantonment Affairs.

JAM-I-JAMSHID, 24th April, 1904.

A suggestion for assigning a site for the sale of grass at Moradabad.

6. The *Jám-i-Jamshid* (Moradabad), of the 24th April, says that as there is no site set apart in the bazáar at Moradabad where grass-cutters can expose grass for sale, both they and the public are greatly inconvenienced. The triangular piece of land in front of the *Gulshahíd* octroi barrier will perhaps do well for a grass market, and may be allotted to the use of grass-cutters accordingly?

(e).—Education.

7. *Al Bashír* (Etáwah), of the 3rd May, observes that the Musalmans of Bengal, Madras and Bombay are very backward in education as compared with other communities. The reason is not far to seek. In the first place, the Musalmans in the three provinces in question have to learn the local vernacular in addition to their own tongue, Urdu; secondly, the Education Department as at present constituted does not pay due attention to their special requirements. In Bengal the Bengali text-books are full of uncommon, hard Sanskrit words and not unoften contain attacks on former Muhammadan rulers of India and Muhammadan religion. All these things tend to deter Muhammadans from receiving education in public schools, in the manner other communities do. Hence unless and until Urdu receives the same recognition in public offices and courts in Bengal, Madras and Bombay, as Hindi has lately received in the United Provinces, there is little chance of the Muhammadans in those provinces being able to make sufficient progress in education.

AL BASHIR, 3rd May, 1904.

Alleged causes of the backwardness of the Musalmans of Bengal, Madras, and Bombay in education.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

8. The *Indian People* (Allahabad), of the 1st May, says:—Yesterday saw the close of the first chapter of one of the most eventful of Indian Viceroyalties. Lord Curzon sailed from Bombay yesterday afternoon handing over charge of the exalted office he had held for over five years to the acting incumbent, his Excellency Lord Ampthill. Lord Curzon's previously expressed opinions on Indian questions did not allow of the announcement of his appointment to the Indian Viceroyalty being received with marked enthusiasm by educated Indians, and the fear was even expressed by one or two shrewd publicists that he might only turn out to be an enlarged edition of Lord Lytton. But the exceptional sympathy which was transparent in every single speech he delievered before, and on assuming the office of Viceroy at once turned popular opinion in his favour, and our own impression is that no other viceroy was ever so favourably judged even in the face of strong provocation as Lord Curzon. This was visible in the friendly resolutions passed at two sessions of the National Congress, and in the far too flattering address presented to him by the Bombay Corporation in December 1900, to mention only two incidents. And the speech his Excellency made in replying to this address, in which he spoke with generous warmth of his affection for India and of the necessity of Government taking the educated people into its confidence, may be said to mark the zenith of his popularity.

INDIAN PEOPLE, 1st May, 1904.

The *Indian People* on Lord Curzon's Viceroyalty of India.

Since then, however, much water has flowed under the Ganges bridge. Lord Curzon has elected to initiate many acrid controversies in which educated Indian opinion has been reluctantly obliged to oppose itself to his Government's policy, and he has allowed several legislative and administrative measures to be enacted which the leaders of that opinion have convinced themselves will have disastrous effects of a far-reaching character. There are two broad tests by which to determine the character of an administration—whether it is progressive and friendly or retrogressive and unsympathetic. Have efforts been made to raise the political status of the classes and to better the material condition of the masses? If they have been made, it means that steps have been taken to make patriotism and loyalty interchangeable terms. Lord Ripon did his human best in this direction: his name evokes feelings of gratitude and affection in the Indian breast which can never be effaced. Lord Curzon has done the opposite: there is the all but universal wish among our knowing countrymen that India may be spared a further spell of his Excellency's Viceroyalty.

9. The *Citizen* (Allahabad), of the 2nd May, says:—The first attempt made to undo the wrong and admit the children of the soil into the public service was the memorable Act of 1833. But legislation and administration are matters widely different. The carrying out of the provisions of the above Act, whereby

CITIZEN, 2nd May, 1904.

Employment of natives in the public service under British rule.

all the offices of the State were thrown open to natives was left in the hands of the very people who would zealously exclude them from those rights and keep all the loaves and fishes to themselves. The Act failed to remedy the evil and the people were left smarting under an Ossa—upon Pelion of sufferings. Then came the revolution of 1857. It has been an article of Anglo-Indian creed that the Mutiny was the outcome pure and simple of the gross and horrid superstition of the Indian people. The sooner they awaken to the truth the better: superstition was surely one of the elements; it fanned the flame of fanaticism, it supplied a bond of union to the scattered fragments of population and furnished the colours which they pinned up to the mast, round which they all did rally. There were other canoes beside. In one of the official despatches of the time, we find a clue to the reason of the outbreak. "The conduct of our administration is notoriously corrupt and meanly venal throughout every department. We think the vast fortunes acquired in the inland trade have been obtained by the most tyrannical and oppressive conduct that was ever known in any age or country." In 1858 Mr. John Bright said "The great body of the Indians are in a position of great impoverishment, dejection and suffering. India must be governed not for a handful of Englishmen." The people of this country are—it has been admitted by foreigners again and again—admirable and loyal from their very nature. There must have been very serious causes to drive them to rebellion. We believe that the depth and extent of these causes were fully appreciated and understood by the authorities at home and that is what led to the publication of the Queen's Proclamation, which preached to the Indian people a gospel of peace and prosperity. The promises made and the hopes held out have not been faithfully carried out. England had "kept promises to the ear" but had "broken them to the hope." With the change of every ministry and the incoming of a new Viceroy, hope rises in the breast that something will be done towards the redress of our wrongs. We are but crammed with promises and are left chamelion-like to feed upon air. But hope deferred maketh the heart sick, and we now begin to realize with greater force than ever the selfishness of the policy, which is being pursued and which is chiefly responsible for our sufferings, which subordinates the well-being of the commonwealth to the pleasure and interest of a minority.

ADVOCATE, 28th April, 1904.

Plague.

10. The *Advocate* (Lucknow), of the 28th April, says:—April is almost at an end. Not so the plague ravages. Quite unusually the mortality from this deadly disease is simply appalling at this season, while the Government and the people have sat down with folded hands with a look of despair on their scared faces. The Resolution of the Government of India on the Plague Commission Report killed outright, not the plague and its germs, much less its ravages, but all endeavours worth the name that were at work to stay the destructive career of the disease however ineffectually. Since then the Local Governments have taken many steps to let the people alone and allow the disease to carry on its deadly work unchecked by human skill. Municipalities and Local Boards have also been mostly thrown upon their own resources to fight the plague, if they mean to fight it at all. We do not of course mean to say that the Government has altogether given up the fight, but that the efforts of both people and state vary inversely as the havoc done by the enemy rises in intensity. Nothing is more regrettable than the fact that a Government which has unbounded confidence in itself stands helpless before a calamity that has been with us more than seven years. Why so?

The apologist of the Government will say because the plague is still a mystery; no one knows well how it originates, spreads, works and dies out only to start into life again after some months. If it is so in India, this was no less the case in other parts of the world. The plague is not an Indian disease as cholera is; it attacked other places and was driven away from them by strenuous endeavours. Take, for instance, the case of Alexandria. Plague appeared there, worked mischief, then retreated before the advance of well-directed measures of sanitation. Knowledge about its character and predilections was less known then than now, but the stamping out of the disease was not hampered thereby. Why should it be here?

MOHINI, 1st May, 1904.

Scarcity of water at Kanauj.

11. The *Mohini* (Kanauj), of the 1st May, says that there is great scarcity of water at Kanauj. The authorities have no doubt caused the wells in the town to be duly cleansed, but the quantity of water yielded by these wells alone has never been sufficient for the

requirements of the people. Both the Hindu and Musalman residents suffer much inconvenience on account of the inadequate supply of water at present; and the authorities would do well to take steps to enable the people to have the benefit of the use of the Kali Nadi stream again.

Increasing use of cocaine at Benares.

12. The *Vánijya Sukhdáyak* (Benares) in its joint issue for February and March, says that as trade in cocaine has rapidly been increasing, and the number of shops for its sale has greatly multiplied of late, at Benares, it is very probable that Government will soon have to take steps to put down the increasing use of the deleterious article by the people in that town. But as traders have already invested much capital in it on account of the large profits made by it, it would rather be hard upon them if Government suddenly ordered the immediate stoppage of the trade. Government would therefore do well to give the dealers in cocaine previous notice of its intention whenever it should decide to stop the general use of the drug; otherwise the latter will be put to great loss.

VANIJYA SUKHDAYAK, February, 1904.

V.—Legislation.

Nil.

VI.—Railway.

Appointment of a native Inspector of native food sold to passengers on the South Indian Railway.

13. The Hindi *Hindosthan* (Kalakankar), of the 29th April, is glad to notice that the South Indian Railway authorities have lately appointed a Brahman Inspector to travel from station to station and see that the venders of cooked food supply good things to native passengers on the line, turning out those venders from the station who are found selling bad food, or charging exorbitant prices, or against whom a complaint of any other kind is made, and proved true on enquiry. This is a move in the right direction, and other railway authorities would do well to appoint similar inspectors for the purpose. The railway authorities should bear well in mind that the lion's share of their revenue is derived from native passengers, and that the more they minister or attend to the wants and comforts of these passengers the more they will encourage them to travel by rail, and thereby increase their revenue.

HINDOSTHAN, 29th April, 1904.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 10th May, 1904.

KUNJ VIHARI LAL, B.A.,
Officiating Government Reporter on the Native Press for the United Provinces.

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Nil.

I.—Politics.

(a).—Foreign.

INDIAN PEOPLE, 12th May, 1904.

Establishment of an Indo-Japanese Association at Tokio.

1. The *Indian People* (Allahabad), of the 12th May, says:—We have nothing but sympathy with the objects of the Indo-Japanese Association, recently started at Tokio. These objects are (1) to establish friendly relations between India and Japan, (2) to make literary, religious, educational, commercial and industrial investigations relating to both countries, and (3) to afford facilities to students, artisans, manufacturers and business-men in either country. Of course these laudable aims are bound to have the sympathy of every Indian, and we hope they have evoked a similar feeling among the Japanese. With a view to accomplish the aims of the Association, it is proposed to found a scholarship fund and to erect a building for the business of the Association. We congratulate the Association on securing Sir Claude MacDonald, the British Ambassador in Japan, as their Patron, and Viscount Nagaoka, a member of the Japanese House of Peers, as their President.

INDIAN PEOPLE, 12th May, 1904.

The Anglo-French Agreement.

2. The *Indian People* (Allahabad), of the 12th May, says:—We hasten to express our sense of gratification at the friendly settlement of international differences which has been effected by the Anglo-French Agreement. Such an agreement postulates each side giving way to the other on some points, material or otherwise, and in the present instance both France and England must have lost something from their respective points of view. It may be that England has lost more than France, or *vice versâ*, but it does not require much reflection to show that this is as nothing compared with the heavy losses incidental to arbitrament by the sword. We are glad to note that this is the prevalent feeling in England; though there is of course the inevitable minority who seem constitutionally incapacitated from recognizing that politics is by its very nature a series of compromises. But this minority, which necessarily includes the *Saturday Review*, is so small that it may be ignored. We have only to add a word of congratulation to Lord Lansdowne for the successful negotiations he has carried out.

SHAHNA-I-HIND, 8th May, 1904.

The Anglo-French Agreement and Turkey.

3. The *Shahna-i-Hind* (Meerut), of the 8th May, in commenting upon the Anglo-French Agreement, says that the political game which England has taken the present opportunity to play in respect to Egypt is indeed splendid. Germany and Austria are not much interested in Egypt; Russia, besides being an ally of France, is involved in a formidable war with Japan; Spain and Italy count as nobodies; and Turkey has her hands full of Macedonian and Bulgarian affairs. England finding the coast so unusually clear at this juncture, has succeeded in inducing France to acknowledge her protectorate over, and give her a free hand in Egypt, she on her part making some concessions to France (in other quarters), and has thus gained her long-cherished object without any trouble. Turkey has no doubt sent a formal protest, through her ambassadors, to the European Powers, urging that as she enjoyed suzerainty over Egypt and received an annual tribute from the latter, England had no right to enter into such an agreement with France, without reference being made to her. But Turkey still remains "the Sick man," and her protest cannot be taken to be more than a mere formality, she not being in a position to go to war on account of Egypt, and would not thereby run the risk of even losing the annual tribute she has regularly been receiving from Egypt, by provoking England and France to any serious extent. Besides, if Turkey did not quietly acquiesce to the Anglo-French Agreement, troubles might easily be created for her in the Balkan Peninsula. Again, even if Turkey were restored to her sovereignty in Egypt, not one but several Arabi Pashas would probably arise in the latter country, and begin to give her the same sort of trouble as she has been encountering in Macedonia for some years past. Austria, it would seem, is even now going to pick a quarrel with Turkey, and the latter has been obliged to issue orders for the mobilization of her troops. This is very ominous. If a war breaks out between these two Powers, England is not expected to remain neutral, and other Powers would probably be dragged into it. Such a contingency would lead to a dreadful conflagration in Europe like the one already raging in the Far East.

4. The *Advocate* (Lucknow), of the 12th May, says:—The less we hear of Tibet, the more anxious we become. The impression is gaining ground that something very serious is in progress behind the Himalayas, and that the news of a great butchery may again be dumped upon us in no time. The latest information is that the Tibetans have refused to profit by the lessons of Tuna and Garo; they mean to contest, and contest more vehemently, the further progress of the misnamed Tibet Mission from Gyantse. Only two marches from Gyantse there is the Karo Pass which is being fully fortified by Tibetans, they having made up their mind to offer a sturdy resistance there. Now that the summer has set in, the ice thawed, people might flock to swell the army of opposition. A severe fight is inevitable, unless good sense prevails among Tibetans at the last moment. The news about the preparation for opposition by the Tibetans may have caused a flutter in the military circles in India. The cry has already been raised that reinforcements must be sent to General Macdonald in order to fight the Tibetans, guard the lengthening line of communication, and escort convoys. It is said that the move forward from Gyantse would mean a very long and continuous march until the Sanpu is reached. As the Chinese Amban has not sent any more notice of his expected arrival at Gyantse, the Mission may shortly have to move forward to meet him.

ADVOCATE, 12th May, 1904.

Tibetan affairs.

5. The Hindi *Hindosthan* (Kalakankar), of the 5th May, referring to the latest news that the British Government contemplates giving up further pursuit of the "mad" Mullah, and getting back its troops from Somaliland next month, says that it fails to understand why any expedition should have been sent at all against the Mullah. What harm will be done if a body of clodhoppers like the Mullah and his followers are left free to plough the waste of a desolate country? England would hardly gain anything, or add to her glory by making short work of the Mullah; nor will she suffer any loss of prestige if she leaves him alive. As he has now taken to his heels before the British force, it is not necessary for England to ferret him out or bring him to bay; and it is to be hoped that the British troops will soon be recalled from Somaliland.

HINDOSTHAN, 5th May, 1904.

The Somaliland campaign.

(b).—Home.

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

6. The *Indian People*, (Allahabad), of the 8th May, says:—We cannot understand why no organised protest has yet been made against the appointment of a European Barrister as Mr. Justice Amir Ali's successor on the bench of the Calcutta High Court. As we said when commenting on the appointment of Mr. Woodroffe to the vacancy, that act is a gross injustice to the Indian Vakils of the Calcutta High Court. There cannot be any doubt that one after another the few high posts conferred on Indians are being filched away from us in an overt manner. Of all these posts the most highly prized are undoubtedly Judgeships of the High Courts. Here we are grieved to note that frequent injustice is being done to our countrymen, notwithstanding that every single Indian who has been appointed to a seat on a High Court bench during the last nearly forty years has been an eminent success, some of the Indian Judges having exceptionally distinguished themselves. Not to go to the past, we should like to know which European Judge of to-day can compare in legal attainments with Sir Bhashyam Iyengar, who was compulsorily retired a short time ago under the sixty-years rule, or with Sir Subramania Iyer and Mr. Justice Budruddin Tyabji?

INDIAN PEOPLE, 8th May, 1904.

Appointment of Mr. Justice Amir Ali's successor on the bench of the Calcutta High Court.

The injustice to Indians of which we have written is perpetrated in two ways. Firstly, no Indian, however eligible, is appointed to succeed a European Judge; and secondly, Europeans are not unoften appointed to places vacated by Indian Judges, although much more competent Indians are available than the Europeans appointed. In Calcutta, for instance, the Hon'ble Mr. Behari Lal Gupta, as the Senior Civilian in the Judicial Department, ought to have been made a permanent Judge several years ago, but as Government is unwilling to add to the number of Indian Judges, he has been superseded by several juniors, who happened to be Europeans, though it has not been claimed for them that they are superior to him in ability or learning. There are several eminent Indian Barristers practising at Calcutta and Bombay, with whom many of their European compeers at the bar cannot compare, but they are never appointed to succeed European-Barrister Judges.

INDIAN PEOPLE, 5th May, 1904.

Unsatisfactory working of the Agra Tenancy Act.

7. The *Indian People* (Allahabad), of the 5th May, says :—In reviewing the report of the Board of Revenue last year on the revenue administration of this province, we noticed the growing official scepticism as to the success of the Agra Tenancy Act, which was passed amidst a flourish of trumpets by Sir Antony MacDonnell's Government. In the Government Resolution on the Board's report this year the same doubt is expressed. The object of the Act was 'to induce landlords to give their cultivators some fixity of tenure; if they did not choose that their tenants should acquire any rights, they were at least to grant them long-term leases.' The Board say 'to what extent this object will be attained, it is not at present possible to say.' And the Government Resolution remarks on this : 'It is clear that the general body of the landlords have not as yet mastered the provisions of the Act ; and until those provisions are understood by both parties, it will not be practicable to judge how the Act will work. *So far the results can hardly be described as encouraging.* (The italics are ours.) The number of suits filed under section 58(*a*) was 68,501—the average of the four years from 1895-96 to 1898-99, being only 57,767—and the number of seven-year leases granted was only 8,517. Taken in connection with the increase in the number of suits for arrears of rent, this increase in ejectment suits is a matter of grave concern.'

This means nothing if it is not an admission of the thorough failure of the Act. And yet, we were promised nothing short of an agrarian millennium as a result of the MacDonnell Act. But this is not all. What has been the most noticeable result of giving prospective as well as retrospective effect to the rule that 12 years' occupation raised a tenant to the privileged class with certain well defined rights in his holding? It is 'that those landlords who objected to the acquisition of such privileged rights,' we quote the terms of the Government Resolution, 'were compelled in self-defence to eject their tenants periodically. The extent to which this right of arbitrary ejectment was pushed is well-known.' Continues the Resolution : '*Agriculture has suffered ; ill-feeling has been fostered between landlord and tenant ; and for a considerable portion of the year the rent courts have been congested with an enormous amount of litigation which benefited nobody except a not very desirable class of legal practitioners.*' But were not these results foretold by the critics of the Act at the time it was under consideration ?

The increase of litigation was a direct, and, as the Government Resolution in a way admits, an inevitable result of the Act. The Act, 'by some unaccountable oversight,' omitted to prescribe any procedure for the ejectment of defaulting tenants-at-will. In consequence of this omission it came to be accepted by the rent courts that tenants-at-will were not liable to ejectment for rent default ; and as a necessary consequence, the landlords, who could not naturally 'quietly acquiesce in such an apparently intolerable state of affairs,' exercised their powers of ejectment of tenants-at-will under sections 36, etc., of the Act. The Government make no doubt that this power was abused by landlords, 'but,'—they are good enough to recognise—'in considering the statistics it must be remembered that it was only by action in the form of arbitrary ejectment that a landlord could get rid of a defaulting tenant-at-will.' The following passage which we take from the Resolution is

instructive as throwing some light on the skill with which the Act was drawn up as well as on its beneficial character :—

The new Act has altered the law. It has aimed at curtailing the power of arbitrary eviction, and provides a procedure for ejecting tenants of every class who fall into arrears. An increase in suits for arrears was therefore to be expected. The distribution of the increase is, indeed, peculiar and difficult to explain in detail. But *in the Meerut Division, where,* as the report shows, *the new law is best understood, the increase was as much as* 32 *per cent.* The number of cases in which tenants have actually been ejected for default in paying their rent is still comparatively small; but, as the Board point out, the working of the new law will have to be carefully watched. It is impossible to lay down any general rule as to the reasons which would justify a court in allowing further time for payment to a tenant; but it must not be forgotten that the landlord is responsible for the payment of the revenue, and he cannot be expected to discharge this obligation unless his tenants are reasonably punctual in paying their rent.

An early amendment of the Act seems clearly to be called for in the interests of Government, landlords and tenants alike.

(b).—Police.

Nil.

(c).—Finance and Taxation,

Nil.

(d).—Municipal and Cantonment Affairs,

Nil.

(e).—Education,

8. The *Indian People* (Allahabad), of the 8th May, says :—We welcome the abolition of that expensive luxury, the Cooper's Hill College. The institution was built exclusively at the cost of the Indian tax-payer, and the charges of its maintenance have always come to a very respectable figure. And yet the children of the soil themselves have all along been treated with less than justice so far as their claims on that college are concerned. The college being located in England, the lion's share of the appointments in the Indian Public Works Department open to its passed candidates has invariably gone to Europeans. But, on account, presumbly, of their high intellectual qualifications, a few Indians who joined the college happened to pass its examinations with credit and had to be given appointments under the Government of India. This made our late Secretary of State, Lord George Hamilton, very uneasy, and with his usual friendliness to Indian aspirations he lost no time in promulgating an order allowing not more than two Indian passed candidates to be given appointments. This was an act of injustice so unmerited and a violation of the Queen's Proclamation so glaring and deliberate that it naturally created much discontent in India. We are sure if only the Government of India could make up its mind to do justice to educated Indians, a sufficient number of graduates can be turned out of the Roorkee College and other Engineering Colleges in India for the purposes of the Public Works Department, and the abolition of the Cooper's Hill College will not at all be felt as an unwise step.

INDIAN PEOPLE, 8th May, 1904.

Abolition of the Cooper's Hill College.

(f).—Agriculture and questions affecting the land,

Nil.

(g).—General.

9. The *Indian People* (Allahabad), of the 5th May, says :—His Excellency Lord Ampthill was installed as Viceroy of India on Saturday afternoon immediately after the departure of Lord Curzon from these shores. His Lordship assumes his exalted office amid the good wishes of the entire Indian community. During the three and a half years of his satrapy, Southern India had a smooth time of it and made steady if necessarily slow progress, despite some reactionary legislation. And notwithstanding an occasional exhibition of temper on the part of his Excellency, his relations with educated Indians have, on the whole, been cordial and happy. Necessarily, Lord Ampthill's acting Viceroyalty

INDIAN PEOPLE, 5th May, 1904.

Lord Ampthill's acting Viceroyalty of India.

will be of an uneventful character; but this is to be welcomed rather than otherwise after the stormy period of unpleasant and bitter controversies from which we have just emerged. In his own modest way Lord Ampthill wishes that nothing may happen in the next few months to put his untrained seamanship to trial. We reciprocate the wish, and hope India will have a peaceful time of it during the Viceroyalty of his Lordship.

HINDUSTANI, 11th May, 1904.

Natives, and the higher appointments in the ministerial establishments of the various Public Departments in the United Provinces.

10. The *Hindustáni* (Lucknow), of the 11th May, thanks the Hon'ble Pandit Madan Mohan Malviya for the satistics which he, in the course of his speech on the last Provincial budget in the Legislative Council, produced showing that almost all the ministerial appointments carrying Rs. 200 and upwards a month, in the Government Secretariat, the Board of Revenue, the Education, Opuim, Police Public Works, and Court of Wards Departments, in the United Provinces, were being invariably given to Eurasians and Europeans, to the entire exclusion of natives, in the face of the Government of India's express orders on the subject. This practice is certainly very reprehensible and unjust. Nobody would contend that no Eurasians and (domiciled) Europeans should be employed in ministerial posts; but it is difficult to see the justice of their exclusive employment. The writer has heard that there exists a secret order in the United Provinces Government Secretariat, according to which no post bearing more than Rs. 100 a month should be given to natives. This shows that natives are deliberately shut out from higher clerical posts from sheer partiality to Eurasians. The natives in Bengal, Madras and Bombay receive somewhat better treatment, and are not entirely left out in the cold as they are in these provinces.

V.—Legislation.

CITIZEN, 11th April, 1904.

The *Citizen* on the Official Secrets Act.

11. The *Citizen* (Allahabad), of the 11th April, received on the 7th May, says:—So the Official Secrets Bill has now ripened into an Act. Our readers must remember that we exposed in these columns the atrociously objectionable character of its provisions. We are thankful that some of its bad features have been eliminated through the strenuous exertions of some of the Indian members of the Viceregal Council. But the principal clause which made the Bill obnoxious continues, for the publication of official secrets belonging to the Civil Department has not been excluded, although the Government was advised and appealed to do so by all sections of the people. Lord Curzon stuck to his resolution not to yield to the many prayers and solicitations that reached him, and, in the face of almost universal opposition, passed the Bill into law.

If the Government had made the publication of secrets regarding only its financial condition and the opium market punishable, the Act would have been bearable. It is the addition of matters regarding the relation between the Government and the Native States, and all 'other important Civil matters' that goes to make the Act so greatly objectionable * * * Had it been the case that the Government of India was the most unerring judge of the best interests of the Native States, the argument advanced by Lord Curzon would have some meaning. But times without number has it been demonstrated that unless controlled and guided by public opinion the Government cannot deal fairly with the Native States. Under such circumstances, disclosure of the dealings of the Government with the Native States becomes a necessity. Lord Curzon claims that these dealings are "honourable in the vast majority of cases." If so, why object to their disclosure? What is honourable to the Government and the States cannot prove injurious to either by their disclosure. Then it is noticeable that His Excellency claims these relations to be honourable only in the majority of cases, and not in all cases. That is a confession indeed! Why, we ask seriously, should not the cases in which such relations are not honourable or are dishonourable be exposed and discussed? The Viceroy speaks of these relations as being *prized* by both the Government and the Princes. If so, why should not they be made public so that the public too might prize them? To be plain, the Viceroy's pleadings in defence of keeping all relations between the Government and the Princes a secret have a ring of falseness about them which is absolutely unmistakeable. It is hardly necessary to say that Lord Curzon completely failed to justify the extension of the Secrets Act to matters relating to the Native States.

Lord Curzon claims that he has considerably limited the power of intervention of the Act by laying down that the other civil matters to which the Act will be applicable should be "important matters of State." Now this cannot prove the safeguard it is represented to be. It is probably the Government and not the Court that is to determine what is an "important" State matter, and as the Government is notorious for its differences with the people, we may well conceive how the term 'important' will be interpreted. The people cannot determine in what lies the importance of a State matter in the opinion of the Government. The tendency, therefore, will be the suppression of all State matters concerning the civil department. And this sort of suppression will prove seriously detrimental to the public interest.

It cannot be gainsaid that by the inclusion of Civil secrets into the Act a tremendous obstacle has been put in the way of the reform of civil administration. When we speak of Civil secrets we do not exclude the secrets relating to the Native States, for these latter have been specially mentioned in the Act. Now, any one who knows the history of the last forty years knows it as a fact that the newspapers in India, both Anglo-Indian and Indian, have divulged innumerable secrets relating to the Civil department of the various Governments in the country, *viz.*, the Supreme and the Provincial. In the vast majority of such cases, the disclosures have contributed decidedly to public good, by putting the people on guard against certain contemplated moves or measures of the authorities, by leading them to take steps to avert the injury or mischief they apprehended to result therefrom, and by relieving them from the misrule of officials whose continuance in office in the same place or any place would have led to the serious deterioration of the public service. During the rule of Lord Dufferin, Sir Lepel Griffin was speedily rising into official favour. He was then the Resident at Bhopal. Numerous were his high-handed proceedings and intolerable were they to the Begum of Bhopal and her kith and kin. It was the *Amrita Bazar Patrika* of Calcutta that exposed them after all. For months did our valiant contemporary busy himself revealing the misdeeds of Sir Lepel, and so convincing were the evidences adduced that neither did the accused nor the Government on his behalf dare contradict or refute them. As a temporary measure, consequent on the exposure, Sir Lepel was removed from Bhopal. The *Amrita Bazar Patrika* continued, in the meantime, to expose his unfitness for public service, until Lord Dufferin was obliged to pass a Resolution condemning some of his actions, and subsequently Sir Lepel was made to retire from the service. That was a glorious achievement—this freeing of India from the incubus of an official of the type of Sir Lepel Griffin. Sir Lepel was a retrogressionist of a very bad type, and he was so fast rising in influence that he was openly talked of as being destined for the throne of Bengal, and subsequently for that of all India. It goes without saying that as Lieutenant-Governor of Bengal or as Viceroy he would have done incalculable mischief to this land. That such a man could be got rid of by the intervention of a newspaper was due simply to the fact that there was no fear in the publication of confidential orders and circulars connected with the civil administration of Native States and the British Provinces. Then we should allude to another case of a like nature which was in connection with the doings of an Anglo-Indian official of Bengal, we mean, the late Mr. John Beames, who was, if we remember correctly, at the time we are speaking of, Commissioner of the Orissa Division. The *Amrita Bazar Patrika* published letters and documents proving the charge it brought against him of having contracted large debts, against the rules of the Civil Service, from people residing within his jurisdiction. We think some of the letters published to expose these secret transactions of Mr. Beames were of an official or demi-official character. The proofs and evidences furnished by our contemporary were of such an incontestable and conclusive character that the Government of India was obliged to compel Mr. Beames to retire from the service. Some twenty years ago, that enterprising vernacular journal of Calcutta, the *Sanjivani*, published a confidential circular belonging to the Police Department, in which the Government gave instructions to the Police to keep a strict watch over all public characters, political and otherwise, and to report their sayings and doings and movements to the headquarters, and laid it down that on the care and industry which would be shown by the officers in discharging this special duty of theirs would mainly depend their promotion in the service. This circular laid the foundation of a system of espionage in India and

its early exposure did much public good by attracting our attention to it and thus moderating the rigour of its application, as the Government felt ashamed of an innovation which smelt more of Russian autocracy than of any thing else. Coming to recent times, to the Viceroyalty of Lord Curzon, we find that important official secrets have been published decidedly to the benefit of the people. The secret decision of the Viceroy to provide Eurasians with employment under the Government, simply because they belonged to a community in which European blood was present, was made public early during the rule of Lord Curzon. Then again, the early revelation by the *Bengalee* of the retrogressive proposals of the Universities Commission led to a discussion of the contemplated changes in the University system, and this much helped the cause of the opposition. The publication of the Resolution by the *Sanjivani* on the Railway Conference at Delhi which met to decide the question of a larger employment of Eurasians in the Railway Service, irrespective of merit, exposed the spirit of race favoritism which distinguishes the Curzon administration and revealed its true colour. Then lastly, Sir Henry Cotton's very important Resolution on the question of the partition of Bengal, published very opportunely by the *Bengalee*, has been of great service to the people, who have found in him an authority in defence of their contentions, about the thorough soundness and justice of which the whole country is almost unanimous.

Thus it will be seen that the absence of restrictions on the publication of official secrets of a civil character has always proved highly beneficial to public interests. The Official Secrets Act as it now stands will make such benefit impossible in the future. The Act will not only deprive the public of an important privilege it has so long enjoyed, but will also lead to make the Government more autocratic and tyrannical. The Government, being now fully conscious of its immunity from exposure, will be fearless in its new mission of Russianizing the Indian administration. It will proceed in its new path with that energy and enthusiasm which can be possible only in an evil doer of immense power, great opportunities and illimitable resources.

Lord Curzon observed that the modifications that were introduced by the Select Committee on the Bill and also by the Council had "removed the greater part of the objections that were entertained to it." His Lordship would have done better not to have spoken in this deceptive manner. The intention was apparently to produce the impression that the Government had hearkened to the voice of the people in regard to the Bill. It was only some of the very minor and quite insignificant objections to the Bill which were removed, while the principal and the most important objections were not heeded.

Lord Curzon spoke of having made concessions to the public which "have taken the whole sting out of the measure." The effrontery of this remark is obvious to every fair-minded man. From all that we have said above, it will be clear that the entire sting is still there. When this obnoxious measure will prevent the journalist from publishing a Government paper or facts regarding the contemplated intentions of the Government, the revelation of which is sure to avert an administrative evil, or nip in the bud a measure fraught with serious mischief, how can anyone who has the people's interests at heart avow that the Official Secrets Act as it now stands has been deprived of all its sting? Lord Curzon may be clever, but he cannot arrogate to himself the supreme cleverness of making the people admit that to be white which is really black.

Lord Curzon, towards the conclusion of his speech, gloried in the fact that now that the Official Secrets Bill has been passed, "people will be more careful than they have hitherto been about disclosures which every man at the bottom of his heart knows to be dishonourable and injurious to the public interests." No Indian publicist has, to our knowledge, ever disclosed a Government Secret the publication of which proved injurious to the public interests. In fact, Indian journalists are led to reveal only such Government secrets as they believe in their heart of hearts would prove beneficial to the people if disclosed. In fact nothing but such honest belief could ever lead an Indian journalist to try to get possession of, and disclose confidential official papers. As to the Viceroy's insinuation of such disclosures being dishonourable, we can only afford to smile at it. Far from being dishonourable, it is highly honourable for a man to expose the unworthy and unjust proposals or deeds of a professedly bureaucratic but really tyrannical Government.

Lord Curzon has latterly betrayed a disposition to speak with scant courtesy about those Indian members of the Viceregal Legislative Council who happen to differ from the Government. His unbecoming strictures on Mr. Gokhale's observations made on a former occasion we noticed at the time. In his last speech on the Official Secrets Bill he charged the Hon'ble Dr. Asutosh Mukerjee, with having "*affected* to shut his eyes" to the difference between the Bill as it was originally framed and as it was passed. None will think it becoming on the part of the Viceroy to accuse a member of his Council of *affecting* to shut his eyes to a fact, because he happens honestly and really to differ from His Excellency on a certain point. This is a kind of bullying which should be below the dignity of the Viceroy to inflict on any member of His Council, be he an Indian or a European.

It is noteworthy that the Official Secrets Bill has been passed into law notwithstanding the vehement opposition of the Anglo-Indian press, the Native press, the public Associations, many representative men, both of the Indian and Anglo-Indian communities, and the Indian and some of the Anglo-Indian members of the Viceregal Legislative Council. Few measures of the Government of India have been so strongly condemned by both Indians and Anglo-Indians. But it does not lie in our autocratic rulers to listen to the voice of the people, or any section of it, however reasonable and just their contentions or prayers may be. To concede to the popular demand is now deemed to be an ignoble surrender, a humiliation that is tantamount to the loss of Britain's sovereign authority in India. The British power in India will vanish, so think our all-wise rulers, if the British Indian Government permits its actions to be moulded by the voice of the people.

The Official Secrets Act adds the last stone to the grave of the liberty of the Indian press, and to Lord Curzon belongs the infamy—an Imperialist like His Excellency might consider it fame—of accomplishing this task. What is called the Sedition Act may be irremoveable even under a Liberal Administration, but there are circumstances in connection with the Secrets Act which embolden us to cherish the hope that a Liberal Ministry could be induced to repeal it. The Anglo-Indian press and the majority of the non-official Anglo-Indian community are as strongly opposed to the Act as the Indian people. The antagonism to this measure has been almost universal, and if the next Election bring the Liberals into power, we should leave no stone unturned to secure the revocation of the Act. We would propose the appointment of a Committee in India and another in England to take steps towards the accomplishment of the object we have mentioned. It would indeed be most disgraceful for us to submit to the Act when there is still a constitutional way open to us to secure its annulment.

The Punjab Limitation Bill.

12. The *Indian People* (Allahabad), of the 8th May, in commenting upon the Punjab Limitation Bill, says:—Our own opinion is that, as a rule, neither the ryot is recklessly extravagant and becomes indebted for sheer wantonness, nor is the money-lender habitually a blood-sucker solely bent on pauperizing his unfortunate debtor. The ryot contracts debt because of necessity, and pays heavy rates of interest on account of want of credit. By the raising of the period of limitation he can get money on easier terms, as the *sowcar* has a long period during which to get back his principal and interest. The credit of the ryot, which was never satisfactory, has been contracted by the passing of the Land Alienation Act, and his difficulties have been unnecessarily increased. Now, by the enactment of the Limitation Bill, the lost credit will be somewhat restored. We therefore entirely agree with the Lieutenant-Governor of the Punjab that the extension of limitation 'will be found to operate to the mutual convenience and benefit of both the money-lender and the agricultural debtor.'

INDIAN PEOPLE, 8th May, 1904.

VI.—Railway.

Nil.

VII.—Post Office.

Suggestion for increasing the pay of the runners and the lowest clerks in the Postal Department.

13. The Hindi *Hindosthán* (Kalakankar), of the 6th May, says that as the Government of India has allotted a sum in this year's budget for improving the Postal Service, the Director-General of Post Offices will, it is to be hoped, first satisfy the claims for promotion of the most hard-worked runners and

HINDOSTHAN, 6th May, 1904.

the poor clerks drawing Rs. 4 or Rs. 5, and Rs. 15 per mensem respectively. It is acknowledged on all hands that the work done by the Postal Department is most satisfactory, regular and prompt. But the Department owes all this excellence and credit to the hard and ungrudging labour and honesty of its rank and file; and hence the authorities would do well to take the present opportunity of making suitable increments in the pay of their poorly paid ministerial staff.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 17th May, 1904.

KUNJ VIHARI LAL, B.A.,
Officiating Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a)—Foreign.

HINDOSTHAN, 13th May, 1904.

The Russo-Japanese war.

1. The Hindi *Hindosthán* (Kalákánkar), of the 13th May, referring to the successes which Japan has so far gained over Russia both on sea and land, says, that these remarkable preliminary achievements of the Japanese against their formidable enemy, may well lead one to expect their ultimate victory in the war. The Japanese first acquired their proficiency in the military art under the instruction of German experts, and then sought the friendship of England to improve their political status. Verily God helps those who help themselves. Japan has learnt the value of self-help and self-reliance, and is both brave and courageous, intelligent and considerate. Hence though she is a tiny Power compared with Russia, there is much likelihood of her being able to hold her own against the latter in the long run. The Indians are rejoicing on the victories of the Japanese, their rulers' allies, and pray God to crown with ultimate success the noble efforts of the Japanese in the war which they have most courageously entered upon, and are carrying on with perfect fair play.

INDIAN PEOPLE, 15th May, 1904.

The Russo-Japanese war.

2. The *Indian People* (Allahabad), of the 15th May, says:—Universal admiration is felt for Japan at her very daring exploits. She has besieged Port Arthur, and the way this has been done is said to be without parallel in history. And in the land fight she has beaten Russia at every step, and occupies a commanding position in Southern Manchuria. Russia has had to successively retire from every position she has occupied, and her losses are counted in the fourth figure. It is now recognised that the great General Kuropatkin is after all not infallible, and we are told the general opinion in military circles is that, while the Russian soldiers fought bravely and unmindful of all personal risk, bad generalship has to answer for part at any rate of the disasters that have overtaken the Russian arms. We hope it will also be recognised in the proud West that the current and growing opinion about the inherent inferiority of the East and the pre-ordained destiny of coloured people to be content to remain the foot-stools of imperialist peoples of the West, will receive a wholesome and much needed check consequent on what Japan is achieving. We are aware the easy reply may be given that one swallow does not make a summer; but what we emphasize is that what Japan has been able to become in the course of a generation, it will not be impossible for other Eastern nations also to become, given the necessary favouring conditions. Another point that we wish will dawn on the Western mind now is that too much price may be paid for Imperialism, as Russia must now know to her cost.

HINDOSTHAN, 16th May, 1904.

Establishment of the Indo-Japanese association at Tokio.

3. The English *Hindosthán* (Kalákánkar), of the 16th May, says:— We are glad to learn that an association called the Indo-Japanese Association has been formed to promote friendly relations between India and Japan, and to make literary, religious, educational, and industrial investigations. We wish every success to the Indo-Japanese Association.

INDIAN PEOPLE, 15th May, 1904.

The Tibet Mission.

4. The *Indian People* (Allahabad), of the 15th May, says:—'Pacific' slaughter is going on in Tibet unabated. The age of chivalry is gone, and no compunction is now felt by powerful people in taking doubtful advantage of their giants' strength to tyrannise over weaker peoples. In the very first engagement, if engagement it can be called, that the Younghusband 'peaceful mission' had to face, we knew how in a sanguinary ten minutes about 750 Tibetans were massacred. In a second engagement a couple of hundred more of the so-called enemy were swept off. Now there was a third encounter near Gyantse, and another couple of hundred were accounted for. Thus, more Tibetans have been slaughtered by now than the total losses the combined forces had to sustain in the Far East before the bloody battles near the Yalu river. The Mission is now at Gyantse, and we are told will soon advance to Lhassa. What may happen afterwards we cannot of course tell. But we advise the reader to add many pinches of salt to the promises of statesmen regarding their future intentions. From what the *Novœ Vremya* states, it seems to be clear that Russia resents what Britain is doing in Tibet, feeling, as she does, that Britain has taken questionable advantage of her pre-occupations elsewhere. We dread to contemplate the complications the indiscretions of impetuous politicians may lead to.

5. The English *Hindosthán* (Kalákánkar), of the 16th May, says :— We hope that some official announcement will soon be made, and the small force in Tibet reinforced, because we feel sure that, uneducated as the Tibetans are, they will not learn subjection unless some portion of their country is brought under English rule, and for some years, at least, an English protectorate is established in that country. They cannot match our brave English soldiers, but outnumbered as our small forces are in Tibet, they might be surrounded, and, God forbid it, annihilated. This would encourage the over-numbered force against us, and they may give us more trouble in having to be reconquered. It would not only give us extra trouble, but will cost us greater expenses than what we have up to this time borne. Moreover, our defeat in Tibet might encourage some neighbouring Powers to fight against us, with the troops of Dalai Lama.

HINDOSTHAN, 16th May, 1904.

The Tibet Mission.

6. The *Advocate* (Lucknow), of the 15th May, says :—The debate on Tibet appeared to us to be so devoid of earnestness that while reading even the Opposition speeches, the idea entered into our mind that the speeches were made to order. If the Indian Government has the proof, and the Secretary of State is in possession of documents showing that Russia was actually making an advance through Tibet on India, if the Tibetans had entered into a defensive alliance (with Russia), the Indian public should have been taken into confidence from the very beginning. Instead of that, the Indian public had been hoodwinked and the Government of India proceeded to do things in a manner neither in keeping with its respect for the House of Commons, nor with the sense of dignity that should characterise its action. Lord Curzon was for taking bold steps from the very beginning, but the Secretary of State refused to give him a free hand and declined to give him authority to establish a British Residency at Lhassa. Lord Curzon's Government silently took the snub, but proceeded to do things in its own way ; Colonel Younghusband proceeded to Tibet with a Mission only. The sanction of Parliament was not necessary for this Mission. The "Peace Mission" soon turned into a "War Mission." There was a fight. The line of communication was long. The Mission did not succeed in its objects at the first stage after entering the Lama's territory. A larger force had to be despatched and the sanction of Parliament had to be taken. The sanction-taking was a mere farce. It was simply registering a decree of the Government of India. Some Liberal members entered a protest in a feeble tone, but that amounted to nothing. They wanted an assurance that the Government did not mean annexation. The assurance was given, though Mr. Brodrick qualified it by the statement that annexation might be forced on the Government. This is coming. The responsibility will of course be on the heads of the Tibetans who, having sacrificed themselves to British bayonets in numbers so as to rouse the indignation of the Americans and lead them to call the skirmish "savagery," "brutality," "butchery" and what not, have not yet come to their senses and do not allow the "peace" Mission of Colonel Younghusband to proceed further. The event at Kora where 300 Tibetans got hemselves killed will precipitate matters, specially as they have been so foolish as to kill Captain Bethune with 3 men of the 32nd Pioneers. Colonel Younghusband and General Macdonald mean to proceed to Lhassa unchecked by any demonstration of the Tibetan peasantry. What will happen at Lhassa is more than what one can say. The head Lama might leave the monastery, and follow the tactics of the Mad Mulla of Somaliland and migrate into Russian territory, leaving Colonel Younghusband to the unpleasant task of putting some other Lama on the *gadi* in his place, or he may stay down at Lhassa and have a treaty with the representative of the British Government. After the treaty has been executed, after the solemn assurance given that the treaty will be followed, the question arises what agency is there to see that the treaty is literally adhered to. What guarantee is there that as soon as Colonel Younghusband leaves Tibet, the Lamas will not again show an attitude of hostility or will not sell themselves to Russia ? There is none whatsoever. Hence two courses are proposed. First, that a British Residency should be established at Lhassa, the very thing which the Secretary of State in Council had refused to sanction when approached by the Government of India some six months ago. The second is to construct a road to Lhassa, a portion of it passing through the territory of Bhutan, to enable the Government to inflict punishment whenever the Lamas show partiality towards the Russians. Both these

ADVOCATE, 15th May, 1904.

The future of Tibet.

I.—Politics.

(a)—Foreign.

HINDOSTHAN, 13th May, 1904.

The Russo-Japanese war.

1. The Hindi *Hindosthán* (Kalákánkar), of the 13th May, referring to the successes which Japan has so far gained over Russia both on sea and land, says, that these remarkable preliminary achievements of the Japanese against their formidable enemy, may well lead one to expect their ultimate victory in the war. The Japanese first acquired their proficiency in the military art under the instruction of German experts, and then sought the friendship of England to improve their political status. Verily God helps those who help themselves. Japan has learnt the value of self-help and self-reliance, and is both brave and courageous, intelligent and considerate. Hence though she is a tiny Power compared with Russia, there is much likelihood of her being able to hold her own against the latter in the long run. The Indians are rejoicing on the victories of the Japanese, their rulers' allies, and pray God to crown with ultimate success the noble efforts of the Japanese in the war which they have most courageously entered upon, and are carrying on with perfect fair play.

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Establishment of the Indo-Japanese association at Tokio.

3. The English *Hindosthán* (Kalákánkar), of the 16th May, says:— We are glad to learn that an association called the Indo-Japanese Association has been formed to promote friendly relations between India and Japan, and to make literary, religious, educational, and industrial investigations. We wish every success to the Indo-Japanese Association.

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The Tibet Mission.

4. The *Indian People* (Allahabad), of the 15th May, says:—'Pacific' slaughter is going on in Tibet unabated. The age of chivalry is gone, and no compunction is now felt by powerful people in taking doubtful advantage of their giants' strength to tyrannise over weaker peoples. In the very first engagement, if engagement it can be called, that the Younghusband 'peaceful mission' had to face, we knew how in a sanguinary ten minutes about 750 Tibetans were massacred. In a second engagement a couple of hundred more of the so-called enemy were swept off. Now there was a third encounter near Gyantse, and another couple of hundred were accounted for. Thus, more Tibetans have been slaughtered by now than the total losses the combined forces had to sustain in the Far East before the bloody battles near the Yalu river. The Mission is now at Gyantse, and we are told will soon advance to Lhassa. What may happen afterwards we cannot of course tell. But we advise the reader to add many pinches of salt to the promises of statesmen regarding their future intentions. From what the *Novœ Vremya* states, it seems to be clear that Russia resents what Britain is doing in Tibet, feeling, as she does, that Britain has taken questionable advantage of her pre-occupations elsewhere. We dread to contemplate the complications the indiscretions of impetuous politicians may lead to.

5. The English *Hindosthán* (Kalákánkar), of the 16th May, says :— We hope that some official announcement will soon be made, and the small force in Tibet reinforced, because we feel sure that, uneducated as the Tibetans are, they will not learn subjection unless some portion of their country is brought under English rule, and for some years, at least, an English protectorate is established in that country. They cannot match our brave English soldiers, but outnumbered as our small forces are in Tibet, they might be surrounded, and, God forbid it, annihilated. This would encourage the over-numbered force against us, and they may give us more trouble in having to be reconquered. It would not only give us extra trouble, but will cost us greater expenses than what we have up to this time borne. Moreover, our defeat in Tibet might encourage some neighbouring Powers to fight against us, with the troops of Dalai Lama.

HINDOSTHAN, 16th May, 1904.

The Tibet Mission.

6. The *Advocate* (Lucknow), of the 15th May, says :—The debate on Tibet appeared to us to be so devoid of earnestness that while reading even the Opposition speeches, the idea entered into our mind that the speeches were made to order. If the Indian Government has the proof, and the Secretary of State is in possession of documents showing that Russia was actually making an advance through Tibet on India, if the Tibetans had entered into a defensive alliance (with Russia), the Indian public should have been taken into confidence from the very beginning. Instead of that, the Indian public had been hoodwinked and the Government of India proceeded to do things in a manner neither in keeping with its respect for the House of Commons, nor with the sense of dignity that should characterise its action. Lord Curzon was for taking bold steps from the very beginning, but the Secretary of State refused to give him a free hand and declined to give him authority to establish a British Residency at Lhassa. Lord Curzon's Government silently took the snub, but proceeded to do things in its own way ; Colonel Younghusband proceeded to Tibet with a Mission only. The sanction of Parliament was not necessary for this Mission. The "Peace Mission" soon turned into a "War Mission." There was a fight. The line of communication was long. The Mission did not succeed in its objects at the first stage after entering the Lama's territory. A larger force had to be despatched and the sanction of Parliament had to be taken. The sanction-taking was a mere farce. It was simply registering a decree of the Government of India. Some Liberal members entered a protest in a feeble tone, but that amounted to nothing. They wanted an assurance that the Government did not mean annexation. The assurance was given, though Mr. Brodrick qualified it by the statement that annexation might be forced on the Government. This is coming. The responsibility will of course be on the heads of the Tibetans who, having sacrificed themselves to British bayonets in numbers so as to rouse the indignation of the Americans and lead them to call the skirmish "savagery," "brutality," "butchery" and what not, have not yet come to their senses and do not allow the "peace" Mission of Colonel Younghusband to proceed further. The event at Kora where 300 Tibetans got hemselves killed will precipitate matters, specially as they have been so foolish as to kill Captain Bethune with 3 men of the 32nd Pioneers. Colonel Younghusband and General Macdonald mean to proceed to Lhassa unchecked by any demonstration of the Tibetan peasantry. What will happen at Lhassa is more than what one can say. The head Lama might leave the monastery, and follow the tactics of the Mad Mulla of Somaliland and migrate into Russian territory, leaving Colonel Younghusband to the unpleasant task of putting some other Lama on the *gadi* in his place, or he may stay down at Lhassa and have a treaty with the representative of the British Government. After the treaty has been executed, after the solemn assurance given that the treaty will be followed, the question arises what agency is there to see that the treaty is literally adhered to. What guarantee is there that as soon as Colonel Younghusband leaves Tibet, the Lamas will not again show an attitude of hostility or will not sell themselves to Russia ? There is none whatsoever. Hence two courses are proposed. First, that a British Residency should be established at Lhassa, the very thing which the Secretary of State in Council had refused to sanction when approached by the Government of India some six months ago. The second is to construct a road to Lhassa, a portion of it passing through the territory of Bhutan, to enable the Government to inflict punishment whenever the Lamas show partiality towards the Russians. Both these

ADVOCATE, 15th May, 1904.

The future of Tibet.

courses are likely to be adopted. A British Residency may be sanctioned and all past promises and opposition from the Secretary of State in Council may go to the wall. The road may also be constructed. Both these courses are open to serious objections. Of course Bhutan cannot raise any objection to the construction of the proposed road; but does the Government really believe that the Bhutanis will not grow suspicious by the construction of a road through its country, which has hitherto been regarded as altogether independent of its control. With discontent on the North-West frontier, we shall have discontent on the North-Eastern frontier as the result of this policy. The discontented classes in the North-East might not be great fanatics, but excitable they are; and who knows that they too might not prove a source of grave danger to the Government of the country in the near future.

(b).—Home.

INDIAN PEOPLE, 19th May, 1904.

Mr. Tilak's case in Parliament.

7. The *Indian People* (Allahabad), of the 19th May, says:—We are glad that the case of Mr. Tilak has been taken up by a few English publicists and members of Parliament. Nothing could be better than the article printed by the *Daily News*, in which our friendly contemporary made no secret of its sense of grave injustice done to Mr. Tilak by the Government of Bombay. Messrs. Schwann and Weir questioned Mr. Brodrick on the matter, and repeated the suggestion unanimously made by the Indian press that adequate compensation should be paid to our persecuted countryman. But Mr. Brodrick contented himself by saying that the mere fact that the High Court 'overruled' the decision of the inferior court constituted no claim for compensation to Mr. Tilak. This was an easy reply to give; but if the Secretary of State will take the trouble to read the judgment of Sir Lawrence Jenkins—we note Mr. Brodrick confessed he did not read the judgment and also seemed to say he did not care to read it—he will find that Mr. Tilak's case was of a special character, that he had to suffer so cruelly on account of both executive over-zeal and judicial incapacity and perversity combined, and that he has a claim, moral if not legal, for compensation. But we suppose a Government that has learnt to play the *rôle* of persecutor of the innocent, cannot so easily make up its mind to make the *amendé honourable* by being magnanimous to the victims of its wrath.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

PRAYAG SAMACHAR, 15th May, 1904.

Need for the location of a detective police official at the *Benighat* at Allahabad.

8. The *Prayág Samáchár* (Allahabad), of the 15th May, states that sometime ago a person against whom a warrant for arrest had been issued, was discovered in the guise of a *Sádhu* (holy man) worshipping an image of the Ganges and receiving alms from people at the *Benighat* at Allahabad. As late as the 4th May last another *Bábáji* (mendicant) administered poison in food to three Telegu (Madrasi) pilgrims at the Ganges, and, robbing them of Rs. 70 they had with them, bolted. The police, however, arrived at the scene before it was too late, and sent the Telegus for treatment to hospital, where they recovered after sometime, and explained how poison had been given to them. Such events are of frequent occurrence at the *Benighát*, and the authorities would do well to station a detective police official there permanently.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

9. The *Indian People* (Allahabad), of the 15th May, says:—His Honour Sir James LaTouche has earned the gratitude of every parent who has a child to educate, by so promptly giving effect to his Government's Resolution of last year offering to suitably modify the courses of instruction in the Anglo-Vernacular schools. That the revised curricula still leave room for improvement we can well believe; but no one can doubt that they are a considerable improvement on what was. The Arithmetic course will henceforth be more evenly distributed among the different classes; the existing scheme of drawing will be retained; head masters will have complete discretion to promote boys according to their capacity; object-lessons will be optional in the preparatory section, too much time will not be devoted to the lessons, they will not be attempted if the teachers are not fit, and the selection of objects will be left to the head-masters; only ability to read and write the alternative character will be required of the pupils, headmasters being left to make their own arrangements; and bifurcation of studies will not be postponed to the high school stage. In regard to vernacular schools the Lieutenant-Governor says the present system is working well enough for the time, and no change is called for.

INDIAN PEOPLE, 15th May, 1904.

Revised curricula for the Anglo-Vernacular Schools in the United Provinces.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

10. *Al Bashír* (Etáwah), of the 10th May, is glad to notice that the Deputy Commissioner of Fyzabad recognized the reasonableness of the objection it took to the *Fyzabad Gazette* being issued in the Nagri character *alone* at the cost of the District Board, and has ordered the journal to be published in both the Persian and Nagri characters in future.

AL BASHIR, 10th May, 1904.

Publication of the *Fyzabad Gazette* in the Persian and Nagri characters.

11. *Al-Bashír* (Etáwah) dated the 10th May, complains that though Sir James Digges LaTouche has, on several occasions, expressed his disapproval of the use of unfamiliar words, whether of Sanskrit, Arabic or Persian origin, in the vernacular official papers, &c., of the United Provinces, the opponents of Urdu do not yet give up their endeavours to revive the dead Hindi language called *Bhásha*. An instance in point is the Village Munsifs Act recently printed in the Nagri character at the Government Press, Allahabad. A large number of difficult Sanskrit words, which can be understood only by Sanskrit-knowing people, have been used in the Nagri edition, so that it can hardly be said to be printed in the language of these provinces. The Lieutenant-Governor would do well to send for a copy of this edition, and see for himself if the language used is not too difficult for the people in general; and if he concurs with the views of the writer, he had better call for an explanation as to why his orders have been so openly disregarded. When the opponents of Urdu dare disobey the orders of His Honour in this way during his own *régime*, what guarantee is there that they will not do their best to destroy Urdu altogether, when His Honour lays down the reins of the government of these provinces?

AL BASHIR, 10th May, 1904.

The Nagri edition of the Village Munsifs Act in the United Provinces.

12. The *Sanátan Dharma Patáká* (Moradabad), in its joint issue for February and March, publishes a pilgrim's account of his late journey to the temple of Badrinath in the Garhwal District. The pilgrim complains that the road, measuring about 20 miles, between Vishunprayág and Badrinath, especially the first 9 miles of it, is extremely bad and dangerous. The path is not more than 2 or $2\frac{1}{4}$ cubits in breadth in many places, while a stupendous mountain towers in the air on one side, and a deep gulf frowns on the other. This road should certainly be mended, improved, and put in a satisfactory condition either at the expense of Government or from the proceeds of the offerings made to the Badrinath temple, for the convenience of several thousand pilgrims who visit that shrine every year. The Tehri coolies plying the *dandies* in this difficult path are generally a set of rogues who tease and harass pilgrims a good deal to extort as much money from them as they can. They often put down the *dandies* at very dangerous places, in the most careless way, to the great risk of the occupants being thrown out of them.

SANATAN DHARMA PATAKA February and March, 1904.

Complaints regarding the road between Vishunprayag and the Badrinath temple, and other matters relating to that temple, in the Garhwal District.

The *chattis* (halting-places) are generally very unclean and dirty, and the authorities would do well to appoint two sweepers in each place. The *chaukidar*, who is located at each *chatti*, to look after the sanitation and cleanliness of the place, does not do any thing of the sort. Many pilgrims contract dangerous diseases on the way, such as diarrhœa, cholera, &c., and provision had better be made for supplying them free with quinine, peppermint, chlorodyne, camphor, &c. The want of a hospital or dispensary at the temple of Badrinath should also be removed, and arrangement made for a sufficiently strong light being burnt in the temple so that all pilgrims may be able to enjoy a clear view of the idol, which is not the case at present. The mendicants who go about the sacred place stark naked and extort charity from pilgrims, even by force, are a great nuisance, and steps should be taken to turn them out.

V.—Legislation.

Nil.

VI.—Railway.

PRAYAG SAMACHAR, 15th May, 1904.

Suggestion for the introduction of platform tickets on the East Indian Railway.

13. The *Prayág Samáchár* (Allahabad), of the 15th May, referring to the introduction of platform tickets by the Oudh and Rohilkhand Railway authorities, says that the East Indian Railway also would do well to adopt this useful reform for the sake of public convenience.

JAM-I-JAMSHED, 15th May, 1904.

A complaint regarding the booking of intermediate-class passengers at the Rampur station on the Bareilly-Rampur-Moradabad Railway.

14. The *Jám-i-Jamshed* (Moradabad), of the 15th May, complains that as both third and intermediate class passengers are booked at one and the same booking-office window at the Rampur railway station, intermediate class passengers have to endure all the elbowing, jostling and other inconveniences with third class travellers in obtaining their tickets. Intermediate class passengers pay a higher fare, and they should be spared some of the troubles of third class passengers, and necessary arrangements made for booking them separately.

HINDUSTANI, 18th May, 1904.

Complaints regarding certain matters at the Cawnpore railway station.

15. A correspondent of the *Hindustáni* (Lucknow), of the 18th May, says that some years ago a well, which existed at the East Indian railway station, Cawnpore, was closed, and a pump was put up instead which supplied water to passengers day and night. But for the last two years the pump has been closed at night, to the great inconvenience and discomfort of a large number of passengers who have to pass through a junction station like Cawnpore. One or two Brahmans who have free access to the pump on the station platform, charge the passengers waiting outside the platform at the rate of one pice per *lota*, so that poorer passengers who cannot afford to pay so much for such a small quantity of water, must either do without water, or repair to the city for it. The writer is afraid that the Brahman water-bearers very likely get the outside pumps closed during the night in collusion with the railway officials in order to sell water to passengers at an exorbitant rate. Again, though six trains run from Lucknow to Cawnpore, and four up-trains pass through Cawnpore during the 24 hours, no Lucknow-Cawnpore train, excepting the one night mail train, is so timed as to have connection with any of the East Indian up-trains at Cawnpore, and the result is that day passengers from Lucknow bound for Etáwáh, &c., have to wait at Cawnpore as long as seven hours before they get an up-train. Two years ago, a Lucknow passenger had not to wait more than half an hour at Cawnpore before he got an up-train during the day, and the railway authorities concerned would do well to revert to their old time table, in regard for the convenience of passengers.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 24th May, 1904.

KUNJ VIHARI LAL, B.A.,
Officiating Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

INDIAN PEOPLE, 22nd May, 1904.

The Tibet Mission.

1. The *Indian People* (Allahabad), of the 22nd May, says:—The 'pacific' slaughter is proceeding apace in Tibet, and the 'mission of false pretences' is under orders to march on Lhassa. More troops are about to leave for the land of the Lamas with a view to bring those misguided people to their senses, and to plant the tree of civilization in their midst by—annexation? Mr. John Morley, writing of the Crimean war in his great biography, writes of the well-known way in which, since what we call modern civilization began, the peace-makers have been checkmated by the war-makers by changes of front when one plea after another is either eluded or satisfied. Lord Curzon is now in England, and he will not be himself if he will not use all the influence he has over his Majesty's Government to convert them to his forward and aggressive views of the situation. Meanwhile, as if anticipating what the future may certainly be expected to bring about, Lord Hardwicke, whom our readers may remember as India's Parliamentary Under-Secretary of State, is reported to have said in the House of Lords that the Government should not be asked 'to give any definite pledge *regarding the form the settlement will take on the conclusion of hostilities.*' Mark the words. But what about the pledges already given? But Lord Hardwicke said that the state of affairs had completely changed now. How? By the hostility shown to the 'mission.' But when the Prime Minister and the Foreign and Indian Secretaries of State gave their pledges in Parliament a month ago, had they not spoken quite a fortnight after the engagement at Tuna? Was that not the exhibition of hostility on the part of the Tibetans? To prophesy, especially in politics, is dangerous; but we should not in the least be surprised if the only settlement that will be acceptable to the British Government will take the form of annexation of Tibet.

CITIZEN, 23rd May, 1904.

The Tibet Mission and the alleged Russian resentment against it.

2. The *Citizen* (Allahabad), of the 23rd May, says:—Time alone will show whether the so-called Tibet Mission will prove of such distinct advantage to England and India, as sanguinely predicted by the originator and organizor of the Mission, Lord Curzon. We have, and we my say the world has, doubts in the matter. The originator of a political measure or action is not its competent judge, for it is natural for him to feel the partiality of a father towards it. So what others say of the Tibet Mission should deserve the attention and consideration of the highest authorites in Britain. A Russain journalist, who has been in London recently, on being interviewed on the subject, gave it as his deliberate opinion that Russia is only biding her time to revenge the march of British troops into Tibet, and that the Russian reply to this British diplomatic move will take the form of placing an army of Cossacks all along the northern frontiers of India. We may take the statement with grains of salt, but it unmistakeably shows the way the wind is blowing. If the Tibet Expedition goes up to Lhassa and the fruit reaped by Britain be as sweet to her as she expects, it will be all the more bitter to Russia, and in all probability lay the foundations of a bitter relationship between the two Powers, the outcome of which we may well spare our imagination to conjecture.

(b).—Home.

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

AKHBAR-UL-AZIZ, 7th May, 1904.

Alleged interference of the Hindu tahsildar with mosques, &c., at Bari in the Dholpur State.

3. The *Akhbár-ul-Azíz* (Agra), of the 7th May, states, on the authority of a letter recently published in the *Bombay Punch*, by Shahab-ud-din Ahmad, manager of the *Jama-i-Masjid* (principal mosque) at Bári, in the Dholpur State, that Babu Kunj Bihari Lal, tahsíldár of Bári, has dug up the Muhammadan graveyard situated within the fort at that town; that having made some alterations in several mosques he has converted them into cattle-pounds and State offices; that he is

using one of the mosques as his own drawing-room; that he intends demolishing another; that he has removed the bath-room of another; and that, on the top of all these atrocities, he has just ordered the closing of the drain of the Jama-i-Masjid, which carries off the refuse of the water used by Muhammadans in their ablutions, on pain of every person saying his prayers in the mosque being fined a rupee per diem until his orders are carried out. A memorial, signed by both Muhammadans and Hindus, was submitted to the tahsíldár, urging that the drain was an old one, and should be left intact; but no order was passed thereon. The Muhammadans then made an oral representation to the Superintendent of the State, but he paid no attention to it. These matters have caused great annoyance to the Muhammadans, who intend bringing them to the notice of the higher State authorities and the Government. The *Akhbár-ul-Azíz* does not understand why the tahsíldár should be allowed to harass the Muhammadans in this way. His conduct is calculated to cause a breach of the peace, for which the Superintendent, who has refused to lend an ear to the complaint of the Muhammadans, will be partly responsible. The tahsildár had better be transferred, and, after an enquiry, the grievances of the Muhammadans redressed.

4. A correspondent of the *Oudh Akhbár* (Lucknow), of the 25th May, states that during his late railway journey from Cawnpore to Bombay, he stopped a short time at the Ujjain station where he found that passengers bound for Ujjain were detained for plague quarantine before they were allowed to enter the town. As plague has already broken out in Ujjain, the plague quarantine camp enables the police to extort money from passengers, rather than protect the town from plague.

OUDH AKHBAR, 25th May, 1904.

Plague quarantine at Ujjain.

IV.—Administration.

(a).—*Judicial and Revenue.*

5. *Akhbár-ul-Azíz* (Agra), of the 7th May, says that the *Zul Qarnain* of Budaun is right in complaining that Revenue and Criminal District Officers in the United Provinces do not punctually attend their courts, which causes much inconvenience to litigants, and requests Sir James Digges LaTouche to call upon his subordinates to report how far the orders issued on the subject (fixing the hours for holding court) by his predecessor, Sir Antony MacDonnell, in 1900, are being observed. It is to be hoped that Sir James, a vigilant ruler as he is, will assuredly take some action in the matter, and thereby insure the attendance of the officers in court in due time.

AKHBAR-UL-AZIZ, 7th May, 1904.

Complaint regarding the non-punctuality of Revenue and Criminal District Officers in attending their courts in the United Provinces.

(b).—*Police.*

6. The *Nasím-i-Agra* (Agra), of the 23rd May, says that thefts are reported to have become very frequent of late at Agra. Four persons, who were accused of thefts and were arrested with arms found in their possession on the 19th May, in Kucha Lahauri Mal, by the City Inspector of Police, are said to be residents of the Gwalior State. It is believed that the increase in thefts is due to gambling and opium speculations which are much practised in the town. The local authorities would do well to take some steps in the matter.

NASIM-I-AGRA, 23rd May, 1904.

Increase in thefts at Agra.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

7. The *Nátya Patra* (Allahabad), for March, (received on the 24th May) complains that the late revision of the water-rate assessments at Allahabad was very unsatisfactory and unfair, the assessments having been increased even in the case of many such houses in which no addition or improvement of any kind had been made. Again, no written notice was given to the householders, of the increase in the assessments of the rate on their houses, and the result was that many a householder did not know of it until it was too late, and his objection was rejected as being time-barred. Even the objections of such householders who had been away from Allahabad during the period allowed for submitting objections,

NATYA PATRA, March 1904.

Complaint regarding the late revision of the assessments of water rate at Allahabad.

were not considered on the same ground, their plea of absence from the town counting for nothing. But the objections of even those persons who filed them in time were cursorily disposed of, the cases in which any reduction in the assessment was allowed being few and far between. How can the people be expected to prosper and be happy where such high-handedness is practised by the local authorities? It is to be strongly hoped that the Lieutenant Governor will take the matter into his kind consideration and take steps to have the grievance of the residents of Allahabad in the matter of water-rate assessments redressed.

PRAYAG SAMACHAR, 22nd May, 1904.

Unsatisfactory condition of a road at Allahabad.

8. The *Prayág Samáchár* (Allahabad), of the 22nd May, complains that the road from *Kothá Párcha* to *Bairahna* at Allahabad is badly in need of repairs, being full of deep holes in many places, and draws the attention of the Municipal Chairman to it.

(e).—Education.

CITIZEN, 23rd May, 1904.

The *Citizen* on the Government of India's Education Policy.

9. The *Citizen* (Allahabad), of the 23rd May, says:—After a travail of nearly five years, the Government has at last given birth to a good-sized resolution on its education policy, which, at best, bids fair to be of questionable utility. In this specious resolution the whole history of Western education and its effects, from the date of its introduction into this country down to the present time, have been reviewed. The celebrated Education Despatch of 1854, associated with the name of Sir Charles Wood, though understood to have been drafted by the Earl of Northbrook, has been weighed in the balance and found wanting. This Despatch, however, was regarded, till the advent of Lord Curzon, as embodying the most perfect system of educational principles by the very officials who have of late been, at the initiative of the Viceroy, dead set against them. Lord Curzon's attempt to improve upon the above-mentioned despatch has been like that to paint a lily or add one more hue to the rainbow.

The resolution in question is beautifully mysterious, where more is meant than meets the ear. Language, said an eminent writer, was created to serve three purposes, viz., *first*, to disguise thought, *secondly*, to distort thought, and *thirdly*, to express thought accurately. The present resolution tends to show that language can have been formed with only the first two objects. Any one, however, who can read between the lines is bound to grasp the transparent motive of the Government in insisting that the vernacular, and nothing but the vernacular, should be taught to the Indian student up to the age of 13. The Viceroy assures us that otherwise the vernaculars will sink to the level of mere colloquial dialects, and there will be no literature worth the name. Was there ever a more absurd proposition indited by a Viceroy? Let facts, however, contradict this glaring statement. There has hitherto been no restriction of age for teaching the vernacular, and yet under the old system the vernacular language has flourished to a degree. Bengal may be cited as an instance. It has produced novelists like Bankim Chatterji and Romesh Dutt; poets like Michael Madu Sudan Dutt, Hem Chandra Banerji and Robindra Tagore; dramatists like Jotrindra Tagore; comedians like Dijen Lal Roy; historians like Rajani K. Gupta; essayists like Kaliprasanna Ghosh and Bhudev Mukerji; educationists like Iswar Chandra Vidyasagar; theologians and metaphysicians like Akhoy Dutt and Dwijendra Tagore; journalists like Akhoy Sankar, Jogendra Bidyabhusan, Srimati Swarna Kumari and Srimati Sarala Devi, and a host of others too numerous to mention—names which can compare not unfavourably with Scott, Milton, Byron, Shelly, Tennyson, Bacon, Addison, Macaulay, Mill, Hamilton, and the journalists of England. What can, then, be the motive of the Government? The addition, every year, of a goodly number of Indians to the Imperial Civil Service is galling in the extreme to the Anglo-Indians and our Anglo-Indian rulers. It was a problem which taxed the brains of the authorities as to how to put a stop to the admission of the native of India to this service which should be a close preserve for the English. At last a solution has been found in the proposal to limit the age for the study of English, so that being age-barred, the Indians may lose all chance of qualifying themselves for the competitive Civil Service examination. Abolition of the (local) competitive examinations is only another name for the substitution of nepotism. In spite of the many drawbacks of recruitment by competitive examination, it is

unquestionably by far superior to the other method. But our rulers abhor the idea of Indians approaching them in ability and education. They prefer the uncultured or rather the semi-cultured men with their broken English, low bow and cringing habits to the well-educated people who are less given to flattery and to the sacrifice of honour and self-respect. And, therefore, to put a check upon the rapid growth of educated Indians, all branches of education have been officialised and unaided schools and colleges fettered, in utter disregard of repeated and emphatic expressions of public opinion to the contrary. Then, again, our rulers are further confronted with the most delicate problem of finding employment for the Eurasians, who, like the Prophet's Gourd, are growing with marvellous rapidity. Though the English are now ashamed of this class, they cannot escape being occasionally accosted by them in a familiar way and listening to their tales of woe. Now, as it is an admitted fact that these Eurasians are inferior to the Indians in intellect, education and administrative ability, the existing method of admission into the public service by competitive examination is a serious obstacle to the former; and hence the necessity of doing away with this system has become imperative.

Is there then no remedy against the manifold evils which the Government of Lord Curzon has thought fit to heap upon us? We have cried ourselves hoarse against these repressive measures, and done all that was possible for us to do here in India. But the Government would still obstinately hold to its views. It is of no earthly use to remain idle and bemoan our lot. If we have failed to achieve our object here, let us carry on the agitation to England in the very heart of the metropolis, nay, within the hearing of His Most Gracious Majesty the King-Emperor. Our piteous voice will ring within the four walls of Parliament. Let us send deputations representing all sections of the community and each province to that our highest court of appeal on earth. Let the National Congress hold its next sitting in London and plead our cause in brazen tongue and through hundred mouths. We can yet hope for justice being done to us. Education is the noblest and most precious of the gifts which we have received at the hands of our British rulers, and woe to us if we be prepared to part with it so readily. To open a school means to shut the doors of a prison, and Carlyle with great force insists that to deprive men and women of the blessings of education is as bad as it would be to deprive them of eyes or hands. In the latter case the doer is punished for his offence; and does not the Government think itself morally and legally responsible if it attempts to curtail the blessings of education? We cannot think of a graver offence. Our King is a lover of India and its people, and further, being the son of our beloved revered Queen Victoria, the Good, can he be so hard-hearted as not to be moved by our misery? We have built great hopes upon the kindness and justice of our beloved King. We hope we may not be disappointed.

10. The *Advocate* (Lucknow), of the 26th May, says:—"For the reasons which I have stated," the Secretary of State says, "I am constrained to differ from Your Excellency's Government in the matter of the maintenance of the College, and I have accordingly decided to close it, and to take the requisite steps for recruiting the Public Works and Telegraph Services on lines similar to those recommended by the Committee." Thus has India at last been relieved of the burden of maintaining one more white elephant in England. Mr. Brodrick deserves our best thanks for mustering courage to say 'no,' and no less does Lord George Hamilton for having paved the way to do away with this institution. Lord Curzon has, on the other hand, added one more item to the list of reasons that have made him unpopular with the Indian people. We are glad his Lordship's eloquence—"manuscript eloquence," we should say—and plausible excuses did not have their effect upon the Secretary of State and the India Council. We have thus more reasons to be thankful to Mr. Brodrick and his Council.

ADVOCATE, 26th May, 1904.

The abolition of the Coopers Hill College.

The Government of India recorded its unanimous protest against the closing of the college at the present time; more so because the heads of three Departments interested in the matter were strongly in favour of its continuance. It claims attachment of greater weight to its opinion than to that of the Committee appointed to report on the subject. Its own needs it knows better, and much better the way to supply them. Nay, more. Its despatch says: "We benefit by their merits or attainments, and we suffer proportionately by their failure. The primary responsibility for the finances of India rests also with us, and if we are prepared,

after the fullest study and consideration to spend a larger portion of Indian money upon what we regard as one of the most pressing and important of India's needs, we trust that the Secretary of State in Council, in whom is vested the ultimate responsibility, will not deny to us the opportunity of doing so." But, alas! all these pleadings have gone for nothing. The Secretary of State thought otherwise, and made out a very strong case *for* abolition (of the College) from the reasons given by the Government of India *against* abolition.

The Committee appointed by Lord George Hamilton gave its reasons in full for abolition. They may be summarised thus: (1) that much inconvenience results from the Government undertaking the administration of an educational college, and that unless there be an absolute necessity for such a course, it is to be deprecated; (2) that the high cost of education and maintenance of students restricts the number of competitors; (3) that the College supplies a very small number of men for the Indian Service; (4) that not only can men as good be obtained by other means, but that the narrow field of selection to which Coopers Hill is restricted must exclude many of the best men from the Indian Service. The second and the last are the most important and they were given the best attention by the Government of India.

The last we take first for notice. The Committee holds that equally good, if not better, recruits can now be obtained in the open market. The Government of India differs from this view with due deference to the opinion of that body. The rulers out here place far more value on the tone which is developed by the students that come from a high institution. They make capital out of the fact that the Committee was not informed of one material factor, namely, that the engineers were more than engineers alone; they were engineer-administrators as they had to come in direct contact with the ryots, the zamindars, and other people. Great stress was laid by civil officers on the engineers being gentlemen in training, integrity and tact. Nowhere but in Coopers Hill it is possible, we are told, to foster and develop the high tone and standard that are sought to be maintained in engineers. "It is scarcely to be expected," we are gravely told, "that these qualities should be obtained in equal measure by recruitment in the open market, and even were they found in individual cases, we could not hope for that corporate sense of responsibility and of interest in the moral, as distinguished from the purely scientific, aspects of the duties to be undertaken that education in an institution devoted mainly or exclusively to preparation for life and work in India cannot fail to implant. So strongly do we feel the advantages to be gained by what may be called the 'Indian atmosphere' of Coopers Hill College that we desire to accentuate it still further by offering inducements to the sons of Anglo-Indian officials to enter the College as proposed in paragraph 17 *infra*." And it is surely this very Indian atmosphere in England—a misnomer like a golden cut of marble as the Indian proverb goes—that makes the Institution more a source of weakness than of strength to the P. W. D. Services. Against this very laborious argument the Secretary of State advanced the very just and reasonable reply based on sound common sense and observation, namely, that these qualities have been no less apparent among officials not trained at any Government institution, than among those who have had the advantages of the Coopers Hill training. Why, the very Civilians who rule India really come one and all from institutions that are peculiarly devoid of what is termed Indian atmosphere, and yet the Service is styled the best in the whole world.

The second argument in favour of abolition is the high cost of education that not only limits the number of competitors, but also shuts out some very desirable classes of candidates. Here again the Government of India, like every other human institution, falls a victim to the charms of the dollar, and mistakes means for an end. The fees charged at present are £183 a year. The Government of India would reduce it generally to £150 per annum, with the further reduction to £120 for sons of Indian Civilians who have put in a record of 20 years' service, and to £90 for sons of officers in the P. W. D. with a similar period of service. All this means a reduction of £5,025 per annum in the fee receipts, if 125 be assumed as the number of students on the rolls with 8 per cent of these as sons of Indian Civilians and another 8 per cent. as those of P. W. D. men—a new burden of £30,150 upon India for six years, with another capital outlay ranging between £5,000 and £10,000(*sic*). This is indeed the best way to serve Indian interests while true Indians

are to be denied all chances of entrance through Coopers Hill. The very proposal about the reduction in the high cost of education is indeed an admission of the force of the Committee's contention.

Then comes the hypothetical argument about the possible need of more men for the P. W. D. every year for sometime to come. Much ink and paper, brain and energy, have been spent upon making a case out of it for further maintenance of the college. And Mr. Brodrick again turns the table upon the Government of India. "The fact that it may be necessary to make large additions to your establishment to meet your immediate needs is a strong reason," says he, "in my judgment for adopting a system which will allow me without embarrassment to vary the number of recruits from year to year, and, if necessary, to stop all recruitment, for a time." Continuance of the college is quite against this desirable freedom in the process of recruitment. So the college must go.

Thus has India at last been justly treated in the matter of spending her hard-earned—earned literally by the sweat of her brow—money in another land for the sole benefit of persons other than Indians, who were and are always birds of passage, come here to enjoy fat salaries, leave this land at the end of their term with all the advantages of experience and judgment in their mature heads to benefit a race other than Indian and a country that has put thousands of miles of sea and land between itself and this country. All the more thanks to Mr. Brodrick.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

The *Ahluwalia Gazette* of Amritsar accused by other vernacular papers in the Panjab of writing a seditious article on the Univereisities Act.

11. The *Hindustáni* (Lucknow), of the 25th May, says that the great hue-and-cry which the Panjab Urdu Press have raised against an article which lately appeared in the *Ahluwáliá Gazette* of Amritsar strongly protesting against the Universities Act, is uncalled for. The language and tone of the article in question are no doubt very objectionable, and might even be called seditious, if it was written with sinister motives. But the *Hindustáni* thinks that the writer of the article was some hot-tempered youth, who carried away by zeal thoughtlessly put down in black and white what came into his mind on the spur of the moment. The Panjáb papers should therefore have simply expressed their disapproval of the article and done with it, and not gone the length of asking the Panjab Government to prosecute the *Ahluwalia Gazette* for it.

HINDUSTANI, 25th May, 1904.

Suggestion for supplying copies of Government administration reports, bills, &c., to vernacular newspapers in the United Provinces.

12. The *Nasím-i-Agra* (Agra), of the 23rd May, urges that the Government of the United Provinces should, like other local Governments and Administrations, supply copies of its Administration reports, bills, &c., to vernacular newspapers, also (along with those conducted in English) for expression of opinion and information of the general public. The editor pointed out the need and usefulness of the supply of the official papers to the vernacular press once before, but no notice was taken of his suggestions.

NASIM-I-AGRA, 23rd May, 1904.

V.—Legislation.

Nil.

VI.—Railway.

A complaint regarding the insufficiency of all classes of carriages attached to trains on the Oudh and Rohilkhand Railway.

13. The *Rohilkhand Gazette* (Bareilly), of the 24th May, says, that though the authorities of the Oudh and Rohilkhand Railway have introduced many reforms on their line for the comfort of passengers, the number of carriages attached to their trains is generally insufficient, so that many passengers often do not get seats in the train by which they wish to travel. Lately a second class passenger was with much difficulty able to obtain standing room only in a second class carriage of a train at a certain station. The third class carriages of the Fyzabad train that arrived at Bareilly on the morning of the 21st May, were very much overcrowded, there being as many as 12 or even 15 passengers huddled up in each compartment, so that many third class passengers who were waiting for the train, could not possibly be accommodated in it. Mr. Pope, the Traffic Superintendent, will, it is to be strongly hoped, see that sufficient carriages

ROHILKHAND GAZETTE, 24th May, 1904.

of all classes are attached to all passenger trains running on the Oudh and Rohilkhand Railway in future.

VII.—Post Office.

NASIM-I-AGRA, 23rd May, 1904.

Need for a Bengali-knowing clerk in the Post office at Agra.

14. The *Nasim-i-Agra* (Agra), of the 23rd May, says that it frequently receives complaints to the effect that letters bearing address in the Bengali character are generally delivered late to the addressees at Agra. On enquiry it is found that the delay in question is due to the fact that there is no Bengali-knowing clerk in the post office where the delivery of letters is made. But this drawback can easily be removed by taking a Bengali-knowing person in place of some clerk; and it is to be hoped that the Postmaster General will see to it.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 31st May, 1904.

KUNJ VIHARI LAL, B.A.,
Officiating Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

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I.—Politics.

(a)—Foreign.

ADVOCATE, 29th May, 1904.

The Tibet Mission.

1. The *Advocate* (Lucknow), of the 29th May, says :—A state of war has thus come to exist between Tibet and India, more properly Tibet and England, pure India having no cause of quarrel with her neighbour on the other side of the Himalayas. Anxiety is being expressed in certain quarters about the present position of the Mission with an escort of some 500 troops only. The reinforcements that are about to reach Gyantse number less than 200. No offensive action can likely be taken with such a small force, while the fact is now known that the Tibetans are not armed only with bows and arrows, but they have breech-loaders and good rifles to wield, and know their use. The *Pioneer* would like, when the advance begins in June, to send two columns towards Lhassa through the two routes available, so as to operate in two places at the same time. This would make the base at Gyantse secure and the advance upon Lhassa more easy. Be that what it may, it means more reinforcements. Anyhow the war will last several months, and Lord Curzon, who sent the *Mission* last year may have to greet the *Expedition* back long after his return to India. Justly does the *Temps* regret the eclipse of the Lawrence school of Indian statesmen, who, as it says, "tried to base the stability of India, not upon an indefinite extension of her frontiers, not upon an illimitable expansion of her shadow over her terrified neighbours, but upon the contentment of her own people, through the dispensation of justice and the enlargement of her civilization." Oh! For a Lord Ripon to call upon the Mission to undo its doings.

PRAYAG SAMACHAR, 29th May, 1904.

The Tibet Mission.

2. The *Prayág Samáchár* (Allahabad), of the 29th May, referring to the serious turn which the affairs have now taken in Tibet, observes that it would seem that in sending his "Pacific Mission" to the country Lord Curzon had, as it were, opened the crater of a seething volcano. At any rate the British Lion has not found the task of seizing the Tibetan sheep as easy as he expected it to be. In the first encounter the Tibetans fought only with bows and arrows, but now they have begun to greet the British force with rifles and *jingals*. Fresh reinforcements are therefore to be sent from India before the Mission can move onwards, and until these arrive, Colonel Younghusband must bravely bide his time at Gyantse. Even granting that the British Lion must necessarily come off victorious in the long run, the expenses of the struggle will by no means be insignificant—a prospect which the Minister in charge of the "empty" Indian Exchequer would do well to keep constantly before his eyes.

INDIAN PEOPLE 29th May, 1904.

The Tibet Mission.

3. The *Indian People* (Allahabad), of the 29th May, says :—According to the *Pioneer*, the Tibetans 'mean to drive the Mission back, if they can, and the efforts in this direction are now more pronounced than at any previous period. As to the military situation its unexpected developments are *distinctly serious*.' 'But there is the risk, as we have already pointed out, of convoys being intercepted and of the posts on the line of communications being persistently attacked.' 'The affair of the 19th instant in which the Tibetans were driven from a building which they had been bold enough to seize, with a view apparently to making the siege a reality, *may be only the first of several such operations*.' 'But the greatest trouble seems likely to occur on the road between Gyantse and Guru where small posts have to be maintained. . . . *the general outlook must give cause for a certain amount of anxiety*.' (The italics are ours.) Meanwhile more fights are taking place, more Tibetans being killed, greater trouble is being caused to the British Field Force, and—Indian money is being wasted in a most irresponsible and reckless manner on not merely a wild goose chase, but a positively perilous enterprise. The disservice done to India by Lord Curzon's Government in this matter is of a character and a magnitude that may eventually be found to leave Lord Lytton's Afghan embroglio very far behind indeed.

(b).—Home.

Nil.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Complaint regarding the return to Rampur of an exiled member of the ruling family of that State.

4. The *Urúj* (Bijnor), of the 7th May, states, on the authority of a correspondent, that *Sahibzadah* Muhammad Ali Khan, *alias* Chhuttan Sahib, who was compelled to leave Rampur, and reside in Jhánsi some years ago, has again been living in that State for some time past. In view of the considerations that led to his expulsion from Rampur on the former occasion, his taking up his quarters again in that town is fraught with danger to the State.

URUJ.
7th May, 1904.

IV.—Administration.

(a).—*Judicial and Revenue.*

Mixed cases.

5. The *Tohfa-i-Hind* (Bijnor), of the 25th May, says that though Lord Curzon strove hard during his viceroyalty to have justice done in mixed cases in which the accused were Europeans, yet as he did not change the law on the present system of trial by jury, he has not been able to put any effective check on European jurors defeating the ends of justice by their prejudice and race-feeling. A short time ago two British soldiers accused of having stolen some watches from the shop of a native merchant in the Umballa cantonment were tried before the Sessions Judge; but though the offence was fully proved against them, the European jurors, moved by race-feeling, gave their verdict of acquittal for the accused. The Judge, who was, however, a man of independence, and placed the impartial administration of justice above all considerations of race, &c., forwarded the case to the Panjab Chief Court, strongly commenting on the evident partiality and prejudice of the European jurors, and urging that if the accused were acquitted when the evidence on record left no doubt as to their having committed the theft, it would simply mean that Europeans could commit such offences with impunity. The Chief Court admitted the force of the Judge's contention, and, concurring with him, sentenced both the accused to three months' rigorous imprisonment each. But there are few Judges of his stamp and character, who are above prejudice, and are always anxious to rigidly hold the balance evenly between Europeans and Indians.

TOHFA-I-HIND,
25th May, 1904.

Sub-Registrars in the United Provinces.

6. The *Advocate* (Lucknow), of the 29th May, says:—A Sub-Registrar has brought to public notice certain departmental grievances. He makes some suggestions to improve the position and prospects of Sub-Registrars. By most people a Sub-Registrarship seems to be considered good enough for any one who cannot secure a billet elsewhere. Any one who finds himself shut out from other careers looks to the Registration Department as a safe haven for him. The object of Sir Alfred Lyall in reorganizing the department twenty years ago, was to secure for Departmental Sub-Registrarships respectable pensioners, retired civil officers of the position of Subordinate Judges, Munsifs, Deputy Collectors, Tahsíldárs and the like. That idea has not been realized. An altogether different class of men are being entertained in some instances. They have been like round pegs in square holes A military pensioner, who has all his life wielded the sword and never handled the pen; a scion of a respectable mediocrity, who is ignorant of law and procedure; a muharrir, who has dissembled most and has armed himself with a grand uncle's recommendation and some European officers' certificate,—find their way to Sub-Registrarships. A muharrirship in the Registration Department on Rs 15 or Rs. 10 is more attractive than any other Government appointment on the same pay. And yet these be the men—these past masters in the art of official corruption—who supply the department with its officers. If new blood is to be infused into its dry bones, why are not respectable young men of character, with university education, chosen for Sub-Registrarships? Not till a better tone is given to the department by the appointment of men of a superior class, can any suggestion regarding the improvement of the pay and prospects of Sub-Registrars do any good. The Government is not likely to listen to any recommendation about drafting Sub-Registrars to the Provincial Service or making them Tahsíldárs. As for reserving the Registration Inspectorships to Sub-Registrars, it is

ADVOCATE,
29th May, 1904.

a cry in the wilderness. The rules, as they stand at present, do provide for the appointment of a Sub-Registrar as an Inspector of Registration. Rule 290 of the Registration Manual says "the position of Inspector will ordinarily be filled by officers selected at the discretion of the Local Government from the graded lists of the Provincial Executive or Judicial Civil Service, or from among experienced officers of the Registration Department who may have rendered specially meritorious service as Sub-Registrars." Now a Sub-Registrar has no grievance in this matter. The rules contemplate his appointment as an Inspector, if he has rendered specially meritorious service as Sub-Registrar. We, however, think the field of selection of Inspectors can profitably be enlarged. You cannot have but very junior Munsifs or Deputy Collectors to take the Inspectorship. There is another class of public servants whose ranks can furnish admirable Inspectors. By reason of their knowledge of the work of the Registration Department, by their ministerial, executive and quasi-judicial experience, by their general education, District Court Munsarims are likely to make as efficient Inspectors (if not more) as a young Munsif or a Deputy Collector. Of course it is not contended that any apparently respectable but incapable do-nothing Munsarim should be selected. Any one of their body, who distinguishes himself by "specially meritorious service" should be made eligible. Although not paid or recognized by the Department, a District Court Munsarim is quite familiar with its working as he has practically to do all the work of the Department under the orders of the Judge who is also the Registrar of his district. But he is not considered and treated as an officer of the Department, although a Registration Muharrir may, under certain conditions, aspire to a Judicial Department appointment in the gift of the Registrar Judge. Will His Honour Sir James Digges LaTouche be pleased to consider the question, and modify rule 290 so as to make a Munsarim eligible for appointment as an Inspector of Registration?

INDIAN PEOPLE, 26th May, 1904.

The *Indian People* on the Excise administration in the United Provinces.

7. The *Indian People* (Allahabad), of the 26th May, says:—We cannot congratulate the United Provinces Government on their Excise administration or policy. They seem to think that the one universal consideration that must override every other is the revenue of Government. The welfare of the people, their *moralé*, is neither here nor there. They do not care a brass button for the policy enunciated by the Supreme Government, which must in reality shape the course of their administration. It is all very nice to say on paper that their care is still for maximum of revenue with the minimum of consumption; but their Excise Administration Report belies this in every line of it. We are far from saying that it is the deliberate intention of Government to somehow or other make the people increasingly drunken; but we need not hesitate to say—and their own Report is our authority for the statement—that they do not care whether the people get more drunken in the process of their adding to their revenue, or, there is no meaning in certain expressions which the Excise Commissioner uses in his Report and for which he is not called to account by the Government. A few of these we culled from the preceding year's report in the article in which we reviewed it in these columns last year. And we may do the same thing now from the latest report published—the one for the year ending the 30th September 1903. Having referred to the continuing 'phenomenal increase in revenue which has distinguished the last few years,' the Excise Commissioner delivers himself thus:—'The prevalence of plague has apparently, not necessarily, injurious effect on Excise revenue. On the contrary, in consequence of the widespread belief in the value of alcoholic stimulants as a prophylactic for the disease, it appears that in those cities where the exodus of inhabitants did not appreciably affect the number of consumers, the consumption of spirits showed a remarkable increase.' It must have been known to Mr. Commissioner Bruce that medical opinion is opposed to the popular belief in the efficacy of alcoholic stimulants as a preventive of plague. He must have further known that in the plague season the intensest misery is suffered by the people of the affected districts and cities. And yet he had not one word to express his sense of regret that at such a time the suffering people should waste their little resources on drink. On the other hand, his whole tone is expressive of something like great glee that the people were by whatever means consuming more liquors and replenishing his excise exchequer. Wherever there is a slight fall in revenue, instead of welcoming it as indicating a diminution of consumption,

Mr. Bruce is at pains to prove that this falling-off of revenue and consumption was rather in spite of his Department. At one place he unconsciously expresses himself: 'These references to combinations are not intended to convey the impression that a decline in the consumption of intoxicants is invariably a sign of bad administration.' As if it should be the sole end and aim of the administration to prevent a decline in the consumption! And neither the Government nor the Board have one word of disapproval of these remarks. Mr. Bruce deplores combinations among dealers as they lower the price of intoxicants, and welcomes keen competition between vendors as thereby more liquor shops will be opened, and his department earns more revenue. Increase of business in warehouses, in other words issue of more liquor, is 'gratifying' to him. Here is a precious gem: '* * * other things being equal, liquor is dearer in the more remote shops—*an undesirable result*, for it is in localities remote from headquarters that loss of revenue from competition of illicit liquor is most to be feared.' Why this all-consuming anxiety for revenue? It is discreditable, to use no severer term, that the Excise administration should be conducted in such a spirit, and we confess to a feeling of astonishment that the Government have not one word of reproach to their Commissioner. Mr. Bruce next assures Government that he will soon devise means for *encouraging the opening of wholesale shops.* Writing of *tari* and *sendhi*, Mr. Bruce delivers himself as follows, absolutely unconscious that he is saying anything which need be otherwise than welcomed in any quarter:—'The reason (why the receipts from country fermented liquors do not show much 'gratifying' increase) is *simply* that in the remaining districts the palms from which the liquor is prepared, do not exist in sufficient numbers to permit of any enhancement of the revenue worth speaking of being obtained.' The fault is not Mr. Bruce's—no, never—if more *tari* and *sendhi* are not drunk by the villagers; it is of Nature's which has been so niggardly in its supply of palms. But we have not yet done with Mr. Bruce's wise sayings. Writing of country fermented liquors still, he says that he holds the shop to shop system *in reserve as a weapon to be employed in the event of the revenue showing any signs of diminishing.*' That such irresponsible statements should be unblushingly allowed in a public document without their author being called to account by the Government is a grievous public scandal and an insult to public opinion, that, we venture to think, can be possible only in this God-forsaken country. To the mind of our over-zealous Excise Commissioner, the statistics relating to prosecutions are 'discouraging'—because he fancies that thereby his Department has suffered some loss of revenue. He is not satisfied with the work of district officers in the matter of excise, and urges that either district officers should devote more time to excise matters, or the administration should be put into the hands of whole-time officers. Why? To see that more intoxicants will be consumed and more money poured into the coffers of Government? In his own prosaic way, and unmindful of all considerations save the one of revenue, this one-idea'd officer winds up as follows:—' * * * the year under report has been marked by activity and progress in several directions; administrative measures of considerable importance have been undertaken, *a gratifying increase of revenue has been obtained, and the prospects for the future are all that can be desired.*' The last, he might have added, in the shape of ever more drunkenness of the people!

We shall have to recur to the subject. For the present we will repeat what we have said, that we have a state of affairs that reflects absolutely no credit on our Christian rulers, and that bodes no good for the future of these Provinces.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

8. The *Prayág Samáchár* (Allahabad), of the 29th May, complains that as the mud and dirty water of the public drains at Allahabad are either utilized in the fields which grow vegetables for the market, or caused to run into the rivers, it cannot but tend to have disastrous effects on the health of the towns-

PRAYAG SAMACHAR, 29th May, 1904.

A suggestion for cleansing the sewage at Allahabad by machinery.

people. In Cawnpore the Municipal Board has arranged to cleanse the sewage of the town by machinery, and the writer sees no reason why the Municipality of Allahabad should not adopt the same course, cleansed water being supplied to the vegetable fields or thrown into the rivers, and the muddy matter carried outside the town to be dried up there.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

PRAYAG SAMACHAR, 29th May, 1904.

A girl wounded by the shot of a British soldier in a village in the Allahabad district.

9. The *Prayág Samáchár* (Allahabad), of the 29th May, states that two British soldiers, with loaded guns, came out of the fort at Allahabad on the afternoon of the 23rd idem, and proceeded to the village of Madhawapur, where one of them firing his gun at a bird or dog hit a *chamar* girl, who was eating in the verandah of her hut at the time. Luckily the gun was loaded only with small shot, or the girl would have been killed. The police arrested the soldiers and took them away in their custody. But will anything be done to the soldiers?

HINDUSTANI, 1st June, 1904.

Alleged need for granting Muhammadan public employes leave to say their afternoon prayers every day.

10. A Muhammadan correspondent of the *Hindustani* (Lucknow), of the 1st June, expresses great satisfaction at the Punjab Education Department sanctioning half an hour's leave to Muhammadan teachers and students on Fridays to enable them to attend their special religious service on those days, and requests the educational authorities in the United Provinces also to make the same concession within their jurisdiction. But as Islam strictly enjoins its followers to say their prayers regularly and at stated times every day, the benevolent Government would do well to kindly issue an order permitting all Muhammadan employés in the various public offices every afternoon to say their prayers in a mosque, or at least on the premises of their respective offices, so that they may be able to discharge this religious duty without let or hindrance on the part of any prejudiced officers.

MOHINI, 31st May, 1904.

Scarcity of drinkable water at Kanauj, District Farrukhabad.

11. The *Mohini* (Kanauj), of the 31st May, says that both men and animals have a very bad time of it at Kanauj on account of the scarcity of water in the town. Kanauj being an ancient town the water of almost all the wells within the inhabited parts has become brackish, while the stream, Kali Nadi, which formerly flowed close by has changed its course, so that it now falls into the Ganges through a *nala* four or five miles behind the town. The townspeople tried once to stop the mouth of the nala and thereby restore the Kali Nadi to its old channel, but failed. The local authorities should certainly give their attention to this most important matter so vitally affecting the health and comfort of the people, and take steps to make the river flow into its former bed.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 7th June, 1904.

KUNJ VIHARI LAL, B.A.,
Officiating Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

URUJ, 28th May, 1904.

1. The *Urúj* (Bijnor), of the 28th May, observes that the disturbances which have of late been so rife on the Turkish Frontier (Macedonia) have been instigated by the European Powers, who, it would appear, cannot bear the existence of any Islamic Power on the face of the earth. Though the Sultán has already lost a considerable portion of his possessions in Europe, efforts continue to be made for depriving him of what he possesses. And notwithstanding he has accepted the reforms which the European Powers first proposed for introduction into Macedonia, there is a cry for still greater reforms, and threats of very serious consequences are being held out to him if he will not readily adopt them. Similar troubles are now and again being created for His Majesty in Arabia, Syria and Egypt. And His Majesty tired of being always bullied in this way, is now obliged to express his readiness for measuring swords for a final and decisive war, rather than continue to give way to European demands one after another. This war, if brought about, will affect the peace of the whole world, and prove an extremely sanguinary one, the Sultán having given out that he will not part with an inch of ground in Europe so long as a single Turk or Arab is alive. The European Powers (animated as they are by mutual jealousies) should, however, pause before they force the Sultán into a life-and-death struggle, and bear well in mind that the destruction of the Turkish Empire in Europe is sure to lead to a fearful strife among themselves, which might spell ruin to the whole of the continent.

Turkey and the European Powers.

AL BASHIR 24th May, 1904.

2. The *Al Bashír* (Etáwah), of the 24th May, observing that 93½ lakhs of Musalmans reside within Russian territories, says that these Musalman Russian subjects have, on account of the outbreak of the Russo-Japanese war, been holding public meetings in various places to raise subscriptions from among themselves for relief of the Russian wounded, and offering prayers for the success of the Russian arms. The Musalman nobility have at the same time communicated their willingness to the Russian Government to render it every kind of aid both in men and money. The *Sheikh-ul-Islam* (Muhammadan high priest) of Caucasus has published a manifesto among his co-religionists, telling them that they should not rebel or do any other kind of mischief like the Jews, because, according to the teachings of Islam, they are bound to remain strictly loyal and devoted to their sovereign. Now all this does not necessarily imply that the Russian Musalmans are well-wishers of the Russian Government, or that they are pleased at the enmity of Russia against Turkey, but simply this that they have given expression of their loyalty to their sovereign for the time being, as their religion requires them to do. On the other hand, the Indian Musalmans, who owe no sort of allegiance to Russia, and are subjects of the British Government, hate Russia in their heart of hearts, and fervently desire that she should receive such a crushing defeat at the hands of the Japanese that she might not at any future time be able either to invade India, or bully Turkey, or intrigue among the Sultan's Christian subjects.

Difference in the attitude of Russian and Indian Musalmans towards Russia in connection with the Russo-Japanese war.

INDIAN PEOPLE, 5th June, 1904.

3. The *Indian People*, (Allahabad), of the 5th June, says:—Not much comment is called for on the latest fight in Tibet. It is of the nature of the previous battles—a hard fight, severe Tibetan, and slight British losses, a somewhat indecisive victory for the latter. With this difference, however, that in each successive engagement we witness on the part of the Tibetans more determination and stubborn fight, and more trained capacity to engage a disciplined force in warfare. This much of the future may perhaps be said to be clear by this time: it is not His Majesty's Government's but Lord Curzon's policy that will eventually prevail. Whether the settlement will take the form of annexation or some less heroic step, cannot of course be told now. If, however, the Liberal Party will have come into power by that time, a somewhat wise and moderate treatment of the problem that will have to be solved may be expected.

The Tibet Mission.

Meanwhile we note that some of the Tory organs are crying for vengeance. There is nothing much for surprise in this, as hardly anything better is expected of these sons of Mars who can become very valiant with their pens. Neither do we find

anything for surprise in Mr. Brodrick's remarks in his latest utterance. The Secretary for India said that the issue of the expedition—we note he has at last omitted the favourite word 'Mission'—would be 'to obtain the necessary reparation and guarantees without further interference in Tibetan affairs.' What are these, and how can the object be achieved without this interference? Mr. Brodrick 'hopes this would not involve a prolonged expedition.' We should dread this more than Mr. Brodrick, but we think the hope will remain a mere hope. Then, 'the Government must largely be guided by those on the spot.' Of course; we have always thought that Colonel Younghusband, and not the Secretary of State for India in Council, is the real arbiter of Tibet's—and India's—destinies.

(b).—Home.

4. The *Advocate* (Lucknow), of the 5th June, in an article headed "A modern El Dorado,' says:—Not bad treatment to Indians but the gold greed of British financiers and speculators forced the Boer War. Two years have gone by since the war closed and peace was proclaimed: South Africa remains almost the same, if not a worse, waste land as far as agriculture and manufactures are concerned, mining remaining the only flourishing industry that still disturbs the peace of mind of many a capitalist. The Arcadian life of the Boer farmer as depicted in newspapers and magazines led many to think that South Africa was the land of flowing honey and smiling verdure. But the Boer, like the Indian ryot, is satisfied with too little; the few necessaries of his life are really very easily supplied. He is not the peasant proprietor revelling in a plethora of grain store, plough cattle, and dairy produce. Want of transport and, what is more, lack of water make the prospects of agriculture a distant dream in South Africa. Manufactures are truly speaking non-existent. The difficulties in the birth of an industrial awakening are too many, the chief being the high rate of wages and the want of foodstuff.

ADVOCATE, 5th June, 1904.

Gloomy prospects in South Africa.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

5. The *Tohfa-i-Hind* (Bijnor), of the 4th June, referring to the unsatisfactory working of the Agra Tenancy Act, 1901, as shown by the Revenue Administration Report of 1903, observes that Government passed this Act, in the face of the strong opposition of both landlords and non-official members of the Provincial Legislative Council, believing it was calculated to ameliorate the condition of the cultivator. But the steady increase in the suits for ejectment on account of arrears of rent, admitted by the Local Government in its review of the Report in question, clearly shows that the opponents of the measure rightly forecasted the results of the new law, which the Government itself summarizes as follows:—"Agriculture has suffered; ill-feeling has been fostered between landlord and tenant; and for a considerable portion of the year the rent courts have been congested with an enormous amount of litigation which benefited nobody except not a very desirable class of legal practitioners." While formerly the landlord did not ordinarily seek to eject a tenant until he was about to complete his 12 years' tenure; now he takes care to eject a tenant when he has occupied a holding for seven years only, and in case of rent falling in arrears the defaulting tenant is liable to ejectment only after one year's occupation of the land. Under the old Act when a decree for arrears of rent was passed against a defaulting tenant, his property was first distrained, and, if this failed to satisfy the decree, a warrant was issued for his arrest, before the last recourse of ejectment could be taken against him. These proceedings gave him time to provide money for satisfying the decree On the other hand, the new law permits the landlord to straightway sue for ejectment, if the decree for arrears of rent obtained against a tenant is not satisfied at once. Under the procedure prescribed by the former Act the landholder had to bear the expenses of preliminary ejectment proceedings, while now that regular suits have to be instituted for ejectment under the present Act, the cultivator has to pay all the costs. The

TOHFA-I-HIND, 4th June, 1904.

Unsatisfactory working of the Agra Tenancy Act.

new law entitles a tenant to construct a well, erect a building, plant groves and do other things to improve the land, but the landlord seeks to take away this right by laying down in the lease that the tenant shall not do any such thing, and that if he did so, he would not be entitled to claim any compensation at the time of ejectment. Inshort, the cultivator's difficulties and troubles have greatly increased now, for which the new Act is responsible.

(b).—Police.

ALMORA AKHBAR, 31st May, 1904.

The difficult problem of police reform in India.

6. The *Almora Akhbár*, of the 31st May, referring to the present burning question of police reform in India, says that no reasonable increase in the pay of the existing police staff will wean the force from their habit of practising oppression on the people, and extorting money from them by all means in their power. The authorities should, therefore, so far as possible, shear them off those powers which enable them to commit all sorts of excesses. Let them devise some measure which will effectively prevent the police from torturing any person in their custody. The police should also have no power to use violence on any person when they are engaged in investigating a case. The investigation report of a police official should not, in any case, be laid before, or read by the trying magistrate until after he has disposed of the case; and then if his report is found to agree with the findings of the magistrate, the investigating official should be considered to have duly performed his duty, but not otherwise.

CITIZEN, 6th June, 1904.

The higher grades of the police service, and Indians.

7. The *Citizen* (Allahabad), of the 6th June, says:—In every province of the Empire, Indians are practically debarred from the higher grades of the police service. According to a recent statement published in the Bombay Government Gazette, there are in the Western Presidency 30 Superintendents, and 27 Assistant Superintendents of Police, the salaries of the former ranging from Rs. 500 to Rs. 1,000, and of the latter from Rs. 250 to Rs. 400 per mensem. But of these 57 officers, only three are Indians. It is our deliberate opinion that if the rule be introduced that at least half the higher Police appointments will be reserved for Indians only, there will be a marked improvement in the Police administration throughout the Empire. We have reasons to believe that Lord Curzon's scheme for reform of the police will not include any such salutary modification of the present rules, but will introduce changes of an opposite character, that is, the post of the Inspector of Police now filled mainly by Indians will be reserved, in future, mainly for Eurasians and Europeans.

CITIZEN, 6th June, 1904.

Protest against the *Pioneer's* suggestion for more extended employment of Europeans in the police force.

8. The *Citizen* (Allahabad), of the 6th June, says:—The *Pioneer* has at last found out the secret of police reform in India. It is not any increase in the salary of the constable and the sub-inspector, as has been the opinion of many a high European police official of long and distinguished service, but it is "the more extended employment of Europeans in the Police Force." Our good contemporary does not explain what it exactly means by "the more extended employment of Europeans." Perhaps he would have no Indians as inspectors, sub-inspectors and even as constables. All that we can say is that there cannot be a better suggestion than this to make British rule in India more distasteful to the people at large. Even the mild Hindu when he dons the uniform of the policeman and is invested with his powers becomes a source of extreme fear to the villager or the townsman, and his doings often justify such fear. But if every policeman is to be that formidable specimen of humanity whom we know in India to be the European, we can well imagine what the state of matters will be. The *Pioneer* knows nothing of the general attitude of dissatisfaction towards the police—the present police which is Indian in the main; but we Indians know what it is, and we have no hestitation in saying that this attitude of dissatisfaction will be changed into one of intense hatred and hostility if the police be European in the main. And the consequence will be such as the *Pioneer* would give anything to avert. Nothing but an utter ignorance of the state of things that prevails in our villages and towns can make it possible for anybody to suggest that the police constables, Sub-Inspectors and Inspectors should be Europeans.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

9. *Al-Azíz* (Agra), of the 7th June, complains that the water-rate which has lately been levied at Agra, presses very hard on the people, especially the poorer classes, and suggests that Government should take pity, and have the rate remitted on, at least, such householders whose income is not more than Rs. 15 a month.

AL-AZIZ, 7th June, 1904.

Levy of water-rate at Agra.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

10. *Al-Azíz* (Agra), of the 7th June, in an article, headed "Inhuman Civilization," states that a British soldier recently struck with clenched fist a poor coolie, at Calcutta, and knocked him over senseless, but that the police simply took down the offender's name and let him go his way, taking care, of course, to send the coolie to hospital for treatment. The writer does not concern himself at all with the results of this incident, because he knows of cases in which far more serious offences were committed by Europeans against Indians, but the offenders were invariably let off scot-free. But he wishes simply to point out here that the frequency of such cases have now made it an established fact that Europeans look upon helpless natives as nothing better than common vegetable plants, such as carrots, radishes, &c., or mere animals, which they might pluck up as carelessly, or shoot down with as little compunction as they please, whenever they feel disposed to do so. Does not this fact give the lie to the lofty pretensions of Europeans to their vaunted civilization, refinement and good manners? Has any prophet, founder or leader of any religion on the surface of the earth ever enjoined upon his followers to straightway shoot down a person with whom they may become displeased for however trivial a cause? But the truth is that a human race, notwithstanding all its high attainments in knowledge and learning, takes long to shake off its old (savage) nature, as a celebrated Indian poet pithily puts it:—Humanity is something quite different from mere learning; teach a parrot as much as you please, but it remains a parrot after all.

AL-AZIZ, 7th June, 1904.

Comments on the ill-treatment of Indians by Europeans.

11. The *Agra Akhbár*, of the 7th June, referring to the magnificent ancient buildings in Agra, says that one is pained to find a tin censer used at the tomb of Emperor Shahjahan's favourite wife, Tajmahal, in the world-famed Taj, swallows twittering in the interior parts of the grand mausoleum raised over the remains of the nobleman, Imad-ud-Dowla, and the absence of any suitable arrangement for looking after the building, known as *Sikandra*, in which the great Moghal Emperor Akbar lies buried. When these buildings were erected, permanent endowments were made for their preservation and daily contingent charges. But during the short ascendancy of the wicked and ignorant Jats, at the downfall of the Moghal dynasty, all these arrangements were upset, and the attention of the British Government was never subsequently drawn to them. Mulla Abdul Hamid of Lahore in his work entitled the *Shah-i-Nama* states that Shahjahan, who built the Taj, assigned the incomes of a number of villages, bazars, shops and caravansarais, the whole amounting to two lakhs of rupees a year, as a permanent endowment to meet all sorts of expenses of the building; *vide* page 330 of volume II of the Shah-i-Nama, Calcutta Asiatic Society edition of 1868. The British Government, as successor to the Moghal Sovereigns in India, would do well to try and trace out the endowments of the three above-mentioned important buildings, and, if possible, restore them; or at least make suitable permanent grants for their various expenses, maintenance, supervision, &c., which cannot but add to the glory and good name of the British nation.

AGRA AKHBAR, 7th June, 1904.

Suggestion to make some suitable permanent grants for the maintenance, &c., of certain Muhammadan ancient buildings in Agra.

12. The *Vyápár Engine* (Farrukhabad), for February, March and April, received on the 5th June, says that thousands of people have been carried off by plague in Farrukhabad this year, as many as 300 having succumbed to the disease in muhalla Sádhwára alone, the sanitary condition of which is much neglected.

VYAPAR ENGINE, February, March and April, 1904.

Plague at Farrukhabad.

SITARA-I-HIND, 4th June, 1904.

Scarcity of the supply of copper coins at Amroha, in the Moradabad district.

13. A correspondent of the *Sitára-i-Hind* (Moradabad), of the 4th June, says that scarcity of copper coins has been experienced for some time past at Amroha in the Moradabad district, and that the result is that money-changers and others charge a discount of one and even two pice per rupee in exchange, which presses hard on the poorer classes. The local authorities had better arrange to get a regular supply of copper coins, for public use, from the Moradabad Treasury, and prohibit, by beat of drum, the dealers and others from taking such excessive discount for changing money. The writer does not know what becomes of the large amount of copper coins received in payment of octroi duty every day, and, suspecting the treasurer in the octroi office, who is the son of the cashier in the local tahsil, of sharp practice in respect of the copper receipts, would like to get him transferred to some other Municipal Board.

SITARA-I-HIND, 4th June, 1904.

Complaint regarding the overcrowding of the hackney camel-carts plying between Moradabad and Sambhal.

14. A correspondent of the *Sitára-i-Hind* (Moradabad), of the 4th June, complains that the hackney camel-carts, which ply between Moradabad and Sambhal, generally take in more passengers than can conveniently be accommodated, at the very commencement of the journey, so that when more passengers are admitted on the way, the position of the occupants becomes simply unbearable. If the occupants raise any objection to the undue overcrowding, the servants of the cart get very abusive. The driver, the attendant, and the police constable accompanying the cart go to sleep as soon as it leaves the precincts of the starting station, quite regardless of the consequences or accidents that might happen. The carts pass by the Maináther police station on the way, but no police officials stationed there take any notice of the objectionable overcrowding of passengers. The district authorities should surely take steps to prevent the overcrowding of the carts which is very injurious to the health of passengers, and cause a board to be fixed to each cart showing the maximum number of passengers that can be provided with seats.

CITIZEN, 6th June, 1904.

Severity of Government towards its officials in the matter of its official secrets.

15. The *Citizen* (Allahabad), of the 6th June, says :—How successfully has Lord Curzon Russianized the administration in India is made clear, among other indications, by the harsh and unjust way in which the officers suspected to be connected with the divulgence of any official secrets are dealt with by the authorities. There have been two cases since the passing of the Official Secrets Bill into law. The more recent of these cases has happened in Bombay, where certain matters of importance, in connection with a Native State, which were meant to be kept secret somehow leaked out. The culprit or culprits could not be detected. The authorities, enraged, compelled the Acting Assistant Secretary to the Local Government and some of his Parsee clerks to resign, and reduced the salary of another officer of the department from Rs. 400 to Rs. 200. It was a departmental punishment of a Draconic character. Many are punished for the guilt of one. If this sort of injustice is freely perpetrated in British India to serve questionable political objects, the Russianization of British India in one important particular may be said to be complete. There was a similar proceeding attributed to the Assam Government a month ago. The question arises why the Government is so deeply anxious to see the policy of secrecy respected with the utmost strictness by its officers. The only reason possible is that the Government is embarking on a more pronounced system of despotic rule, and it thinks the only safeguard for it to be absolute secrecy. Nothing could be more erroneous and hazardous. It is a great pity the British Government cannot divine the danger it is incurring by having recourse to certain Russian methods. We hope the successor to Lord Curzon will not be so outrageous a retrogressionist, and so passionate a lover of the idea of imperialism as to permit the more obnoxious measures of Lord Curzon to continue to disfigure the Book of Indian Statutes.

CITIZEN, 6th June, 1904.

A suggestion to Government for supplying the press with information on important official affairs affecting the general public.

16. The *Citizen* (Allahabad), of the 6th June, says :—Now that the Official Secrets Act is in force, is it not incumbent on the Government to take special steps to supply the Press with information on such Government affairs as are of importance, and as when published may be conducive to public good? Most of the Government communiques at present issued now and then are contradictions of rumours, regarding Government measures

or actions, which are not true. These have no doubt their own value, but what we propose is that the Government should, of its own accord, enlighten the public through the press on matters on which more light is eagerly expected by the public. There are surely matters which are important, facts regarding which the Government can have no reason to consider as "secret" or "confidential." Why should not these facts be communicated to the newspapers? The evil wrought by the Official Secrets Act can partly be atoned for by the adoption of this suggestion. Cannot Lord Ampthill have the independence to inaugurate a simple reform of this description? Certainly the acting Viceroy is not bound to abide by all the acts of the nobleman whose place he temporarily fills.

V.—Legislation.

Nil.

VI.—Railway.

17. The *Zul Qarnain* (Budaun), of the 7th June, states that on the morning of the 24th May last, when the Moradabad-Aligarh train reached the Harduaganj station, some 20 or 25 dakaits alighted from the train, entered the carriage in which the daughter of one Babu Mohan Lal, a pleader of Aligarh, was seated having with her jewellery worth about Rs. 5,000, and attended by only one man and one woman, and wounding her, robbed her of all the jewellery; and then bolted. The police have not yet been able to find out any of the dakaits. The news of this terrible incident has spread great consternation among native passengers, especially the females, who have sometimes, relying upon the good arrangements for protection on the railway, made bold to travel unattended by anybody. The incident is surely calculated to fix a very dark stain on the good reputation of the railway administration of the Government, and if some effective steps are not soon taken to insure the lives and property of passengers, travelling by railway will come to be considered as unsafe as that by other means. The Government and the Inspector-General of Police ought to take some special prompt action in the matter.

A most daring dakaiti committed at the Harduaganj station on the Oudh and Rohilkhand railway.

ZUL QARNAIN, 7th June, 1904.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

18. The *Almora Akhbár*, of the 31st May, states, on the authority of a correspondent, that a person has established a bania's shop in the *dharmshala* near the temple at Chhakháta in the Naini Tal district. This, if true, is a very reprehensible practice. The benevolent soul who constructed the building intended it for the use of travellers and pilgrims, and not for keeping shops or stalls in; and the local authorities should see that the building is not used for anything else but its legitimate purpose.

Misuse of a *Dharmshala* at Chhakhata in the Naini Tal district.

ALMORA AKHBAR, 31st May, 1904.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 14th June, 1904.

KUNJ VIHARI LAL, B.A.,
Officiating Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL] No. 25 of 1904.

SELECTIONS

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INDIAN PEOPLE, 12th June, 1904.

Protest against the reported suggestion of Lord Curzon for making permanent appointment to the Viceroyalty of India.

1. The *Indian People* (Allahabad), of the 12th June, says:—We are nothing but amused at the suggestion, reported to have been made by Lord Curzon, that the appointment to the Indian Viceroyalty should be a permanent one. The evils that will inevitably result from the acceptance of Lord Curzon's suggestion are best illustrated by His Excellency's own Viceroyalty. What a tragic disappointment we have experienced in his case is universally known in India, and, unless his power of self-delusion be unlimited, it could not be news to His Excellency himself that the people of India think of him quite differently from what he thinks of himself. And if even a short quinquennium proves a period long enough for a Viceroy of India to contract anti-Indian prejudices, a permanent Viceroyalty will as often as not be nothing short of a disaster to the country. Said Mr. Eardley Norton at the second Madras Congress ten years ago:—'We are prone to hail the advent of a new Viceroy with enthusiasm, because we believe he will inaugurate a new departure and try to be fair and just as a ruler. But in the majority of cases I think we hail his departure with unfeigned pleasure, because we find at the end of five years that in the main we have been grievously disappointed. The golden vessel has degenerated into an earthen vase.' If the past is at all a guide to the future, a permanent Viceroyalty is simply not to be thought of.

We do not, however, deny that there may be exceptional cases. But there is nothing to prevent them from being exceptionally dealt with. In the case of a great reforming Viceroy, like Lord Ripon, for instance, an extension of tenure will be of signal benefit to the country. An extension of Lord Ripon's Viceroyalty was prayed for by public meetings held in India at the time, but that noble lord himself was anxious to return home, and he did not stay even for the full period of his office. Newspaper report has it that Lord Cromer, when offered the Viceroyalty more than once by the late Lord Salisbury, declined the offer unless he was appointed for at least a decade and a half. His Majesty's Government felt that Lord Curzon merited some special reward for his services as Viceroy, and he was awarded an extension of office. In this case, however, the opinion of those most affected and hence most competent to judge, is at variance with the view taken by His Majesty's Government. This opinion of educated India may be best expressed in the language employed by Mr. Norton about Lord Lytton in the speech from which we have quoted above:—'It was quite right that he should go away. The great regret was that he did not go away sooner.' Such being our real feeling about Lord Curzon, we are certainly asked to put up with a good deal in being threatened with a further spell of his Lordship's régime.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

INDIAN PEOPLE, 16th June, 1904.

Working of the Panjab Land Alienation Act.

2. The *Indian People* (Allahabad), of the 16th June, says:—A typical example of the sufferings of the poor folk of the Panjáb on account of the Land Alienation Act is furnished in the article, we reprint elsewhere from the *Pioneer*, entitled 'Status *vs.* Contract.' It will be in the recollection of the reader that the Act prohibits the alienation of land to any but the agricultural tribes of the province, while the definition of 'agriculturist' in the Act is loose to a degree. The innocent man (mentioned in the article in question) who invested in land the small savings made by laborious work committed the folly of telling the Patwari his real caste, instead of calling himself a Rajput. The Patwari told him he could not buy land unless he was a Rajput, and took a bribe to write him down as

such. The poor man thought he was now secure in his possession, but he counted without the Tahsildar. The latter found that the man was not written down as a Rajput—the Patwari having taken the man's money for nothing—and he took the land from him, as he was not an agriculturist in the sense of the new Heaven-sent law for the salvation of this much impoverished and indebted class. This we may be sure is only a typical example. But there are many other evils found in the working of the Panjáb Land Alienation Act, which have lately been so graphically described by a writer in the *Pioneer* itself. Still, official omniscience refuses to take note of these, and insists on looking at one side of the picture only. What is worse, similar legislation has been, and we are promised will be, enacted in other provinces as well.

(b).—Police.

3. The *Zul-Qarnain* (Budaun), of the 14th June, states that, at about 9 o'clock one evening last week, some 10 or 15 dakaits, singing and playing music, entered the village of Islámganj, which is at a distance of only four *kos* from the town of Budaun, proceeded to the house of a landholder, named Lala Ajodhia Parshad, broke it open, and, wounding a servant who tried to stop them, took a lot of money and bolted. Intelligence has also recently been received to the effect that the wire, which runs from Bareilly, *viâ* Aonla, to Budaun, has been cut, near the village Dugraiya by dakaits and other bad characters, who are reported to have made themselves a terror on the Aonla road (leading to Budaun). The police have accordingly prohibited *ekkas* and other conveyances from plying on the road after dusk, and the result is that poor railway passengers (bound for Budaun) who get down at Aonla at night have to stay at the station till next morning.

Dakaits in Budaun.

ZUL-QARNAIN, 14th June, 1904.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

4. The *Sahifá* (Bijnor), of the 12th June, complains that the Municipal Board at Chándpur, in the Bijnor district, has lately passed certain resolutions which might be taken to imply that the Board desires to entirely stop the slaughtering of animals for food. The Musalman residents of the town are greatly displeased at the resolutions; and they believe that such resolutions must owe their origin to the five Hindus of one family, who have been appointed members of the Municipal Board. If this belief of the Muhammadans is well-founded, the District Magistrate should take notice of this unsatisfactory state of things at Chándpur.

Complaint against certain Municipal resolutions regarding animals to be slaughtered for food at Chandpur, in the Bijnor district.

SAHIFA, 12th June, 1904.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

5. The *Indian People* (Allahabad), of the 12th June, says:—While we certainly thank the Government of India for publishing the Resolution on, and the useful and instructive statistics relating to, the appointment of Indians in the public service of their own country, we are not free from doubt whether the Resolution serves any purpose, as it is nothing but either a textual repetition, or a paraphrase of Lord Curzon's speech on the subject in the Budget debate. In commenting on the portentous but unnecessary Resolution on educational policy which as we saw contained only pompous nothings, the inimitable 'Max' wrote in *Capital* unkindly remarking that it was useful only to Lord Curzon, who might triumphantly point to it in self-laudatory orations as an epoch-making educational event; and before the ink was dry, his (now) temporarily retired Excellency did so speak of it in his Budget speech. Similarly, this Public Service Resolution, if we may so refer to it, or this *apologia* if you so please, will serve the only purpose of being the raw material for another of his future aggressive self-vindicatory pronouncements. That is all. The Resolution is strictly an *apologia*—and an ineffectual *apologia* at that—and nothing else. It contains nothing in it to assure our countrymen,

The Government of India's Resolution regarding the proportions of Europeans and Indians in the public service.

INDIAN PEOPLE, 12th June, 1904.

who labour under the enormous disadvantage of being the children of the soil, that in future a more liberal treatment will be accorded to them in the matter of appointments to the public service of their own country, that the late Queen's gracious Proclamation will be honoured more in the observance than in the breach. We know the feeling of Lord Curzon and his colleagues is that no breach of the Proclamation has been made in the past, and that therefore the question of more faithful observance of it in the future does not arise. The Resolution in fact concludes in grandiloquent and self-satisfying terms to that effect, but as we shall presently show, just a few lines above, a policy of deliberate violation of the letter as well as the spirit of the Proclamation and the Parliamentary enactment of 1833 is enunciated by the Government. Besides, no amount of verbal trickery or statistical jugglery can deceive even a child, when it is within the personal knowledge of almost every individual educated Indian how at every step, open and barefaced, injustice is done to Indian applicants for office—previously only in the matter of high offices, but latterly in the case of some comparatively low-paid appointments also—for the sake of providing a European or a Eurasian young man. But we go further and say that the statistics themselves, appended to the Resolution prove our point as we shall have no difficulty in showing on another occasion. For the present we confine ourselves to the Resolution.

The Government of India claim that their figures show 'how honestly and faithfully the British Government has fulfilled its pledges, and how untrue is the charge, which is so often heard, of a ban of exclusion against the natives of the country.' The pledges of the British Government are familiar to the reader. And we have said that just a few lines above the concluding words of the Resolution a policy has been enunciated which is a direct and deliberate violation of these pledges. We shall quote in parallel columns the Curzonian policy and the pledges contained in the Parliamentary Statute of 1833 and the Royal Proclamation of 1858, and leave the reader to draw his own conclusion from the two:—

The Curzonian Policy.

The general principles which regulate the situation are two in number. The first is that the highest ranks of Civil employment in India, those in the Imperial Civil Service, the members of which are entrusted with the responsible task of carrying on the general administration of the country, though open to such Indians as proceed to England and pass the requisite tests, must, nevertheless, as a general rule, be held by Englishmen, for the reason that they possess, partly by heredity, partly by up-bringing, and partly by education, the knowledge of the principles of Government, the habits of mind, and the vigour of character, which are essential for the task, and that, the rule of India being a British rule, and any other rule being in the circumstances of the case impossible, the tone and the standard should be set by those who have created and are responsible for it. The second principle is that, outside this *corps d'elite* the Government shall, as far as possible and as the improving standard of education and morals permit, employ the inhabitants of the country, both because its general policy is to restrict rather than to extend European agency, and because it is desirable to enlist the best native intelligence and character in the service of the State. This principle is qualified only by the fact that in certain departments where scientific or technical knowledge is required, or where there is a call for the exercise of particular responsibility or for the possession of a high standard of physical endurance, it is necessary to maintain a strong admixture, and sometimes even a great preponderance, of the European element.

Pledges of the British Government.

And be it enacted, that no native of the said territories, nor any natural-born subject of His Majesty resident therein, shall, by reason only of his religion, place of birth, descent, colour, or any of them, be disabled from holding any place, office, or employment under the Company. *Parliamentary Statute of* 1833.

We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects; and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil.

And it is our further will that, so far as may be, our subjects of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability, and integrity, duly to discharge.—The *Queen's Proclamation of* 1858.

(The Queen reiterated this pledge when she assumed the title of Empress of India, and on the occasion of her Jubilee of 1887, while successive Viceroys, including Lord Curzon himself, expressed their faithful adhesion to it. And the Court of Directors, in forwarding the Act of 1833 to the Government of India, said that the meaning of the clause cited above was that there should be no governing caste in India).

Look at this picture and at that. The Sovereign and the Parliament of England expressly repudiate all racial distinctions and solemnly proclaim that Education, Ability and Integrity should be the only tests for admission into the public service. But here is the Viceroy—we may say Viceroy instead of Government of India as the above is only a repetition of Lord Curzon's Budget speech—sent out to carry out the policy of his Sovereign and Parliament, who as emphatically repudiates that policy and lays stress, almost indecent stress, on the sovereign virtues of his own countrymen, which are besides their exclusive possession, and which therefore entitle them to have a monopoly of all the fat berths under the Government. In what sense then does Lord Curzon pride himself on the fact, or what he conceives to be such, that the British Government has faithfully and honourably fulfilled its pledges, when he, in the same breath, sanctions a policy of deliberate violation of those pledges? What possible answer there is to this, is more than we can say. It is more correct to say that the statistics only prove that the principles his Government have enunciated 'have been vindicated in practice;' which is a very different thing from saying that the pledges of the Queen and the Parliament have been fulfilled. The satisfactory vindication of his principles only means that almost all the superior appointments are filled by Europeans, and that there *is* a 'ban of exclusion against the natives of the country.' And whatever rhetorical flourishes Lord Curzon and his apologists may indulge in, the figures constitute only an additional proof of the statement, made in the '*Observations* on the State of Society among *Asiatic* subjects of Great Britain, particularly with respect to Morals; and on the means of improving it,' which was written chiefly in 1792 and issued from the East India House on August 16th, 1797—we are indebted to Mr. Digby's invaluable book for the quotation—that

'The primary object of Great Britain, let it be acknowledged, was rather to discover what could be obtained from her Asiatic subjects, than how they could be benefited.'

The *Pioneer* on the Indian Government's Resolution regarding the proportions of Europeans and Indians in the public service.

6. The *Indian People* (Allahabad), of the 16th June, says:—The *Pioneer* has our pity in its troubled state of mind. The Government of India have condescended to recognise the existence of an Indian public, and to take note of, and reply to their expressions of opinion on questions affecting the good government of their native land. This has made the premier Anglo-Indian paper very uneasy; and in its envenomed notice of the Government's Resolution on the Public Service, it pours out its vials of wrath against the educated Indian and the Indian press for their perfectly legitimate demand for fair treatment in appointments to the public service. With simulated righteousness and indignation, it says that Anglo-Indians, who have 'the personal knowledge which comes of contact with the officials,' see 'the evidence of Government's readiness to recognise native talent in every public office in the country,' while 'the allegation of injustice in the distribution of State patronage has never been made, and never could be made, by any persons whose title to discuss the subject would bear a moment's investigation'! We suppose it is only 'the jaundiced eye of the educated native' that can detect any trace of it. What perfect self-assurance to be sure! But we think the *Pioneer* proceeds on the principle that where ignorance is bliss it is folly to be wise. We wonder if our contemporary is so simple-minded as to itself take its silly and angry rhodomontade seriously; but if it does take it so, we may assure it that few 'whose title to discuss the subject would bear a moment's investigation' (to borrow its own excellent language), will pay it that compliment.

INDIAN PEOPLE, 16th June, 1904.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

Mr Walklate

VIII.—Native Societies and Religious and Social Matters.

ADVOCATE, 16th June, 1904.

Hindu charitable endowments in Cawnpore

7. The *Advocate* (Lucknow), of the 16th June, says :—Some time ago we drew the attention of the Government of these Provinces to the deplorable condition of certain religious endowments in Cawnpore. We find we have simply been crying in the wilderness. The Government appears unwilling to interfere in the management of these endowments. It is always ready to accuse Indians of indifference to public needs, yet in its own way it does little to help in the proper expenditure of hundreds of thousands of rupees left by people in the name of religion for the improvement of the social condition of their caste people or co-religionists and waifs and strays. Funds are misapplied, and yet there is nobody to prevent the misapplication. During plague several Hindus of Cawnpore died childless. In their life-time nobody knew that they had given away in endowments their entire property for *Thakurdwaras* or *Shivalas;* but after their demise the fact comes out, and their properties are taken charge of by men named in their will, and managed in their own way. Is it not the duty of the State to see how these properties are managed, and how their accounts are kept and audited by responsible persons? It may be said that with the Legal Remembrancer's sanction private persons can move the Civil Court in the matter; but the Civil Court machinery is very costly and is slow to move. We have no hesitation in saying that our people lack enthusiasm in such matters, and specially so when they find no support from the State. We know how Kallu Mall's Patshala was rescued by severe fight in the courts, how Blakatanand spent sleepless days and nights (over the affair), and yet the Government showed no enthusiasm. The affairs of the Patshala are now in a better condition. But there are several such institutions which require to be looked after, and we think the Government will be within its rights in getting at least the accounts of their endowments properly audited.

Speaking of Cawnpore endowments, the state of one of the biggest of these endowments created by the late banker of the place, Lala Gya Prasad, comes to our mind. Lala Gya Prasad left a property worth Rs. 15,00,000 for the benefit of the citizens of Cawnpore, irrespective of caste and creed. All the funds available, after maintaining a few dependents and temples, were to go towards the maintenance of certain public charities. We do not know what the Trustees are doing with the magnificent funds placed in their charge; what public good they have done within the last six or seven years; and how they have carried out the wishes of the donor. We know the Trustees were busy with litigation. Thousands of rupees have been spent in carrying on litigation with the donor's widow and his sister's son. This litigation might have given them good excuse for not doing any new work. But they ought to have at least published at the fixed periods accounts of the income and expenditure, and given reports of what they did. So far we have not come across any report from the Trustees, nor any statement of accounts. We do not know how much money has accumulated in the hands of the Trustees, and how they propose to spend it. If they have not yet published a properly audited statement of the account, they have committed a breach of one of the principal conditions laid down in the will, and we think the Local Government will be fully justified in interfering in the matter. Freed from all anxiety as to the litigation, it is now high time that the Trustees should give the public an account of their past work, and thus create confidence for the future. They are not responsible to the soul of Lala Gaya Prasad alone for the proper discharge of their functions, but equally to the Indian community at large, and, above all, to the State which is bound to interfere, in case of mismanagement, in the public interest.

IX.—Miscellaneous.

Nil.

Allahabad :
The 21st June, 1904.

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Officiating Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

ADVOCATE, 23rd June, 1904.

Russian influence at Lhassa.

1. The *Advocate* (Lucknow), of the 23rd June, says:—A feeling of distrust was roused in the Indian breast by Colonel Younghusband's Mission from the very day it started for the Chumbi Valley, a feeling which instead of dying was intensified as soon as the Mission was converted into an Expedition, and it was declared that we were at war with Tibetans. This distrust would have been replaced by confidence, had the people been taken into confidence, and it were not given out that the Mission had been sent on the flimsy ground that Lord Curzon was annoyed with the Tibetans as they had returned His Excellency's letters unopened. Instead of giving a plain statement of facts and telling the public how the Government of India had come to believe that Tibetans meant mischief to India by entering into secret treaties with the Russians, we were entertained with all sorts of stories. The killing, or butchering as it has been characterised, of the Tibetans at Guru gave the Russian Press the first opportunity to declare that the Tzar's Government was in no way responsible for England's complications in Tibet. The statement could not be believed at the time, as in their retreat the Tibetans had left on the field a number of Russian rifles. We were left quite in the dark as to whether the rifles found with the Tibetans were really of Russian make, presented to the Dalai Lama to frighten the British Army, or whether these were purchased by Tibetans for self-defence in the same manner as the Amir of Kabul is purchasing uniform at Odessa for his army. The explanation is not forthcoming. But the *Times'* correspondent has sent from Gyantse a long article to his paper showing how Russia has gained influence at Lhassa. In the account published by the *Times* there is nothing remarkable. There is no clear proof for the statement that Russia is really at the back of the Lamas. The utmost that can be said even after believing every statement made by the *Times'* correspondent is that one Mongolian Buriat, a Buddhist, who entered Tibet some twenty years ago by tact and skill, made himself a notable personage at Lhassa. In 1898 he was permitted to visit the Buddhist districts of the Russian Empire in order to make collections from the Buddhist subjects of the Tzar. Among other things this man misled the simple Tibetans by saying that a *rapprochement* between Tibet and Russia might lead to the spread of Buddhism in the Tzar's dominions, and ultimate conversion of the Tzar to their religion. Valuable presents were exchanged, and, on certain terms, the Russians agreed to protect the Tibetans, one of which was that a Russian prince was to live amidst the Tibetans, a proposal to which the Lama was averse from the very beginning. Unwillingness of the people to have a foreigner always amidst them must have discredited the man, and there was no reason why after his discredit the Tibetans should have thrown themselves into the arms of the Russians. More than what Darginiff (Dorjieff) could do to bring the Tibetans under the influence of the Russians has been done by our Mission. The news of the killing of hundreds of Tibetans must have spread like wild-fire among the Buddhists all over Russia and China, and roused the latter's sympathy for their co-religionists in whose innocence they believe, and whom England has as yet done nothing to prove guilty before the world. This sympathy might not avail the Tibetans much before the booming guns of the British artillery, but they may, as suggested by the *Novœ Vremya*, find a hospitable home on the other side of Tibet from where the Dalai Lama and his councillors may permit the British soldiers to spend their winter on the mountains at the height of 16,000 feet above sea-level.

(b).—Home.

CITIZEN, 20th June, 1904.

Prospect of Lord Curzon's second Viceroyalty in India, and protest against his suggestion for making the appointment to Indian Viceroyalty permanent.

2. The *Citizen* (Allahabad), of the 20th June, says:—If the well-informed London correspondent of a contemporary is to be believed, there is to be no General Election this year. The news is one of importance to Indians, for we had hoped, fondly hoped, that the change of circumstances in the political world of England brought about by the expected General Election would make the dreaded repetition of Lord Curzon's Viceroyalty an impossibility. Now this much cherished hope has been dashed to the ground. But, as we said in a previous issue, there was every chance of good accruing from a vigorous agitation being waged both in India

and England against Lord Curzon's past administration, and against His Lordship being thrust upon us again. We feel that this is a matter for the serious consideration of our Congress leaders. We are disposed to ask: Are these leaders so forgetful of their duty as to sit still over the coming disaster? If despair has overtaken them, where is the hope of any political progress being attained by our country?

But, while Indians have been anxious how to avert the impending calamity of a repetition of Curzonian rule, Lord Curzon has been dreaming, or, who knows, maturing a plan, of ruling India permanently, that is, for the active period of his life. His Lordship has publicly spoken in England about the desirability of making the tenure of Indian Viceroyalty permanent. This is a proof palpable of our Viceroy's extraordinary attachment to India. His Excellency knows that if he stayed at home he would be the Prime Minister before long; but evidently he has no ambition for that exalted office. The Premier of England, however high his position may be, cannot play the Emperor as the Viceroy of India can. So the orientalized heart of Lord Curzon prefers the Padshahship of Hindustan to the Prime Ministership of England, his own dear native land. If Lord Curzon's dream be fulfilled, India will be ruined. By the time he retires India will be the Siberia of the British Empire. There can be no greater disaster to both India and England than the appointment of Lord Curzon as Viceroy of India for life. A contemporary thinks that so long as the system of Party Government prevails in England Lord Curzon's suggestion cannot be given effect to. But considering the views of the political parties in England as regards the Government of India, it seems not unlikely that Parliament will be able to accept the proposal. The old Liberal ideas about a righteous administration of India are now almost non-existent, they having been swallowed up by the rising tide of imperialism. Lord Curzon would not have advanced the suggestion if he had thought it to be quite impracticable. So we must confess we are alarmed at Lord Curzon's proposal. We shall eagerly await the full text of His Lordship's speech in which he broached the bold proposal.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

Nil.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

3. A correspondent of the *Sitára-i-Hind* (Moradabad), of the 20th June, says that there is hardly a street or lane at Amroha in the Moradabad district, where there is not a meat shop, which, not being clean, and screened from the public gaze, is a source of much annoyance to the passers-by, especially the Hindus. In Budaun the meat shops are all located at one place, outside the public bazárs, flagged with stones, and surrounded with a wall, so that they do not catch the eyes of people passing along the road. The writer does not see why the same system should not be adopted at Amroha and other places in Moradabad. Again, the baskets, in which butchers carry meat from the slaughter-houses to their shops, are not properly covered with cloth, and blood drips from them

SITARA-I-HIND, 20th June, 1904.

Complaint regarding the meat shops, &c., at Amroha in the Moradabad district.

all along the way. This is certainly a very reprehensible practice. A light hand-cart, with a tin-box attached, should be made in which butchers should be ordered to carry meat to their shops. These specially constructed carts might be covered with black cloth, and have bells fastened to them, so that those people, who do not like to be touched by the carts, may at once know what they contain, and easily avoid coming in contact with them. Another complaint is that Dr. Al-i-Ahmad who is appointed to examine the animals which are to be slaughtered, has all the animals brought to his house in muhalla *Darbár Kalán*, and the result is that butchers have to take the animals to the doctor's house through the thickly inhabited parts of the town. The Municipal Board had better appoint some other locality for the medical examination of the animals.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

TOHFA-I-HIND, 18th June, 1904.

The Allahabad High Court on the system of forced labour obtaining in the United Provinces.

4. The *Tohfa-i-Hind* (Bijnor), of the 18th June, says that as a considerable number of Indians find it difficult to secure any kind of permanent employment, they are generally always ready to work as *coolies* on comparatively small wages. But, strange as it might seem, these people do not readily accept employment as coolies for public service. The reason is not far to seek. The wages allowed to coolies by Government are not small as compared with those given by private persons; but either the wages are not readily paid, or are reduced by Government underlings through whom the payment is made. This is also the reason why the owners of hackney carts are averse to their carts being used for Government purposes. The tahsil chaprasis or *chaudhries* seize carts several days before they are wanted, and pay them for those days only on which they are actually used. This practice causes much loss to cart owners, and the latter consequently try to escape by greasing the palms of the officials empowered to stop them. Similarly shop-keepers who are compelled to supply provisions to the camps of touring officials do so very reluctantly; first, because they are paid at rates lower than the market ones, for the articles supplied to officials, and 2ndly, the Government underlings compel them to supply things for their own consumption gratis. An Almora case of *begár* or forced labour recently came up before the Allahabad High Court for revision. In this case the Almora tahsildar sent for 16 persons, to serve as coolies, and on the latter refusing to put in an appearance, he issued summonses to them to show cause why they should not be prosecuted for disobeying the orders of a competent official. The men disregarded these summonses also, and the tahsildar thereupon charged them with disobeying his orders; and 14 of the accused were convicted and punished with a fine of Rs. 2 each by the magistrate, Mr. Shaw. In revising the case, the High Court held that as there existed no law or regulation for compelling any person to serve as coolies against his will, the accused were not guilty of any offence, and acquitted them accordingly. This clear and authoritative decision of the High Court on the important question of the legality or otherwise of the *begár* system ought to open the eyes of officials who are found so ready to impress people for Government purposes. The authorities would now do well to issue clear orders relating to the employment of poor Indians in the public service on daily wages, that the latter might no longer shun this service, but accept it as readily as they do employment with private persons.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

5. The *Hindustáni* (Lucknow), of the 22nd June, referring to some of the rich Hindu charitable endowments in Cawnpore agrees with the *Advocate* (*vide* article 7 of the United Provinces *Selections* from the Native Press No. 25 of 1904), in thinking that the Local Government ought to see that endowments are strictly applied to the purposes for which their donors have made them. As regards the provision in the law for the people themselves moving the civil court to prevent the trustees from misapplying endowments, civil court proceedings are generally very costly and protracted, and Indians are not particularly distinguished for their public-spiritedness or patriotism. Moreover, even if anybody takes upon himself the unpleasant duty of going to civil court against the erring trustees of an endowment, who is to bear the cost of such litigation ?

HINDUSTANI, 22nd June, 1904.

Hindu charitable endowments in Cawnpore.

6. The *Citizen* (Allahabad), of the 20th June, says :—We have seen missionary journals going into hysterics at the spread of Christianity in India. One would be led to conclude in view of their exultation that the Christianization of entire India was close at hand. But a look into the Census Report reveals the real fact. It shows that only one per cent. of the Indian population are Christians, and a less number of Indian converts, for among the Christian population are reckoned the Europeans and other foreigners who come from Christian countries. We, Hindus, grieve at the fact that there should be any converts to Christianity from the rank of Indians, but the great redeeming feature of the said fact is that a considerable proportion of Indian Christians are "rice" (bread and butter) Christians. With the decrease of famine and improvement in the pecuniary condition of the lower orders, the number of such Christians will cease to grow. Nevertheless we think it an imperative duty of the religious leaders of the Indian communities to adopt measures for the prevention of Indians from being converted to Christianity.

CITIZEN, 20th June, 1904.

Spread of Christianity in India.

IX.—Miscellaneous.

Nil.

Allahabad :
The 28th June, 1904.

KUNJ VIHARI LAL, B.A.,
Officiating Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Received up to 2nd July, 1904.

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	7,000 copies.
2	Hindustán Review and Káyasth Samáchár.	Allahabad	Munshi Durgá Parshád ...	1,200 „
	Twice a month.			
3	Cochrane	Allahabad	S. B. Sarbadhikarí ...	200 copies.
	Weekly.			
4	Citizen	Allahabad	Babu Jotindra Náth Sen ...	500 copies.
5	Express	Lucknow	Munshi Siddiq Ahmad ...	600 „
	Twice a week.			
6	Advocate	Lucknow	Gangá Parshád Varmá ...	1,000 copies.
7	Indian People ...	Allahabad	Mahbúb Ali Khán ...	600 „
	Three times a week.			
8	Hindosthán	Kálákánkar (Partábgarh) ...	P. N. Chatarji	200 copies.
	ANGLO-URDU.			
	Monthly.			
9	Aligarh Monthly ...	Aligarh	Wiláyat Husain	130 copies.
	Weekly.			
10	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	120 copies.
	URDU.			
	Monthly.			
11	Al Burhán	Sháhjahánpur	Muhammad Kifáyat-ullah ...	500 copies.
12	Al Islám	Allahabad	Hakim Ahmad Husain ...	400 „
13	Al Nazír	Meerut	Munshi Nazír Husain ...	300 „
14	Árya Bandhu ...	Meerut	Dr. Ram Chand	500 „
15	Árya Musáfir Magazine ...	Hardwar (Saháranpur) ...	Lala Munshi Rám ...	900 „
16	Árya Patra	Bareilly	Raghubir Sahái	3,000 „
17	Árya Samáchár ...	Meerut	Pandit Murli Dhar ...	500 „
18	Asr-i-Jadid	Meerut	Khwája Ghulám-us-Saqlain ...	300 „
19	Dil Árám	Bulandshahr	Naubat Rái	300 „
20	Gurukul Samáchár ...	Sikandarabad (Bulandshahr) ...	Pandit Nardeo Sharmá ...	300 „
21	Háfiz-ul-Mulk ...	Hapur (Meerut)	Háfiz Abdul Qádir ...	...
22	Hamdard	Kara (Allahabad)	Munshi Jamál Ahmad ...	...
23	Hamdard-i-Islám ...	Agra	Muhammad Abdul Hamid ...	...
24	Hamdard-i-Qaum ...	Meerut	Raghubir Singh	1,000 copies.
25	Magazine-i-Hind ...	Meerut	North-Western Provinces Trading Company, Ld., Meerut.	1,000 „
26	Mazhar-ul-Islám ...	Moradabad	Qázi Mazhar Qayúm ...	200 „
27	Muraqqa-i-Alam ...	Hardoi	Hakím Muhammad Ali Khán ...	300 „
28	Mushír-i-Rozgár ...	Meerut	Muhammad Abdul Wáhid ...	500 „
29	Satopkári	Bareilly	Thákur Parshád ...	1,500 „
30	Tohfa-i Muhammadia ...	Meerut	Maulvi Sháh Muhammad Fázil	...
31	Vaishya Hitkárí ...	Meerut	Mohan Lál	800 copies.
32	Yádgár-i-Jashan-i-Tájposhi	Moradabad	Pandit Bhagwán Sahái ...	200 „
33	Zamánah	Bareilly	Munshi Mahárái Parshád ...	1,000 „
34	Zamíndár-wa-Káshtkár ...	Bijnor	Sher Ali	600 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Twice a month.			
35	Akhbár-i-Imámia ...	Lucknow	Mir Abid Alí	300 copies.
36	Anjan Akhbár ...	Moradabad	Hakim Mendhai Lal ...	...
37	Muraqqa-i-Tasawwur ...	Fatehpur	Sheo Ratan Lál	130 copies.
38	Roznámcha-i-Qaisari ...	Allahabad	Muhammad Muhsin ...	125 „
	Three times a month.			
39	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Abdullah	400 „
40	Mushír-i-Hind ...	Etáwah	Lálá Múl Chand	140 „
41	Rafiq Punch	Moradabad	Qázi Mahmúd-ul-Hasan ...	...
	Weekly.			
42	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	150 copies.
43	Ain-ul-Akhbár ...	Moradabad	Shaikh Intizár Husain ...	350 „
44	Al Aziz	Agra	Muhammad Abdul Aziz Khan...	...
45	Al Bashír	Etáwah	Muhammad Bashír-ud-din ...	850 copies.
46	Áwáza-i-Khalq ...	Benares	Lálá Gulab Chand ...	450 „
47	Cawnpore Gazette ...	Cawnpore	Harnám Singh	300 „
48	Colonel	Moradabad	Pandit Sheo Parshád ...	200 „
49	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	300 „
50	Edward Gazette ...	Sháhjahánpur	Saiyid Mukhtár Ahmad ...	500 „
51	Fitnah	Gorakhpur	Hakim Abdul Karim Khan ...	350 „
52	Gauhar-i-Hind ...	Najibabad (Bijnor) ...	Sheo Naráin	200 „
53	Hindustáni	Lucknow	Gangá Parshád Varmá ...	1,100 „
54	Jádu	Jaunpur	Háfiz Abdur Rahman Khán ...	250 „
55	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali	150 „
56	Káyasth Hitkári ...	Agra	Ahmad Husain	400 „
57	Mádan-i-Ulúm ...	Bareilly	Babu Gopi Náth	1,900 „
58	Mufíd-i-Ám	Agra	Qádir Ali Khan	100 „
59	Mukhbir-i-Alam ...	Moradabad	Qazi Abdul Ali	300 „
60	Naiyar-i-Azam ...	Moradabad	Saiyid Ibn-i-Ali	300 „
61	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	200 „
62	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	100 „
63	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	200 „
64	Oudh Punch	Lucknow	Shaikh Sajjád Husain ...	300 „
65	Rafi-ul-Akhbár ...	Benares	Saiyid Ghulám Husain ...	400 „
66	Rahbar	Moradabad	Brij Lál	500 „
67	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	280 „
68	Rohilkhand Gazette ...	Bareilly	Shaikh Abdul Aziz ...	500 „
69	Roz Afzún	Bareilly	Mir Mahmud Ali	250 „
70	Saddharm Prachárak ...	Hardwár (Saháranpur) ...	Lálá Munshi Rám ...	1,300 „
71	Sahífa	Bijnor	Munshi Faiz-ul-Hasan ...	300 „
72	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	200 „
73	Sitára-i-Hind ...	Moradabad	Pandit Sheo Parshád ...	150 „
74	Soldier	Moradabad	Pandit Bansi Dhár ...	...

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
75	Surma-i-Rozgár ...	Agra	Itrat Husain	175 copies.
76	Tafrih	Lucknow	Rámji Dás Bhárgava ...	500 „
77	Tohfa-i-Hind	Bijnor	Sajjád Husain	300 „
78	Urúj	Bijnor	Naím-ul-lah	250 „
79	Zul Qarnain	Budaun	Munshi Ahmad Husain ...	400 „
	Twice a week.			
80	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riáz Ahmad ...	325 copies.
	Daily.			
81	Oudh Akhbár... ...	Lucknow	Munshi Sheo Parshád ...	700 copies.
82	Sulahkul	Gorakhpur	Pandit Param Sukh ...	400 „
	URDU-ARABIC.			
	Monthly.			
83	Al Bayán	Lucknow	Maulvi Muhammad Abdul Wáli	300 copies.
	HINDI.			
	Monthly.			
84	Anand Kádambini ...	Mirzapur	Pandit Badri Náráin ...	Very small.
85	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Parshád ...	300 copies.
86	Bráhman Samáchár ...	Parichhatgarh (Meerut) ...	Pandit Chhuttan Lál ...	100 „
87	Garhwál Samáchár ...	Kotdwára (Garhwál) ...	Girja Dat Naithani ...	600 „
88	Hindi Pradíp... ...	Allahabad	Bálkishan Bhat ...	140 „
89	Jásús	Gahmar (Gházipur) ...	Gopál Rám	400 „
90	Kánya Kubj Hitkári ...	Cawnpore	Rám Duláre	900 „
91	Mitra	Bithur (Cawnpore) ...	Ráj Kishor	500 „
92	Nátya Patra	Allahabad	Deoki Nandan	200 „
93	Nigamágam Chandriká ...	Muttra	Bhárat Dharm Mahámandal ...	3,000 „
94	Sanádhyopkárak ...	Agra	A Committee of Sanádhya Bráhmans.	300 „
95	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Sarúp ...	1,000 „
96	Saraswati	Allahabad	Babu Girja Kumár Ghose ...	600 „
97	Shri Gopál Patriká ...	Lucknow	Pandit Murli Dhar ...	200 „
98	Vánijya Sukhdáyak ...	Benares	Babu Jagan Náth Parshád Singh	500 „
99	Ved Prakásh	Meerut	Pandit Tulsi Rám ...	700 „
100	Vyápár Engine ...	Farrukhabad	Sádh Amar Singh ...	500 „
	Twice a month.			
101	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	164 copies.
102	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	468 „
103	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,900 „
	Weekly.			
104	Árya Mitra	Moradabad	Raghunandan Lál... ...	500 copies.
105	Bhárat Jíwan ...	Benares	Rám Kishan	1,500 „
106	Khichri Samáchár ...	Mirzapur	Mádho Parshád	Very small.
107	Prayág Samáchár ...	Allahabad	Rám Gopál	500 copies.
108	Sipáhi	Cawnpore	Babu Síta Rám	100 „

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Daily.			
109	Hindosthán	Kálákánkar (Partábgarh) ...	Babu Sheo Narain Singh ...	250 copies.
	HINDI-URDU.			
	Monthly.			
110	Arya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	800 copies.
	GUJRÁTI.			
	Monthly.			
111	Panch Patriká ...	Benares	Pandit Baldeo Dat Sharmá ...	250 copies.
	Twice a month.			
112	Gujráti Patriká ...	Lucknow	Pandit Baldeo Rám ...	300 copies.

I.—Politics.

(a)—Foreign.

INDIAN PEOPLE, 26th June, 1904.

The Tibet Mission.

1. The *Indian People* (Allahabad), of the 26th June, referring to the poor opinion Lord Curzon held of the fighting qualities of the Tibetans, says :—But the *Pioneer*, which cannot be accused of having been a lukewarm supporter of the aggressive policy of the ex-Viceroy, now thinks that 'men who are equal to seizing the muzzles of rifles at loop-holes cannot be despised as enemies; they must have courage of a high order. . . . . The fact is clear that the Tibetans are learning how to fight, and that they now show a kind of grim determination in action which was never expected of them.' 'Most fortunately,' the *Pioneer* proceeds, 'there is not even most elementary knowledge of strategy among their leaders, or the position as regards the line of communications with the Chumbi Valley would be a dangerous one. As it is, risks are being run that would not have been incurred if it could have been foreseen that such resolute resistence would have been offered at Gyantse.'

We ourselves think with the *Statesman* that such risks should not be run, and that the Government of India had no business to ignore the serious consequences that might result, as they have resulted, from their move into a foreign land with intentions that every man, not devoid of honesty or intelligence, has, from the beginning, known to be hostile to the natives of the invaded country. But perhaps they had no alternative as they had to call the military expedition by another name.

The estimated expenditure on the Tibet expedition up to the 31st March, said Mr. Brodrick in Parliament, was £309,500, and the monthly expenditure since has been £50,000 sterling. It means up to the end of June the expenditure has been £459,500 or, say, Rs. 70 lakhs. The estimated expenditure during the whole of 1904-1905 on the expedition is only 38 (83?) lakhs, so that there remains only 13 lakhs more for the Government to spend. But nobody can say that this will not be exceeded, as the 'Mission' will not certainly have finished its work in less than two months from date. For ourselves we shall not at all be surprised if the total bill comes nearer to one crore and fifty lakhs than to one crore. What justification is there for mulcting the poor starving Indian labourer and ryot of this very considerable sum, so that Britain may conquer the roof of the world? A loots B at the expense of C: Britain's invasion of Tibet at the cost of India is exactly like that. Of course it is well-known that the expenditure of Indian money on the Tibetan raid is only one out of many instances of how it is wasted in absolutely useless ways. The mischief is bound to remain and to grow so long as the people of India are denied all voice in the administration of the country.

But the wonder is not that there is this frequent misapplication of the Indian revenues, but that even with so unnatural a constitution the Government of India and the Secretary of State and his Council are not under the necessity of acting unjustly to India still oftener.

CITIZEN, 27th June, 1904.

Japanese patriotism as shown in connection with the Russo-Japanese War.

2. The *Citizen* (Allahabad), of the 27th June, says :—Deeply moving and stirring are the stories of self-sacrifice for furthering the cause of Japan at the present emergency by the Japanese that come from that country. However lowly may be one's condition in Japan, one does not lack the effort to contribute one's quota to the Japanese War fund. Many have adopted new means of earning money so as to be able to do their duty by their country. Many others are making over their savings to the authorities with the prayer that they should be spent on the war. Such examples of Japanese patriotism are indeed soul-inspiring. Indians are dead and wholly lost if these examples fail to infuse into their minds any enthusiasm to imitate them. True it is that India is not an independent country, and it is not in war with a foreign Power. But we as a people are sunk in the lowest depths of degradation, and various are the powers of evil with which we are in war. We must learn to sacrifice self-interest for the elevation of the nation. Victory for Japan in the present war would mean her elevation in the scale of nations. We are far behind Japan, but the imitation of the Japanese spirit of self-sacrifice will help us to rise from where we are. And the exercise of that spirit will after a time improve our position immensely. If every Indian begins to display the same self-sacrificing patriotism as is evinced by every Japanese at the

present crisis in his country's history, the general condition of India will be bettered at a rate, the rapidity of which may come to be regarded as rivalling that with which Japan has progressed.

(b).—Home.

3. The *Arya Mitra* (Agra), of the 24th June, says that *Capital* observes that Lord Curzon sent the Mission to Tibet and has been causing thereby a large number of Tibetans to be massacred in that country, with the object of perhaps securing the title of Earl of Lhassa for himself, but that it thinks that it would be far more appropriate to confer the title of Marquis of *Massacre* on his Lordship instead of the other one. The performances of Lord Curzon during his five years' Viceroyalty in India are well known to the people, and the *Arya Mitra* does not wish to indulge in strong language regarding them at this time. But it cannot help observing that if His Lordship is determined to return to India and rule over her as Viceroy a second time, he should not think of causing such bloodshed on the frontiers of India as he has lately done in Somaliland and Tibet. It were much better if he now enjoyed rest at home for some time, and gave up the idea of further lording it over India. There is not any important State function to be performed in this country at present; and the native chiefs, too, have not yet been able to pay up the debts they had to incur for meeting the heavy expenses of attending the late Coronation Darbar at Delhi. As regards Lord Curzon's suggestion for making the appointment to the Indian Viceroyalty permanent, the editor would respectfully draw the attention of the British Ministry to the serious consequences that followed the appointment of permanent Governors to Provinces under the Muhammadan rule. To take two instances, the Governors of Oudh and Bengal, who were appointed permanently, made themselves quite independent of the Delhi throne and set up themselves as kings of their respective provinces. The editor is therefore afraid that if Lord Curzon's suggestion were adopted, similar results might follow, which would certainly be highly injurious to the interests of the British crown. If the present term of five years' Viceroyalty be not considered sufficient to enable a new Viceroy to acquaint himself with the manners, customs, &c., of the people of the country, and rule successfully over them, the term might be raised to 10 years, but the appointment should never be made for life.

ARYA MITRA, 24th June, 1904.

Comments on Lord Curzon's expected 2nd Viceroyalty of India, and on his Lordship's suggestion for making the appointment to Indian Viceroyalty permanent.

4 The *Tohfa-i-Hind* (Bijnor), of the 25th June, referring to Lord Curzon's suggestion for making the appointment of a Viceroy in India permanent, says that a reflection on the anarchy, misrule, rebellions and other evils which so frequently prevailed in ancient kingdoms, shows that they were mainly due to the faulty system under which countries were administered in former times. The practice of appointing *permanent* Governors to Provinces was a most unwise and short-sighted system ever adopted by former sovereigns. Numerous examples are to be found both in India and other countries of permanently-appointed Governors rebelling against their lawful sovereigns and setting themselves up as independent rulers. In modern times, and under present civilization, not to speak of Governors, it is not considered safe even to let such officers as Collectors, &c., remain long in one place, lest they should begin to neglect their duties, show undue partiality to some people, become prejudiced against others, and so forth. It is very strange that a man of Lord Curzon's experience and intelligence should have thought it fit to recommend the appointment of an Indian Viceroy, who enjoys unlimited ruling powers over the people, to be made permanent. The *Statesman* in condemning Lord Curzon's suggestion as opposed to the principles of good government, observes that the climate of India is of such a character that an Englishman, after he has lived in the country for 10 or 15 years, remains no longer an Englishman, nor a fit officer whom either Indians or Europeans can endure.

TOHFA-I-HIND, 25th June, 1904.

Protest against Lord Curzon's suggestion for making the appointment to Indian Viceroyalty permanent.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

INDIAN PEOPLE, 23rd June, 1904.

Repeated supersessions of the claim for promotion of Mr. C. M. Cursetjee, Third Judge of the Bombay Small Cause Court, and their alleged cause.

5. The *Indian People* (Allahabad), of the 23rd June, says :—We are sorry to learn that once again an unmerited act of injustice has been done to that deserving public servant of Bombay, Mr. C. M. Cursetjee, the Third Judge of the Bombay Small Cause Court. For it may be the half-a-dozenth time he has been superseded by a junior in the appointment to the Second Judgeship. Mr. Cursetjee is a University man, a Barrister-at-Law, an able and impartial judicial officer, and a deserving public servant of full thirty years' standing. He has performed, with credit to himself and benefit to the public, the judicial functions he has been entrusted with since he first entered Government service, and he has, so far as the public are aware, done nothing to merit the repeated acts of deliberate injustice which successive Governments of Bombay have perpetrated in dealing with him. But the *Oriental Review*—which we may introduce to our readers as an able Bombay weekly—says that 'there is a widespread belief in Bombay that the sole cause of this injustice is that Mr. Cursetjee is supposed to have sympathetic leanings towards the social and political aspirations of his countrymen.' We cannot pretend that we do not share the suspicion.

ROHILKHAND GAZETTE, 24th June, 1904.

Candidates for Naib Tahsildarships in the United Provinces.

6. The *Rohilkhand Gazette*, (Bareilly) of the 24th June, referring to the great cost and labour which University education entails on Indian students, and to the difficulties and trials with which an educated man in the United Provinces is confronted in obtaining his nomination to a Naib Tahsíldárship from the Commissioner or the Collector for presenting himself for final selection before the Committee appointed by the Board of Revenue for the purpose, observes that it is rather hard that, of these nominees, those who are not selected by the Committee on the first chance, should next time have again to secure their nomination in the same way and go over the same ground as they did in the first instance. The Government had better modify the existing rules on the subject, to the effect that in future a list of those nominees who have not had the chance of being examined by the Committee and rejected as incompetent in a year, should be kept in the office of the Board of Revenue, and that next year when the time for selection comes round, these men, without the need of their obtaining a fresh nomination, should be allowed to attend along with new nominees on the date fixed for the purpose, preference being given to the former over the latter (in the matter of presentation to the Committee).

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

AL BASHIR, 21st June, 1904.

Suggestion for increments being made in the salaries of the *barqandázes* and *dafádárs* in the Canal Department.

7. *Al Bashír* (Etáwah), of the 21st June, publishes a communication in which the writer complains that the *barqandázes* and *dafádárs* in the Canal Department are given very small pay and allowances, without any regard to the hard and responsible duties they have to perform. Their lot is in fact simply unbearable ; they cannot possibly make both ends meet with their present inadequate salaries. The authorities ought to take pity on them, and have suitable increments made in their emoluments.

ADVOCATE, 26th June, 1904.

Attitude of the Panjab Government in the case Amritsar Kotwal *versus* the Local Vernacular Press.

8. The *Advocate* (Lucknow), of the 26th June, in an article headed "The Amritsar Kotwál's Case," says:—We are sincerely glad to hear that once more the cause of truth and justice in the above case has triumphed, the *Public Gazette* and some other Amritsar vernacular papers having been honourably acquitted by the Chief Court of the Panjáb. We rejoice once more to use the word *acquitted*, because it is in our this blessed country alone that appeals against acquittals are possible. One cannot but feel indignant at the attitude of Sir Charles Rivaz's Government towards the Amritsar Press, and if in the face of such one-sided and partial attitude of the State, the Press does not become that power which it can be in India, there need be no wonder. The Vernacular Press has an amount of sacrifice to make, specially that section of it which is not run on commercial principles; if in the discharge of its honest functions, instead of being encouraged, it is discouraged, and the influence and purse of the Government are ranged against it, there is no wonder if it cannot make its own influence felt. Public opinion is not yet a power in the land, and when attempts are made to muzzle it, it cannot make that progress which is so necessary for the better administration of the country. We cannot look upon the attitude of Sir Charles Rivaz with anything but feelings of distrust. The facts of the case are not numerous. Inspector Safdar Jang is one of the officers of the class which knows how to ingratiate itself into the good books of its superiors, while all the time people cry against its administration. He had been thoroughly unpopular with a large class of people, all sorts of things were said against his ways of administration, and his probity and honesty were assailed on all sides. One Gaina accused him in open court of being in the pay of a gambling den, and so on. The *Public Gazette* brought all these rumours afloat in the town to the notice of the Government, which, instead of holding its own enquiry into the truth or otherwise of the allegations against Inspector Safdar Jang, felt offended at the exposure made by the Press, and asked Safdar Jang to prosecute half-a-dozen newspapers. Not only was Safdar Jang kept in full power and dignity at Amritsar while the case was going on, but the Government also placed the services of the Public Prosecutor at his disposal to conduct it. Thus the tax-payers' money was in a way given to a person against whom the tax-payers had serious grievances. The case, however, was fought on broad grounds: the Kotwál broke down under the scathing cross-examination of Lala Lajpat Rai; and it was proved to the hilt that rumours did exist in Amritsar against the Kotwál, and that the *Public Gazette* and its colleagues did what they thought they ought to do in the public interest. The decision of the senior Magistrate against the Kotwál gave extreme satisfaction to the people of Amritsar, and was followed by the suspension of Safdar Jang from the duties of the Kotwál.

What should the Panjáb Government have done at this juncture? It should have acted with fairness towards the Press, and, on learning the decision of the court, altogether suspended Safdar Jang from the service, and appointed a Commission to hear the grievances of the people of Amritsar, and to ascertain whether the charges of the extortions said to have been committed by the Kotwál, and of the bribes taken on his behalf were baseless and simply the result of a conspiracy as alleged by him. The Government of the Panjáb, instead of adopting this right and proper course, gave permission to the Kotwál, rather instructed the Public Prosecutor, to file an appeal against the decision of acquittal by the lower court. The commendable services of the Amritsar journalists were thus rewarded, and the accused who were honourably acquitted by one court were once more dragged to the highest court, and made to undergo the expenses of a defence. The *Public Gazette* collapsed during the appeal, as a result of these kind attentions of the Panjáb Government; but the cause represented by it has once more triumphed, upon which we once more congratulate our Amritsar contemporaries. Lala Nathu Ram is a powerful writer: from the ashes of the *Public Gazette* has risen the *Public Magazine*—a name not quite suited to a weekly journal—which we hope will be conducted with as much ability as the first paper was, and ever prove a terror to evil-doers.

V.—Legislation.

Nil.

VI.—Railway.

JAM JAMSHED, 12th June, 1904.

Suggestion for the construction of a branch railway line between Gajraula and Chandpur in the Bijnor district.

9. The *Jám Jamshed* (Moradabad), of the 12th June, received on the 1st July, stating that large populous villages are dotted along the way between Gajraula and Chandpur, a distance of 21 miles, in the Bijnor district, and that there is a big (grain) market at one of these villages, named Dhanaura, suggests that the Oudh and Rohilkhand Railway authorities would do well to construct a branch line between the two important places. If this line were constructed, it would prove a profitable concern, commanding, as it would, a large traffic, both in passengers and goods, Chándpur being especially inhabited by rich and commercial people. The Traffic Superintendent of the Oudh and Rohilkhand Railway should give his best consideration to the suggestion.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

JAM JAMSHED, 19th June, 1904.

Complaint regarding the drain of a house at Moradabad.

10. The *Jám Jamshed* (Moradabad), of the 19th June, complains that the drain of a neighbouring house which runs through the premises of the shrine of a saint, named Sádho Sháh, at Moradabad, and pollutes some of the tombs there, is a source of annoyance to the Muhammadans in general. The course of the drain had better be changed.

Allahabad:
The 5th July, 1904.

KUNJ VIHARI LAL, B.A.,
Officiating Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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Nil.

I.—Politics.

(a).—Foreign.

OUDH AKHBAR, 6th July, 1904.

The Russo-Japanese war and the European Powers.

1. The *Oudh Akhbár* (Lucknow), of the 6th July, referring to the speech which M. W. G. de Wesselitsky, the London correspondent of the *Novœ Vremya*, lately delivered at a meeting of the Central Asian Society, says that he very cleverly hinted that the European Powers would do well to realize that the Japanese victory over the Russians would assuredly lead to a combination among the Asiatic Powers, with a view to expelling the European ruling Powers from Asia and that to provide against such a dreadful contingency, the European Powers should combine at once and jointly fight against the Japanese in the present Russo-Japanese war. The Russian speaker cunningly sought to make the whole of Europe view the Japanese successes in the Russo-Japanese war with anything but disfavour at present, and with apprehensions of a very serious danger to them all in the near future in the event of the final victory of the Japanese. But the European Powers are not so foolish as not to perceive the sinister motive of M. de Wesselitsky in thus working upon their imaginary fears, and will not, it is to be hoped, led away by his pompous harangue, plunge the whole world into a war, apprehensions regarding which have long been entertained. Should the tricks of M. de Wesselitsky and the finesse of other Russian politicians succeed in instigating the European Powers into entering upon a universal war, it would simply spell ruin to half the world; and such a catastrophe would be brought about simply to prevent Russia from receiving the just retribution of her long misrule, oppression and insatiable desire for acquiring new territories. It would be a great pity, indeed, that while Russia should have been making acquisitions after acquisitions (in Asia) without sharing them with other European Powers, the latter should now be induced to join hands with her to participate in her troubles in the present war! Would that the much-apprehended universal war were averted, and the oppressors of mankind allowed to receive due punishment for their misdeeds!

HINDI PRADIPA, January, February, March and April, 1904.

The cost of the Tibet Expedition.

2. The *Hindi Pradipa* (Allahabad), in its joint issue for January, February, March and April considers the Tibet Expedition to have been undertaken quite unnecessarily, and to be the sheer outcome of Lord Curzon's vaulting ambition—India having nothing whatever to fear from the Tibetans—and asks if the cost of this Expedition is to be charged to the revenues of India. To burden India with the cost of this Expedition will be like trying to make a hasty termination of the life of a dying person in whom the vital spark has become almost extinct.

ADVOCATE, 7th July, 1904.

Proposed despatch from India of a Commercial Mission to Persia.

3. The *Advocate* (Lucknow), of the 7th July, says:—Missions are now the order of the day. The days of Commissions and Committees are over, those of missions, political and commercial, are in the ascendant. A political mission, surnamed the peaceful, is now writing its history in blood in Tibet; another, of a different character, is in the course of making for Persia. Its tour programme has already been decided upon, though the members are yet to be named. It is proposed that the Mission, commercial in character, should reach Bunder Abbas, its starting point, about the end of September, and after a short halt strike northwards to Saidabad in Seistan, thence to Bahramabad in Rafsinjan, the chief centre of the cotton trade of the province, and a place of considerable importance, and from there to Kerman, where the best means of developing trade and commerce could be investigated. From Kerman it is suggested that the Mission should proceed to Bam and Narmashir, an important centre on the Bunder Abass-Seistan trade route, and thence, taking the Gishu Pass *en route*, to the fertile valley of the Bampur river. The return journey, if time permitted, might usefully take the line *viá* Magas, Kuhak, and the Kej Valley to Gwadur or Pansi. So the attention of the Mission is to be confined to Kerman and South Eastern Persia. The outside limit to the period of tour is put at six months which might be curtailed if this course were found, with reference to the desirability of securing the services of a particular individual, to be preferable.

The *personnel* is the most important factor, and its selection is to be done with great care and with an eye to the purposes of the proposed Mission. In this matter the Government of India wishes to be guided by the advice and wishes of the representatives of the commercial community. The Chambers of Commerce in Bengal, Bombay, Karachi and Cawnpore have been asked to take this aspect of the Mission into their consideration, even if it might not be possible for any one of them to appoint a delegate. But these Chambers do not include all sections of the commercial community. In the letter of the Government published no other commercial body seems to have been invited to co-operate and advise in selecting members, much less in elaborating some practical scheme that may lead to advantages to Indian trade. We do not know why the National Chamber of Commerce and the Marwari Trade Association—both in Calcutta—have not been consulted in the matter. The Marwaris are perhaps the most adventurous people in India in respect of trade speculation: there is hardly a town in India where some of the brotherhood do not drive some sort of, if not a roaring, trade. And Persia and Seistan are not quite without their fair quota of this people of great trading genius.

A hope is only expressed that the Chambers may indicate other branches of the commercial community whose interest in the trade and trade developments of South-Eastern Persia might cause them to desire to be represented in the inquiry. As to the Parsis, His Britannic Majesty's Consul at Kerman suggests that possibly some Parsi capitalist might either accompany the Mission or depute an agent on his behalf. This very kind attitude towards one Indian section at least of the commercial community is due to the fact that the Consul, as informed by Mr. Ardeshir Edulji, the Kerman Agent of his race, reports that Parsi merchants are beginning to take a considerable interest in the development of South-Eastern Persia. For this very sympathetic reference to the Parsis we thank the Government very kindly, and would like to perform this pleasant function most heartily if other trading interests were represented in the proposed inquiry. As the Chambers consulted have been given the option to suggest "other branches of the community," we hope and trust they will make full use of the power. But where is the time to suggest and select if the Mission is to start from Bunder Abbas in September?

* * * * * * * *

The sequel to the Viceregal tour in the Persian Gulf may very safely take the shape of a commercial mission, if the qualifying term has not been used in the sense in which the term 'peaceful' was, and is even now by some, attached to the one at work in Tibet. Taking it for what it is given out to be, we have no doubt the Mission will be of far-reaching importance to Indian trade, more properly British trade *vid* India in two senses. British goods are expected to get another market in Persia, and British capital invested in trade in Indian articles of commerce is likely to secure a more extensive field for its operation to sure profit. It is time Native India had some corporate body to represent and speak on behalf of her commercial people, some of whom lack not the enterprise to go in search of "fresh woods and pastures new," but the necessary information to make good use of their adventurous spirit and hard-earned capital.

(b).—Home.

4. The *Mohini* (Kanauj), of the 29th June, says that Lord George Hamilton lately speaking at the annual meeting of the Society for Promoting Christian Knowledge held in London, observed that in intellectual capacity and bravery the Indians were fully equal, if not superior to Englishmen, and that the British were able to rule over one-sixth of the human race inhabiting the continent of India, because their Government ruled in justice, with clemency and toleration from the time of its first establishment. Had his Lordship expressed such views when he held the portfolio of the Secretary of State for India, and had tried to ameliorate the condition of the Indians, the latter would have been extremely grateful to him. However, as it is, should other Englishmen who have the destinies of the Indians in their hands at the present time be influenced by his views, and cease to call the latter "niggers,"

MOHINI, 29th June, 1904.

Lord George Hamilton on the intellectual capacity and bravery of Indians.

"uncivilized," etc., and take to appointing them to responsible posts for which they might be found fit and qualified, it would indeed set forth the clemency and toleration of the British Government in very bright colours.

CITIZEN, 4th July, 1904.

British rule in India.

5. The *Citizen* (Allahabad), of the 4th July, says :—British rule in India has been neither an unmixed blessing nor an unmitigated curse. Faddists have, in the course of their comments, not uncommonly, lost the balance of their minds and gone into extremes. Eurasian and Anglo-Indian journalists have ever been forward in describing the British Government in India as the very acme of perfection. British historians from James Mill downwards have uniformly fallen into rare fits of ecstasy in narrating the story of the growth and development of the British Government, and lavished upon it all possible praise couched in adjectives of the superlative degree. Administrators of all ranks, beginning with the "Grand Magnificent," and ending with the *Civilianized* tyro, who has just crossed the *Kálapani* and begun lisping his Hindustani, have, in season and out of season, burst out into strains of rapture upon the solidity of its basis, the harmony of its constitution, its nobility, justness and what not, and patted their own backs, saying : "By Jingo ! it is all due to me." Indigo-planters and merchants of various shades and complexions, presenting the motley view of the kaleidoscope and belonging to the holy fraternity of the immortal Pedro and Gomez, who have lent an odour of sanctity to Chunagali obscure, have taken up the chorus and sung Hallelujah to British rule and to themselves—its fruits, the noblest and the fairest. The same we find in red-tape official reports, in Parliamentary orations, in text-books for our boys and in the effusions of that poet-politician, the apostle of jingoism who, armoured like Mars, sits upon his poetical Pegasus, unluckily draggled at the skirts in the dirt and dust of Anárkali. This is one side of the picture.

The opposite party is mostly composed of the extreme section of the Native Press, who, to ensure the maintenance and circulation of their paper have to cook dishes for a diseased palate which can take nothing that is not spiced and rich ; of briefless vakíls and barristers who have a heavy heart and a light pocket, who, finding their professional life chill and dreary, seek consolation in the excitement of politics, where brazened cheeks and wiry lungs form the sinews of war ; of a disconsolate body of "F. A. fails" who have worn out the soles of their shoes and hammered and battered at the door of many an office and found employment scarce, who have tasted the bitters of the broom stick at home flourished by braceleted mahogony hands, and finding neither rice nor peace at home, have started on a career of knight-errantry, with a goose-quill for their armour, and bent upon storming the citadel of British rule by the sheer force of invectives ; and of a small body of conscientious men, whose feelings unfortunately have got the better of their judgment. If a European soldier outrages the modesty of an Indian girl, this is fathered upon British rule. If an indigo planter from an over-weening confidence in the elasticity of a coolie's spleen, ruptures the same with a nimble kick, and sends him to the devil a little before his time, the wrath of the public is visited on British Government. If in a civil suit or criminal proceeding, between a European and a native, the latter comes to grief before a European tribunal, this is ascribed to British rule in India. If sanitary measures are enforced to suppress or prevent the spread of a dire disease, the Government is cried down because of its spirit of interference in the private affairs of the people. If the Government withdraws its control and leaves the management of the situation to the good sense of the people themselves it is twitted on account of its vacilating policy, and censured for leaving the teeming millions to die without making the slightest effort to save them. If reforms are not inaugurated by the Government in certain directions, which concern the intellectual or moral well-being of the governed, this is hotly resented. If reforms are taken in hand and enforced by legislation, this too is as hotly resented. This is the other side of the picture.

On one side there is lofty pride, on the other side there is equally lofty prejudice. Both the parties are led away by their inordinate vanity or culpable narrow-mindedness from appreciating British rule at its true worth. Long, long before the route to India was known, this country was to the people of the West an *El Dorado* of gold and diamonds, peopled with the creations of the 'Arabian Nights.' They babbled for the country as babies do for the moon's reflected brightness. After vast groping and founderings they found the country, and when they saw it

their mouth watered as at the sight of gram-fed mutton. It was through no idle curiosity, through no desire to profit this country, that they braved the dangers of the sea and came over here. The desire was gain for themselves. The spirit which had influenced Mahmood of Ghazni to invade India, the desire which had flamed in the blood of Chengiz Khán, of Taimur, of Ahmed Shah—the same spirit, the same ambition spurred the mettle of the European Powers to seek out India. The European Powers did not know the internal condition of the Empire under the Moghals. Their original object was modest enough. They wished to trade. But when they saw that the Empire of the great Moghal was breaking to pieces by reason of the incapacity of the rulers, the rise of the Rájputs, Mahrattas and Sikhs, and the revolt of the provincial governors, that suspicion, jealousy and hatred were disorganizing the Empire on all sides, they took advantage of the situation, and those who came as merchants began to dream of the possibility of founding an Empire for themselves upon the wreck of the Moghal rule. By exercise of intelligence, by a good use of the opportunities which opened out to them, by a display of devotion and manliness here, and of fraud, duplicity and treachery there—for all is fair in love and war—they succeeded in laying the foundation of the Indian Empire which is the greatest marvel of history.

It was the desire of gain expanding itself into an ambition for conquest which culminated in the establishment of the British Ráj in India. In a warm, tropical country, peopled by blacks and niggers, ever exposed to the risks of cholera, plague and typhoid, the English people were not prompted by the spirit of self-sacrifice to come out here. To bear the thousand-and-one troubles of this land of regret, all for the sake of the dark-coloured Indians, was not the impulse which sent them forth to this country. The chief desire was personal gain, the commercial prosperity of England, and the pride and pomp of territoriale xpansion. The Indian Viceroy—do you think he accepts the office solely for the good of the Indian people? If there was not the fat salary, would His Excellency care to remain here for a minute? If there were not the high stilts of the Viceregal position, the dignity of the office, the large tribute it offers to one's vanity, the uncommon opportunities it presents of princing about here and lording it over there, and devoting, when need be, the revenues of a famine-stricken country to the celebration of *tamáshas a la mode Moghulaise*, would it be worth the while of a peer of the realm of England to place himself at the head of the Government? The great majority of Civilians and Military officers are recruited from the middle and the lower classes of England. It is the gripe of hunger which drives them to pass competitive examinations. The primary object is money: the administration of the country and the government of the people occupy a minor and secondary place, and have to be carried out, much for the same reason as a pill of quinine has to be occasionally taken in the course of fever.

The above are the normal and necessary results of a foreign conquest. If you expect England to send her troops of Civil and Military officers to protect Indian industry and prevent Manchester or Birmingham from competing in this country, and to fill all the departments with natives and natives alone, you are sadly mistaken; you are a little too green in this old, old world; you have no knowledge or experience of human nature; you have read history in vain and have not profited by its morals.

The doctrines of Christianity, the go-ahead doctrines of socialists and Radical reformers have diffused in this country the ideas of liberty and equality. But up and down are widely different. The rulers and the ruled cannot be placed on the same level. In theory, let it be said to the credit of the British Government, the equality of Natives and Englishmen is admitted. Practically, in the matter of their rights and privileges, they cannot be equalized. Those who actually rule over us could not bear the idea that they were no better than one of us. Is it at all probable, under the circumstances, that they would treat us and our rights on the same footing with themselves? If not, why fret and fume at the present state of affairs? Why chafe at the prosperity of Englishmen in this country, and compare the same with the poverty of the people? The standards of comparison should be widely different between the rulers and the ruled. Why harp eternally on the theme of our wrongs? It must be admitted that though a foreign Government, it is a benevolent and beneficent Government. More than that, it is a just Government. It is a constitutional Government which makes laws and abides by

them. It ensures the safety of our life and property. So long as we do not transgress law, we are as much safe and free as King Edward on his throne. Our life and property are not at the mercy of the whim and wantonness of autocrats. Government has given us schools and colleges for education; hospitals for the dosing and the nursing of the sick; and municipal boards as an antidote to filth and plague. It means us well and always does a lot of good. There can be no gainsaying this. Individual administrators may occasionally, for political ends, sow the seeds of dissension between class and class, one caste and another; individual judges may in the conflict of interest between a Native and a European side with the latter and deliberately cause a miscarriage of justice; individual governors may, from the desire of safe-guarding British rule in India, introduce a law that is hard, drastic or oppressive; interested members of the bureaucracy may conspire to boom out the equitableness of the revenue administration of India as a counterblast against the cry of poverty. These are exceptions. We have our grievances and complaints; but we are not unhappy under English rule. What was the condition of the subject people under the rule of the Muhammadans? What was the condition of the Indian people when they had their own kings in Rájputána, the Panjáb and the Deccan? What would be the condition of this country if the British were to leave us to-day?

INDIAN PEOPLE, 7th July, 1904.

The Indian Council Bill before Parliament.

6. The *Indian People* (Allahabad), of the 7th July, says:—The only result of the passing of the Indian Council Bill, now before Parliament, will be the appointment of an additional Member to the Viceroy's Executive Council on a salary of Rs. 6,666 a month, and some increase of the Secretariat at further heavy cost. Neither will this new Member be a native of India, nor will any of the high-paid posts that will be newly created in the Secretariat be filled by Indians. This is not all. The new Member will be in exclusive charge of Commerce and Industry, which means in plain language that the Government will render increased and more direct and active help than till now to the alien exploiters of India's natural resources. The new portfolio is absolutely unnecessary from the Indian people's point of view, as they have no industries and no commerce in their hands which require safeguarding and help from a special Member of the Viceroy's Executive Council. That alone can be called industrial development of the country which will add to the wealth of the people of India by the development of the resources of the country, and not further facilitate the carrying away of increasing amounts of wealth from the country by alien adventurers. If the people are to be helped to develop their own industrial manufactures, the suggestion made by Sir Lepel Griffin and Sir M. Bhownaggree at the recent meeting of the East India Association—where Mr. Frank Birdwood read his paper suggesting that a new body of merchant-adventurers should rise up to carry away the wealth of India—to the effect that annually 2,000 students should be sent to foreign countries to receive higher scientific and industrial education, should be carried out by the Government of India.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

HINDOSTHAN, 4th July, 1904.

Administration of criminal justice in the United Provinces.

7. The English *Hindosthán* (Kalakankar) of the 4th July, referring to the administration of criminal justice, as shown by the Administration Report of the United Provinces for 1902-1903, says:—As the Magistrates of the subordinate courts seem to be experienced officers, the greater number of their decisions were upheld (on appeal). We are glad to see that the names of the Honorary Magistrates are mentioned with credit; but one thing is very regrettable, *viz.*, that during the regime of Sir Antony MacDonnell the exercise of their powers were confined chiefly to their own estates, which, in our humble opinion, was not very advisable. Again, we do not see now any Honorary Magistrates working at the

headquarters of the districts and passing the examinations required of them, as our Raja Rampal Sinh and the late Babu Mahesh Bakhsh Sinh and Raja Chitpal Singh did, before the annexation of Oudh to the North-Western Provinces.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

8. The *Mufid-i-Am* (Agra), of the 5th July, states that early in the morning, a few days ago, a huge monkey at Agra made a violent attack on a man who was sleeping on the terrace of his house, and severely bit him. The monkeys are a great nuisance at Agra; and though the Municipal Board made some endeavours once or twice to seize and deport the brutes from the town, it gave up its efforts after seizing only a few of them. Unless serious steps are taken to catch or kill the monkeys, and kept up until the town is entirely freed from them, the people will remain exposed to these dangerous animals.

MUFID-I-AM, 5th July, 1904.

Monkey nuisance at Agra.

(e).—Education.

9. The *Hindi Pradipa*, (Allahabad), in its joint issue for January, February, March and April deplores that patriotism has become quite extinct among Indians, so that not the least vestige of the spirit of self-sacrifice is to be traced in them at the present time. The reason is not far to seek. The education which the Indians receive in the modern schools and colleges greatly differs from that which was formerly given in India. In days gone by teachers, while imparting knowledge to their students in various subjects, gave them instructions on self-respect, national duties, self-exertion, ambition, and on the honest means for acquiring happiness and prosperity in the world; whereas no such instructions are given in any educational institutions at present. Western education, killing as it were all other desires in the minds of Indian students, makes service the sole goal and the highest ambition of their lives. Such being the case, one can hardly expect any sense of patriotism in English educated Indians. Hence there is great need for the establishment of a college in which both Western and Eastern education may be given in such a way as would enable the Indian students to acquire the benefits of both systems of education equally.

HINDI PRADIPA, January, February, March and April, 1904.

Need for the establishment of a college in India where both Western and Eastern education may be given to Indian students in due proportions.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

10 The *Hindi Pradipa* (Allahabad), in its same issue regrets that the Government should have made no reply to the question put by the Hon'ble Pandit Madan Mohan Malaviya, at the meeting of the United Provinces Legislative Council in April last, regarding the abolition of the Deputy Collectors' competitive examination, and have refused to adopt the suggestion made by the same gentleman for constructing a number of permanent huts outside the town of Allahabad to enable the residents to segregate therein on the recrudescence of plague. It is a thousand pities that the Government of Sir James Digges LaTouche should allow the people to die from plague in thousands, refusing to provide them with huts for the purpose of segregation—the only remedy which three years' experience at Allahabad has proved to be effective against the depredations of plague. This policy of *laissez faire* does not become a paternal Government. The proposed construction of a number of huts would probably cost less than the expenses which Government has been yearly incurring in disinfecting houses, providing the inoculation serum and the extra medical staff for carrying on the operations: the Government would do well to reconsider the matter, and, changing its policy, set at once to providing the people of Allahabad with the only successful means of escaping the ravages of plague before its recrudescence.

HINDI PRADIPA, January, February, March and April, 1904.

Need for Government constructing some permanent huts at Allahabad to enable the people to segregate in them on the recrudescence of plague.

HINDI PRADIPA, January, February, March and April, 1904.

Protest against the admission of Missionary ladies as teachers into Hindu zenanas.

11. A correspondent of the *Hindi Pradipa* (Allahabad), in its joint issue for January, February, March and April, observes that Christian missionaries finding that they are no longer able to achieve much success in spreading their faith in India by the ordinary means of establishing schools, preaching in the bazárs, making converts of unwary starving fellows, or lascivious men, have lately taken to sending missionary ladies to the houses of Hindus with the professed object of teaching their females, and thereby corrupting the minds of the latter by the injurious teachings of the Bible. It is a great pity that though the Hindus know very well the real object of the zenana mission, and what mischief the missionary ladies do in their families when they once find free admittance into them, that they do nothing to prevent these ladies from visiting their zenanas.

PRAYAG SAMACHAR, 3rd July, 1904.

Establishment of a new girls' school at Allahabad and to prevent the admission of missionary ladies into Hindu zenanas.

12. The *Prayág Samáchár* (Allahabad), of the 3rd July, says that one Babu Chandra Kant Basu, a Bengali gentleman—seeing that Christian missionaries at Allahabad were doing their best to undermine Hinduism by deputing missionary ladies to the houses of respectable classes in the town to teach their young girls without charging any fee, and in that guise poison their minds, and by giving them pamphlets containing attacks on the Hindu religion to read, and winning their hearts by making them free presents of fancy articles, such as dolls, etc.—has started a girls' school at Yahiyapur to prevent simple, unwary Hindu girls from coming under the baneful influence of missionary ladies. All praise is surely due to the Babu for his laudable work, and it is to be hoped that other Hindu gentlemen will follow his noble example and establish similar schools in other muhallas to save Hindu girls from the snares of missionaries.

V.—Legislation.

Nil.

VI.—Railway.

CAWNPORE GAZETTE, 1st July, 1904.

The closing of a well at the Cawnpore railway station, and consequent inconvenience experienced by passengers.

13. The *Cawnpore Gazette* (Cawnpore), of the 1st July, says that since the well at the East Indian railway station, Cawnpore, was closed some time ago, the passengers have experienced much inconvenience, and asks the railway authorities to do something in the matter.

INDIAN PEOPLE, 7th July, 1904.

Need for providing inter-class carriage accommodation for females on the Oudh and Rohilkhand Railway.

14. A correspondent writing from Sultánpur, to the *Indian People* (Allahabad) of the 7th July, says:—It is more in sorrow than in anger that I address you this letter. The fact is that the Oudh and Rohilkhand Railway authorities have lately been evincing such commendable solicitude to provide for the general comfort and convenience of the travelling public that I am loth to find fault or complain. But then irregularities in the management of things and breach of rules often occur doubtless through the mistakes of the immediate station authorities, which at times cause not a little annoyance and vexation to the public.

A glaring instance of this kind happened in my own case, which I dare to record here, believing confidently that the Oudh and Rohilkhand Railway authorities will welcome any suggestion for the amelioration of, or rectifying the errors in, the present state of things.

I had occasion on the 21st ultimo to travel from here to Fyzabad—by 23-up train perhaps— in company with ladies, for whom I was obliged to purchase third class tickets, there being no inter-class accommodation for ladies, nor would the station master reserve a compartment (in an inter-class carriage) "for ladies only" in spite of my urgent request to do so. The ladies, were therefore, put to no small trouble in having to travel third class, particularly as the third class female carriage was over-crowded.

Now, if I remember aright, the Conference that sat at Lucknow the other day, expressly ruled that on every passenger-train sufficient inter-class accommodation shall be provided for the *purdah-nashin* ladies, and that in the absence of such accommodation the station master shall provide it on demand. All this, of course, I represented to the station master, but he was coldly indifferent, and flatly refused to comply with my request, to my great worry and chagrin. Now what I would like to know is whether the station master was right in his refusal

to give me inter-class accommodation for ladies, or it was his mistake simply. If the former, of course, I have nothing to say against the station master, but would invite the authorities to consider if it would not conduce to the comfort of the travelling public to have inter-class accommodation for females also on every passenger train. If the latter is the case, it is an ignorance of the rules which is culpable, and for which the station master needs to be sharply brought to book. I think it would not be amiss if a printed copy of the important rules for daily guidance were issued to every station and directed to be hung up in a conspicuous place on the station or pasted on the board, so that it might be referred to whenever occasion might arise, which does arise, not unoften through the wickedness of the devil-me care station functionaries. I would also bring to the notice of the authorities that the platform passes which they have wisely introduced are seldom if ever made use of. It but too often happens that those who enjoy the acquaintance of the station master always dispense with it, as also the higher Government officials and big firms of the city, while the comparatively unknown are often visited with insulting rebuffs, if they dare to follow in the wake of the chosen few in whose case the station master finds it convenient to strain the law and be indulgent.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

ALLAHABAD :
The 12th July, 1904.

KUNJ VIHARI LAL, B.A.,
Officiating Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a)—Foreign.

INDIAN PEOPLE, 10th July, 1904.

The Tibet Mission.

1. The *Indian People* (Allahabad), of the 10th July, says :—The interesting conversation between Colonel Younghusband and the representatives of the Dalai Lama that took place at Gyantse the other day is suggestive of a good deal, but of nothing so much as the seeming unconsciousness of the British representative that anything has been done even distantly calculated to rouse the suspicion of the Tibetans about the designs of our Government on their country. The 'enemy' had repeatedly urged, and with perfect justification, that the 'pacific' mission should retire to Yatung on this side of the Tibetan frontier to carry on negotiations ; but Colonel Younghusband would not listen. Then there was the massacre at the Hot Springs. How the Tibetans feel about the whole affair may be seen from the remarks of the Dalai Lama's Grand Secretary. * * * * * *

Colonel Younghusband shrewdly did 'not want to argue about the past,' but seemed to say that the first shot at Guru was fired by the Tibetan and not the British force. Some more conversation took place, but ultimately nothing has come out of the conversation ; and the attempt at negotiation proved abortive, partly at least on account of a certain impatience on the part of Colonel Younghusband. The truth seems to be that this 'mission of false pretences' is under orders anyhow to proceed to Lhassa. The mischief-making irresponsible unofficial jingo advisers of the Government are egging them on to negotiate nowhere but at Lhassa. Even before this attempt at negotiation took place at Gyantse, the 'Further Papers on Tibet' that were lately issued as a Parliamentary White Paper, impressed intelligent and impartial readers just with this fact. Thus, the *Statesman*— the one paper above all others to which we should advise the seeker after truth to go for instruction as, whether he agrees with its conclusions or not, he can always have the assurance of having there the convinced opinions of a wholly honest and independent organ of public opinion, perfectly detached from party—felt itself obliged to remark as follows on those papers :—

> The fact that the published correspondence contains many expressions of regret over the slaughter does not avail to diminish the impression left on the mind by the correspondence, namely, that if the Amban had succeeded in inducing the Dalai Lama to negotiate at Khamba Jong or at Gyantse, *the purpose of the Government of India in sending the expedition would have been most provokingly frustrated.*

Meanwhile Lord Curzon and his faithful henchman, Sir Walter Lawrence, the authors of the cruel raid, are showing themselves to be unrepentant sinners. Of the latter's aggressive apology for the infamous adventure in the current *North American Review* we have something to say elsewhere. The ex-Viceroy in his speech at Dover on the occasion of his installation as Lord Warden of the Cinque Ports, is reported to have said 'that the Viceroy of India was responsible for the defence of an extensive frontier against a European Power, a frontier where, although always desirous of peace, he must act on the offensive when necessary. It was fallacious to suppose that any ruler of India took pleasure in fighting, but he hoped that some of his successors would not shrink from any challenge that might be directed against the integrity, ascendency or honour of the Empire.' We may be sure there is no sober and knowing mind but thinks this bit of offensive bombast as perfectly uncalled for. Nobody is so foolish as to think that the Government of India should hesitate to 'act on the offensive when necessary,' but no Viceroy who wastes Indian blood and Indian treasure when not *really* necessary—as at present in the case of the ignoble raid—deserves aught but the severest condemnation.

Perhaps Lord Curzon convinced himself—although we have a shrewd suspicion that he does not always trouble himself to do so—that there was nothing improper and unstatesmanlike in saying that the Indian frontier had to be defended 'against a European Power,' and in speaking of 'any challenge that might be directed against the integrity, ascendency or honour of the Empire ;' both remarks being obviously directed against Russia. Possibly Lord Curzon may be right. But where, we ask, is the evidence ? Where is there anything to show that the Russian policy in Asia has for its objective the invasion of India ? Has it not been over and over

proved that what Russia wants is not India, but an outlet for her commerce by getting direct access to the sea? And supposing some foolish Russian statesman or warrior to have the ambition of invading India, has not nature virtually decreed that it has to remain an unfulfilled ambition? And in any case, is it a sane or far-sighted policy thus to constantly nag at Russia? And when such a fire-eater, as Lord Curzon is now and again proving himself to be, is at the head of the Government of India, what chance is there of an understanding being arrived at with Russia, earnest efforts of well-meaning people in both countries notwithstanding? We have only one more remark to offer on what seems to be the unnecessarily silly speech delivered by Lord Curzon. Could not his Lordship have spared the gratuitous advice to 'some of his successors' as to what they ought or ought not to do in certain contingencies?

The Tibet Mission.

2. The *Indian People* (Allahabad), of the 14th July, says:—As might have been anticipated, the negotiations for peace came to nothing and the Tibetan massacre has gone on uninterruptedly. Gyantse fort has been occupied, and we may be sure Lhassa will be occupied and attempts at negotiation made only thereafter. But we believe Lhassa will be deserted before that, and it may be that Colonel Younghusband will have none to negotiate with. Even Gyantse was deserted before the British occupation. Meanwhile the very talk of negotiation at Gyantse and Mr. Balfour's statement in the House of Commons that the Tibetans are welcome to open negotiations at any stage of the operations have caused much superfluous uneasiness in the Jingo press in England and a certain section of the Anglo-Indian press in India; and the sublime earnestness with which they are praying to high Heaven that nothing may happen to prevent the advance of the British troops on Lhassa is at once amusing and irritating. Perfect unconsciousness that the British have done the slightest injury to the Tibetans, and not less self-assurance that the 'enemy' is everything that he ought not to be: these may be said to be the characteristic features of all this silly writing. Ethical considerations, whether as regards the invasion itself, or the throwing of all its cost on the unconcerned and voteless Indian tax-payer, are absolutely absent from the minds of these paper-warriors.

INDIAN PEOPLE, 12th July, 1904.

King-Emperor Edward's desire for universal peace.

3. The *Arya Mitra* (Agra), of the 8th July, referring to the speech which King-Emperor Edward VII recently made at Kiel during his interview with his nephew, the German Emperor, expressing his strong desire to see peace reign throughout the world, asks that if such is His Majesty's wish, then why have his officers been committing massacre in Tibet. The Czar of Russia too expressed his desire for peace on several occasions, but the practical result of His Majesty's peaceful intentions is that much blood is being shed in the Russo-Japanese War. May God save Asia from such professions of love of peace by the European rulers!

ARYA MITRA, 8th July, 1904.

Lord Rosebery on British Imperialism.

4. The *Indian People* (Allahabad), of the 14th July, says:—In his recent remarkable speech at the Liberal League, Lord Rosebery called the new Imperialism 'shady, advertising, and terrorising Imperialism.' It has almost become a matter of dread, the ex-Premier said, 'to attempt to criticise any adventure that our Government may risk in the field, whether it be in the region of Tibet or against the Mad Mullah. I firmly believe,' he added, 'that if this Government were to undertake an expedition against the moon—and I am not at all sure that, if you give it another lease of power, its ambition will not soar in that direction—I am not at all sure that if they undertake an expedition against the moon those who criticised the wisdom of that expedition would not be stigmatised by the opprobrious name of pro-moon.' Such is the intolerance of the reckless authors of mad adventures like the Somaliland chase and the Tibetan raid; and Heaven knows where this disastrous policy will lead us to. In England itself this policy has been responsible for an addition of fifty million pounds sterling a year to the normal peace expenditure of the nation, while in India, which is governed by a military despotism, there is not a useful branch of the administration which is not being starved on account of the constant addition to our military budget.

INDIAN PEOPLE, 14th July, 1904.

PRAYAG SAMACHAR, 10th July, 1904.

Proposed despatch of a Commercial Mission to Persia.

5. The *Prayág Samáchár* (Allahábád), of the 10th July, observes that no sooner has India done with Commissions than she seems to have been possessed, as it were, with the find of Missions. How the so-called peaceful Mission recently sent to Tibet has been carrying out its objects is well known to the public; and now another Mission, said to be commercial in its character, is proposed to be sent to Persia to promote Indian trade with that country. When Lord Curzon lately went to tour in the Persian Gulf, he was not given a proper reception by the representative of the Persian Government there; and thoughtful people have ever since apprehended that sooner or later the Indian Government would do something to Persia in view of the matter. But it is doubtful whether the Government would have undertaken the Tibet Mission, or proposed to send a Commercial Mission to Persia, if Russia were not engaged in a war with Japan. The Persian Mission would probably proceed by sea, so that British battleships might readily follow in its wake if necessary. But how many lakhs of rupees the Indian Treasury can well spare for the expenses of such missions, the writer is not in a position to know. It is, however, difficult to understand how the Indian Government can embark on such undertakings with equanimity, while plague has been playing havoc in the Panjab and the United Provinces, malaria decimating Bengal, and famine reducing the Central Provinces to a wilderness. It is not known if Government contemplates taking any effective steps to rid India of these evils.

(b).—Home.

CITIZEN, 11th July, 1904.

London Press on Lord Curzon's five years' Viceroyalty of India.

6. The *Citizen* (Allahabad), of the 11th July, says:—It is not the far-sighted statesman but the jingo politician, who is now the favourite of the English people, whose lust of money makes them thirst for the establishment of a world-wide British Empire. Lord Curzon's career in India shows that he has been a jingo-politician *par excellence*. No wonder then that he is now being lionized in London. But we cannot permit his panegyrists in the London press to declare with all seriousness that his five years' Viceroyalty has completely won the confidence of the educated native community. There cannot be a more grossly barefaced untruth than this statement. What can more glaringly betray the incompetence of the London press to deal with Indian matters and questions? This shows how sorely we need an Agent in London who will be charged with the duty of removing all wrong notions about Indian affairs that are prevalent in Great Britain, or are being freshly started by an ignorant press. If a deputation of Indian citizens had at this moment been working in England with the object of exposing the enormities of Lord Curzon's misrule, the British people would have known what to think of his Lordship and his career in India.

ARYA MITRA, 8th July, 1904.

Question of the appointment of a permanent Viceroy in India.

7. The *Arya Mitra* (Agra), of the 8th July, referring to the reported suggestion of Lord Curzon for making the appointment of a Viceroy in India permanent, says that his Lordship's suggestion was probably animated with selfish motives. But as the measures which he adopted during his five years' late Viceroyalty, instead of doing good to the people, generally proved injurious to their interests, as Sir Henry Cotton, late Chief Commissioner of Assam, has clearly demonstrated in the 2nd edition of his work, *New India*, how can the helpless Indians be expected to relish his Lordship's rule over them for a much longer period? Even his Lordship's English friends demur to his proposal. Englishmen at home generally think that the Duke of Connaught, brother of His Majesty King-Emperor Edward VII, had rather be appointed as permanent Viceroy in India. Should this suggestion be adopted, it would be sheer good fortune of India, for during his stay in this country (as a high Military officer) some years ago, His Royal Highness was never found to have been influenced by race-feeling in his official actions.

ITTIHAD, 16th June, 1904.

Alleged need for the establishment of a society to promote good will and unity between Hindus and Musalmans.

8. The *Ittihád* (Lucknow), of the 16th June, says that there is great need for the establishment of an *Anjuman-i-Ittihad* (Union Society) in India whose object should be to cultivate mutual good will and promote the union of hearts between Hindus and Musalmans. The association need not be localised

at present, but such Hindu and Muhammadan gentlemen who may hold sympathetic views on the subject may at first simply send in their names to the editor, expressing their willingness to become members of the same. The editor will enter all such names, as he receives them, in a register and publish them in his paper from time to time. When the number of such members in any town has become sufficiently large, they might, if they chose, take to holding meetings now and then to exchange their thoughts and dicuss matters connected with the object of the association, sending their resolutions to the *Ittihad* for publication. Should the movement take it would soon be in a position to fix its head-quarters in some locality, the members of which might be found to be specially zealous and interested; and then the association might begin to hold, like the National Congress, or the Muhammadan educational conference, a general meeting for all India at an important place every year, where Hindus and Musalmans, giving practical proof of their cordial feelings for each other in other ways, would take the opportunity of settling all (important) disputes that might have arisen between the two communities during the year.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

9. The *Mushir-i-Rozgár* (Meerut), for June, says that while Government takes great care in the matter of recruitment of Naib Tahsildars in the United Provinces, the authorities do not seem to watch their conduct after they have been appointed. Though the Naib Tahsildars generally come of respectable families, they do not stick at accepting bribes even in trivial matters. As the Naib Tahsildars' powers have lately been much increased, and they are eligible for promotion to the highest posts in the subordinate executive service, it is a great pity that they should begin to misbehave themselves so disgracefully at the very commencement of their official career. The editor has lately received special complaints regarding the corruption of certain Naib Tahsildars in the Meerut division, and he warns them to mend their ways. Government would do well to arrange for secret enquiries being made, from time to time, into the conduct of Naib Tahsildars through the landholders, and summarily dismiss such of them as are reported to be corrupt and proved to be so on further enquiry.

MUSHIR-I-ROZGAR, June, 1904.

Alleged corruption among the Naib Tahsildars in the United Provinces.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

10. The *Urúj* (Bijnor), of the 28th June, complains, on the authority of a correspondent, that though the population of Mandawar, district Bijnor, is about 7,000 only, and consists mostly of poor labourers and agricultural classes, an extremely heavy chaukidari tax, amounting to Rs. 1,600 a year, is levied from the people. What is worse still, most of the public streets, lanes and other important places in the town, such as the street leading from one Jhabba Brahman's house to the police station, the Saturday Bazar ground, muhallah Shah Wilayat, &c., are in a very unsatisfactory condition, and urgently require to be metalled or flagged. The conservancy of the town is also fearfully

URUJ, 28th June, 1904.

Complaints regarding the heavy chaukidari tax, unsatisfactory condition of the roads, &c., at Mandawar, district Bijnor.

neglected, though six sweepers are entertained to attend to this work. It is not understood why the *bakhshi* (the tax collector), whose duty it is to look after the cleanliness of the town, should be so remiss in his supervision over the sweepers. Again, though the Musalman residents number 5,000, and Hindus 2,000 only, there is only one Musalman member on the local panchayat.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

HINDOSTHAN, 8th July, 1904.

Anti-plague inoculation.

11. The English *Hindosthán* (Kalakankar), of the 8th July, says :—We are right glad to find our able contemporary, the *Pioneer*, supporting our old proposition of re-introducing inoculation to prevent the advent of plague in this country in the cold weather again. The *Pioneer* thinks that the disease is dying out fast and disappearing from the province of the Panjáb, and within the course of a month perhaps it will totally disappear ; but, at the same time, it confesses that the mortality in this year has been appalling. While it is quite certain that the official accounts do not accurately give the number of deaths, for reasons beyond the control of the authorities, they are convinced of the efficacy of inoculation. Although the Mulkowal tragedy, it is to be deeply regretted, checked the great plan of Sir Charles Rivaz's campaign against this fell disease, yet we are glad to learn, from the *Pioneer*, that in many districts the people have seen, for themselves, striking examples of the immunity which the inoculated have enjoyed, and that their public opinion has been pronounced in favour of this scientific method of combating plague. Under these circumstances, our contemporary says, that if there be a recrudescence of the disease in the next cold weather, the Local Government might renew inoculation wherever there may be a clear demand for it.

We literally support this, and say that we have four times tried the effect of inoculation within the course of the last two years, and have found its efficacy superb and beyond question. No inoculated persons died ; and although some of them were attacked by bubonic plague, they recovered without much suffering. We would strongly recommend that any Local Governments, in whose jurisdiction inoculation may be deemed necessary by the presence of plague, should be graciously pleased to enforce it.

We also know, as our contemporary does, that the official opinion is that there should not be even the appearance of advocating, or of openly proclaiming general inoculation in affected areas.

ALLAHABAD ADVOCATE, 10th July, 1904.

Anti-plague inoculation in the Panjab.

12. The *Advocate* (Lucknow), of the 10th July, says :—The unhappy land of five waters still heads the list of provinces recording plague deaths. The figures have all round gone down, very much down indeed ; but the largest number of deaths reported week after week still occur in the Panjáb. This being so, the Allahabad paper deems it worth while, if there is a recrudescence of the disease next cold weather, for the Local Government to renew its efforts—suddenly checked by the Mulkowal tragedy—and facilitate inoculation wherever there is a clear demand for it. Our contemporary is informed, from what source we do not know, that most medical men and others in close contact with the people of that Province are more than convinced, mark the phrase ! of the efficacy of inoculation. We are told that in many districts the people themselves have marked examples of the comparative immunity of the inoculated, and are now quite in favour of this method of prevention.

But the Government does not mean to give even the appearance of advocating, much less openly proclaiming, inoculation. We confess we are not so convinced of the efficacy of inoculation as our contemporary seems to be, and as he represents the Panjáb people to be. The hands of Government should not, however, be kept

tight, because this one process is in disfavour: there are so many other directions in which State activity may find a very useful vent to the general rise in public health, and prevention of epidemic diseases, not excluding plague.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 19th July, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

ADVOCATE, 17th July, 1904.

The Tibet Mission.

1. The *Advocate* (Lucknow), of the 17th July, says :—The fiat has gone forth to resume the march towards the "Forbidden City," without any further delay. The proclamation was issued on Wednesday by Colonel Younghusband.

So the expedition is again on the move. It was very kind of the Government to announce that the liberty of the Tibetans would not be interfered with, much less their religion. As the terms of settlement are to be decided upon in Lhassa, the Dalai Lama may be expected to be more reasonable now. He may have found out the futility of a hostile attitude towards the Expedition that enforces its mind by gun and sword and not by pen and ink; and as any more opposition may make settlement on easy terms more difficult, he may be expected to be ready for the inevitable. It may also be assumed that the Dalai Lama will not fly the city and leave behind irresponsible officers to deal with the Expedition, which once there, shall not be back without fulfilling its purpose.

INDIAN PEOPLE, 17th July, 1904.

Alleged pursuit of the policy of aggressive expansion by the British Government, and the Tibet Mission.

2. The *Indian People* (Allahabad), of the 17th July, says:—'I never met,' once said a Governor-General of Java to a writer in the *Spectator*—'I never met an Englishman who did not think he had a clear moral right to de whole world—and de moon.' The same writer also says that it is the rooted impression of the Continent that the British would enjoy taking possession of the whole of the world not already occupied by white men. Of course the British people themselves warmly repudiate any such intention. But what do their many little wars in every no-man's land, at heavy expenditure of blood and money for no apparent reason that the man in the street can easily conceive, signify if not some such intention? We may be willing to believe in the sincerity of their assurance that they feel their present responsibilities to be heavy enough in all conscience, and that it is the work of organization and consolidation, and not the expansion of the empire, that they are bent upon. But do their actions induce such belief? For instance, how can it be said that the wars in Somaliland and Tibet have been necessitated by the work of organization and consolidation of the empire? It is nothing of the sort. Nor is their origin to be sought in the fact of conflicts being inevitable where civilization and barbarism come together. Why should not a civilized Power pursue unmolested its own peaceful avocations, leaving its barbarous neighbour to itself, so long as the latter does not molest it? No; as we have repeatedly said, the cause of these inconvenient little wars is the mutual jealousy and suspicion of rival selfish European Powers.

Take the case of Tibet. What high purpose is intended to be served by this silliest of the many silly wars in which Britain has involved India ever since her occupation of this country, except to pay off old scores against Russia, and, we will add, to force the Tibetans to drink Assam instead of China tea? According to Sir Henry Cotton, whose latest condemnation of what he called "the monstrous immorality of the Mission" was at the South Place Ethical Society, it has nothing to do with politics or diplomacy. Mr. J. A. Hobson, an ardent Liberal who moved a resolution on the same occasion to 'emphatically condemn the policy of unceasing aggressive expansion pursued by the present as by the past Viceroys of India,' the Mission was chiefly owing to 'the great lust for expansion and for power.' 'It was not a Mission,' he said, 'it was an ignominious battue, disgracing the sportsmen who were bound to take part in it, and disgracing far more our Government and nation. It was an act of triple treachery, first, against the peaceful people of Tibet, secondly, against the people of India, and, thirdly, against the self-governing people of England, who would, if the matter were placed before them in the true light, condemn it as vehemently as that meeting.' Is development of trade the object of the Expedition? Mrs. Bradlaugh Bonner, worthy daughter of late Charles Bradlaugh, said it was a curious method of encouraging trade by devastating the country. She asked, too, if it could be conceived that this Mission would tend to promote amicable relations—which was one of its avowed objects—with the surviving Tibetans.

3. The *Indian People* (Allahabad), of the 21st July, says:—In reply to Mr. Herbert Roberts, the Secretary of State for India repeated once more what the *Statesman* the other day appositely called a monotonous formula, *viz.*, that India should bear the cost of the Tibetan raid. There is absolutely nothing for disappointment or surprise in this stereotyped answer, as it is foreign to the nature of the British Government to be other than mean and illiberal in its financial dealings with India. Mr. Brodrick seems to have sought a justification for his answer in the further statement that the expedition was purely an Indian business. Of course, when British official conscience was elastic enough to speak even of the wars in Abyssinia and Soudan and entertainments to the Sultan of Turkey in London as matters of Indian concern, so that the impecunious British tax-payer might be relieved at the expense of the wealthy Indian who was growing fat on a penny a day, it is not at all a matter for surprise that an expedition, which claims the Viceroy of India for its parent and is waged just beyond the Indian frontier, should be said to be a matter of purely Indian concern. But after all, this is only the official view of the matter, which need not be accepted on trust any more than the thousand and one other official half-truths and untruths.

INDIAN PEOPLE, 21st July, 1904.

Cost of the Tibet Mission.

The *Statesman* hints that there should go forth a unanimous protest from India against this latest act of financial meanness and injustice. We fear the *Statesman* is a bit too confident. Unlike in the case of the 'paying quests' affair and of the South African Garrison question, Anglo-India does not see eye to eye with educated India in the present case. The *Statesman* itself, and the *Advocate of India* and *Capital* are alone with us, and so far as the rest of the Anglo-Indian papers go, it is notorious how they have been hounding the evil-doers to quicken their pace and give no quarter to the innocent persecuted. Secondly, on both the former occasions to which we have referred, the powerful support of the Government of India against the combined stupidity and silliness of the fossils of the India Office made the success of India's protest almost inevitable; whereas in the present case Lord George Hamilton himself was a veritable godsend to us as against Lord Curzon.

It will therefore be seen that we stand very little chance of success. Still, it is our duty to protest; and we hope such a protest will be uttered that, in future at least, a repetition of such a 'masterpiece of melancholy meanness' will be next to impossible. It will be remembered how in 1896 India rose as one man against the outrageousness of charging India with a portion of the cost of the Suakim expedition. The protest was of no avail on that occasion itself; but it was of this immense moral value, that since then, on no occasion that Indian troops have been borrowed by the Imperial Government for service outside the country has it been sought to make India pay towards the expenses of the undertaking. This in itself was a gain of no small value. The injustice of making the Indian revenues bear the entire cost of the miserable Tibetan raid is by no means less, in several particulars more, than that of any previous unjust act, and silent acquiescence in it by educated Indians, without exhausting every constitutional means to bring home to the mind of Parliament and the people of Great Britain our acute sense of the intolerable injustice of the arrangement which makes India pay for every questionable British adventure in Asia, will be tantamount to writing ourselves down as unworthy of even the elementary rights of British citizenship. Constant vigilance is the price of liberty.

4. The *Arya Mitra* (Agra), of the 16th July, observing that Lord Curzon is very fond of Missions, and referring to the bloodshed that has been committed so far in connection with the Tibetan Mission, says that though the rumour regarding the despatch of another Mission to Kabul has proved unfounded, a Mission is now said to be seriously proposed to be sent to Persia. It is not known what will be the object of the Persian Mission. The Russian Bear has got a firm foothold in Persia, and the Government should consider well before it tries to enter the country.

ARYA MITRA, 16th July, 1904.

Proposed despatch from India of a Mission to Persia.

(b).—Home.

Nil.

II.—Afghánistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

ZAMINDAR-WA-KASHTKAR, June, 1904.

Unsatisfactory working of the Agra Tenancy Act of 1901.

5. The *Zamindár-wa-Káshtkár* (Bijnor), for June, says that the Agra Tenancy Act of 1901, which Government passed in utter disregard and defiance of public opinion, has proved highly injurious to the interests of both landlord and tenant. The last Revenue Adiminstration Report shows that there has been an enormous increase in the number of suits filed for ejectment on account of arrears of rent, that agriculture has been neglected, and that antipathy has been created between the landlord and the tenant. According to the new law, no kind of transaction, however petty, can be effected between a landlord and a tenant, without reference to court, a procedure which always costs money. Tenants do not generally pay up their rents in due time ; and as the law encourages them to stick on to their holdings for seven years somehow, so that they may acquire a right in them, the landholder, naturally anxious to prevent such a contingency, freely exercises his power of ejectment on account of arrears of rent. But having ejected a tenant, a landholder cannot re-admit him to the same or any other land on his estate within one year from the date of his ejectment, lest the latter should become entitled to add the period of his former tenure to the new one ; and the inevitable result is that the poor fellow and his family, being thrown out of work, have to starve generally during the year. Such an obnoxious law ought certainly to be repealed—the sooner the better—or both the landlords and the tenants of the Agra province will soon be reduced to the helpless condition of their *confreres* in Bundelkhand, to whom the Government has lately been obliged to make special concessions by enacting a special law.

ZAMINDAR-WA-KASHTKAR, June, 1904.

Comments on some sections of the Agra Tenancy Act of 1901.

6. The *Zamindár-wa-Kashtkár* (Bijnor), for June, in commenting upon the provisions of the Agra Tenancy Act 1901, observes that while the measure has simplified the procedure to be adopted in ejectment suits, it has increased the charges of the court fees. Sections 13 and 14 of the Act which oblige the landlord not to re-admit a tenant to any holding before the lapse of a year from the date of his ejectment, in order to break the continuity of the latter's tenure, had better be modified, so that the tenure of a tenant, *whenever* re-admitted to a holding, after his ejectment from, or surrender of the land, should be held to commence anew, as was the case under the provisions of the old Act. Section 50 provides for a remission of rent by court decreeing arrears if the produce of the holding is found to have been decreased by drought, &c. ; but it does not at the same time make a similar provision for the corresponding remission of Government revenue by the same court to the landlord, which is certainly not just to the latter. Both landlords and tenants generally desire that land should be held on long leases, so that improvement may be made in it, to the advantage of both parties ; but the new law prevents the former from granting a lease for more than seven years. Section 59 operates most injuriously to landlords, inasmuch as (1) it allows the rent to remain unpaid till the end of the agricultural year before a suit can be filed for its recovery, (2) it empowers the court to grant as much as a year's time to the defaulting tenant for paying the rent in arrear, and (3) it finally causes another year to elapse before all the proceedings under it are completed. Thus while the landlord is liable under this section to receive no rent from a tenant for three consecutive years, he must continue to pay the land revenue to Government regularly every year. Is it not downright injustice to the landlord ?

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(d).—Municipal and Cantonment Affairs.

7. The *Jámi-i-Jamshed* (Moradabad), in its joint issue of the 10th and 17th July, complains that while considerable encroachments had already been made on the narrow street of the *chauk* at Moradabad by the shop-keepers placing *chaukis* (low wooden tables) in front of their shops, the Municipal Board has lately allowed another set of shop-keepers to put up an additional line of *chaukis* in the street, which has made the latter still narrower for the use of the public. What is worse still, the new class of shop-keepers have put up an awning on bamboo supports over their shops so that the shops lying behind them are not readily seen by the people. To aggravate the situation, the new shop-keepers allow *malis* (flower sellers) to sit in front of their chaukis in the evening, and the result is that the thorough-fare is almost all blocked. The District Magistrate should inspect the street and have the new encroachments removed.

JAM-I-JAMSHED, 10th and 17th July, 1904.

A complaint regarding the *chauk* at Moradabad.

8. The *Hindustáni* (Lucknow), of the 20th July, protests against the capitation tax which the Municipal Board at Fyzabad has proposed to impose upon all pilgrims visiting Ajodhia at the rate of one anna per adult and half an anna per minor. The Fyzabad Municipal Board is no doubt in need of more money for general purposes, but the octroi levied at the fairs and the other sources of income at Ajodhia ought to suffice for the conservancy and other requirements of that particular place. Besides, the proposed tax being as a sort of a tax on religion, will be strongly resented both by the pilgrims themselves as well as the residents of Ajodhia. This town is regarded as one of their most sacred places by Hindus, and is visited by crowds of pilgrims from all parts of India during the *Ram Naumi* and other festivals; and the construction of the Allahabad-Fyzabad Railway is calculated to bring visitors in still larger numbers. It would be a pity if the Municipal Board is allowed to impose the tax, and thereby interfere with the free advent of people to Ajodhia for the performance of religious ceremonies.

HINDUSTANI, 20th July, 1904.

Protest against the Municipal proposal to impose a capitation tax on pilgrims at Ajodhia in Fyzabad.

9. The *Advocate* (Lucknow), of the 21st July, says:—The working of the House Tax Act in certain towns of these provinces is so arbitrary that people find their life made miserable by it. Only the other day we received an anonymous pamphlet about the working of this Act in the old town of Mohan, district Unao, where certain residents, who have not given out their names, have brought rather serious charges against those in charge of the house tax. The names of the writers not being given, the Government will not perhaps take any steps in the matter. But we will give an instance from another town, Rudauli, district Bara Banki, where the working of the Act must be oppressive if all the facts described to us are true, and there is no reason to question their accuracy. There is a firm of grain-dealers in Rudauli, named Jagannath Prasad and Manohar Das, paying an income tax of Rs. 35, and a house tax of Rs. 124 a year. One of the members of the firm died last year, and his successor put in applications for the reduction of the amount of the two taxes. The application for the reduction of the income tax was granted, and it was reduced from Rs. 35 to Rs. 20. But the other, instead of being granted, gave an opportunity to the tahsíldár and Deputy Collector in charge of the tahsíl to raise the house tax from Rs. 124 to Rs. 184. Surely it is preposterous to charge a shop yielding an income of Rs. 1,000 a year with a house tax of Rs. 184! The assessors, who raised the assessment, being all nominees of the district authorities, the application made against the assessment was rejected by the District Magistrate, without any enquiry. As no appeal lies from the decision of the Magistrate, the firm has to suffer a serious loss. If a firm with an income of Rs. 1,000 a year has to pay Rs. 204 in the shape of direct taxes, besides other indirect exactions, how is it to thrive? The house tax must be levied on some principle. The principle laid down in section 11 of Act XX of 1856 is that in no case more than the pay of the lowest grade chaukidár is to be levied from a single house-owner; if the assessment be on the rental valuation of houses and grounds the maximum rate charged should not be more than 5 per cent. Now Jagannath Prasad and Manohar Das's house and godowns cannot in the town of Rudauli yield Rs. 300 a month. The firm laid the matter before important residents

ADVOCATE, 21st July, 1904.

Complaint regarding excessive assessments of house tax under Act XX of 1856 in certain towns in the United Provinces.

of the town, several of whom testify to the fact of the tax being beyond the means of the firm to pay and likely to ruin the concern. This is only one instance to show how direct tax in towns governed by Act XX of 1856 is a source of untold misery to traders who are forced to transfer their business to municipal towns where such arbitrary doings cannot be tolerated.

ADVOCATE, 21st July, 1904.

Complaint against dogs being killed in the public streets at Moradabad.

10. The *Advocate* (Lucknow), of the 21st July, says:—A correspondent from Moradabad strongly protests against the heartless manner in which dogs are killed under the orders of the Municipality in the public streets. Instead of being caught in the streets and killed at an out-of-the-way place, they are killed by *láthi* blows on the spot, to the great annoyance of shop-keepers. This should be stopped.

(e).—Education.

INDIAN PEOPLE, 17th July, 1904.

Government expenditure on the education of Indians

11. The *Indian People* (Allahabad), of the 17th July, says:—It is certainly news to us, and we are sure it will be so to our countrymen generally, that the Government are lavish in their educational expenditure. Yet this is what we learn from an article in the *Pioneer*, in which we read 'Those interested in European and Eurasian education in this country often contrast the meanness of Government to the domiciled community, and their lavishness towards the natives in respect of education.' 'However that may be,' we are further told, 'they always back up their opinion by a completely erroneous statement. They declare that Government gives the native a valuable College education absolutely free!' The statement is such a glaring fiction that we do not feel the necessity of pointing out its absurdity, or even its ridiculousness. But the *Pioneer* has done it by quoting a few telling figures, and as these are instructive, we will quote our contemporary. 'Now,' it says, 'these are the figures for 1901-1902. The expenditure on Arts amounted to Rs. 25,63,000. To this total, Government and Municipalities contributed the by no means astounding sum of Rs. 9,23,000. Thus considerably less than 40 per cent. is given out of the public funds, and over 60 per cent. is contributed by fees, endowments and other private sources.' 'To call such education free,' the *Pioneer* remarks, 'is to be guilty of serious inaccuracy. Indeed, Government cannot be accused of lavishness, as yet, in supporting higher education, and Municipalities are singularly blameless in that matter.'

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

HINDUSTANI, 20th July, 1904.

Protest against Lord Kitchener's scheme for raising an armed constabulary from among Eurasians to the entire exclusion of Indians.

12. The *Hindustáni* (Lucknow), of the 20th July, referring to the recent Army Order of Lord Kitchener relating to his scheme for reorganization and redistribution of the Indian Army, thanks His Excellency for making provisions for the better training and instruction of native officers in the Indian Army in order that they may be fit to take up the command of their regiments in time of emergency; but says that the other portion of this scheme according to which his Lordship proposes to raise an armed constabulary *exclusively from among the Eurasians*, so as to free the regular troops from the duty of helping the civil authorities in maintaining the public peace in times of popular excitement or turbulence, and mass the same on the frontier, to provide against the bugbear of a Russian invasion, is indeed open to very serious objection. The writer admits that in the present state of things there is hardly any necessity for keeping regular troops in the interior of the country; but at the same time he thinks that as any popular disturbance, which might arise at rare intervals, could be put down by the civil police or the volunteers, there is no need whatever for raising an armed constabulary, which will considerably add to the burdens of the people, which have already been largely increased by raising the pay of the British soldiers. Moreover, it is a great pity that while Government professes to believe in the loyalty and bravery of the Indians, it should

propose to recruit the entire armed constabulary from among the Eurasians to the exclusion of Indians, which must tend to cast a slur on their loyalty, and increase dissatisfaction among them. If Government is anxious to provide Eurasians with an opening for active life, let it replace one or two European regiments by them. The Eurasians should be treated either as Europeans or Indians, and not as a community different from both, and shown special concessions. It has of late been the policy of Government to provide special facilities for the employment of Eurasians in the civil departments, at the cost of Indians, simply because they have a few drops of European blood running in their veins. If Government is determined to carry out the new semi-military scheme, it should seriously reconsider the matter, and provide for enlisting both Eurasians and Indians into the armed constabulary without distinction, or it will simply break the hearts of the Indians who have repeatedly given proof of their loyalty.

13. The English *Hindosthán* (Kálákankar), of the 15th July, says :—After His Excellency had thoroughly convinced the population of Eastern Bengal, of the good intentions of Government, in the matter of his Bengal partition scheme, he returned to Calcutta, reaching there on 27th February last, having as a break from the monotony of his recent exertions, given himself the enjoyment of a little recreation, in the form of a shooting excursion, on his way down to the Metropolis.

HINDOSTHAN, 15th July, 1904.

Lord Curzon and his Bengal partition scheme.

Really it is very foolish of the people of India to raise a storm in a teapot if they get an opportunity. Lord Curzon is not a persistent man as the Emperor of Germany is, as has been stated by some European papers, nor is he like our late stubborn Lieutenant-Governor, Sir Antony MacDonnell, who, if he took anything into his head, would carry it out by hook or by crook, without taking the trouble of convincing the people, as His Excellency did in his Eastern Bengal tour.

14. The *Saraswati* (Allahabad), for July, publishes, along with it, a separately printed small pamphlet containing Bengali verses, in the Nagri character, by a Bengali lady, in which she most fervently prays Sir James Digges La Touche to enable the poor neglected plant of Hindi—which his predecessor, Sir Antony MacDonnell, kindly helped to grow by nourishing it with the water of his appreciation and encouragement—to blossom and fructify by introducing it into the law courts and public offices. Alas, that Hindi should be thrust into the background in her own home, the United Provinces! If His Honor helps Hindi, the mother tongue of the people, to take its proper place in the courts of these Provinces, his name will be written in letters of gold, and immortalized in India. All praise and honour are due to Pandit Madan Mohan Malaviya and the founders and other noble leaders of the Benares Nagri Pracharini Sabha for their disinterested devotion to the cause of Hindi; but they must bear well in mind that, as Rome was not built in a day, they should continue their efforts, undeterred by any discouragement they may meet in the way, firmly believing that their labour and perseverance must be crowned with complete success one day.

SARASWATI, July, 1904.

An appeal to Sir James Digges LaTouche for granting due recognition to Hindi in the United Provinces.

15. The *Indian People* (Allahabad), of the 21st July, says :—Our thanks are due to his Honor the Lieutenant-Governor for his sympathy for the people of Allahabad in connection with the plague epidemic that will in the ordinary course of things again visit us next winter and devastate the people. Nobody will be so rash as to venture to dogmatize on a matter regarding which the only certain knowledge we have is all but perfect ignorance. But during the several years that we have suffered on its account we have naturally been able to pick up some little knowledge which may be expected to stand us in good stead in battling against the epidemic in future, and it will be reckless and unpardonable folly not to utilize it as best we may. It may be too much to hope that the protective and remedial measures that it will be within our power to adopt will succeed in stamping out the disease altogether; but past experience certainly enables us to say that the mortality may be considerably reduced, the area of infection restricted and the sufferings of the people alleviated by timely measures of precaution. During the last several years evacuation and disinfection on a comparatively large scale, and inoculation to a little extent did prove of some help, and it will be our duty to try

INDIAN PEOPLE, 21st July, 1904.

Plague measures at Allahabad.

the same measures again next time, more in time and on a more extended scale. This year at Allahabad, those entrusted with the administration of plague relief measures were not alive to the seriousness of the situation till we were in the very deadly grip of the disease on all sides, and hence there was a deal of preventable suffering, misery and mortality, the mere contemplation of which makes one sad beyond expression. We do not recall the fact with any intention of raking up a nearly forgotten controversy. We mention it only to urge that next time what measures it may be decided to adopt will be carefully thought out beforehand, and the means of carrying out the same be kept in readiness by the time the first warning of coming danger should be given in the shape of the death of rats. It is with the same end in view that His Honor the Lieutenant-Governor called the meeting that was held at Government House on Friday morning, and from the accounts of the meeting that have reached us we are happy to be able to state that Sir James LaTouche's attitude was all that could be desired, and that we may expect the arrangements for carrying out the plague relief measures next time to be such as to make complaint absolutely unnecessary. If the theory started by the Collector of Patna be true that the epidemic assumes a virulent form in alternate years, we at Allahabad may indeed expect the coming outbreak to be less severe and merciless than last time. The epidemic was very bad in 1902, less so in 1903, much more so in 1904. But even in 1903 the recorded daily plague mortality reached the maximum of 76, which is no negligible figure; and there is nothing to show that, although we might get off more easily than this year, there will not be much need for most stringent precautionary measures. The utmost that we can do may not reduce the mortality to five per cent. of its present incidence as our sanguine friend the Hon'ble Mr. Malaviya anticipated the other day, but that it will be sensibly reduced goes without saying. And even a single life saved from a premature grave is worth any amount of effort. Everything points therefore to the necessity of our being forewarned, and we are in hopes that the sympathetic and vigilant interest already evinced by His Honor is a guarantee that the necessary measures will be pushed with energy, tact and watchfulness.

Every day that passes deepens our conviction that in inoculation we shall find a most useful, though not an absolute prophylactic, and we can never excuse the bureaucracy of Simla for their astonishing lack of wisdom and human sympathy which is responsible for the suppression of the Report of Sir Lawrence Jenkins' Committee on the mishap at Mulkowal. So long as that report is not allowed to dissipate the ill-grounded and baseless suspicions against that preventive, it will be vain to appeal to the people to take to it kindly. But we have by now grown nearly hopeless that the conspiracy of silence will be broken, and as practical men we must make the best of a bad job. We have the assurance of Sir Denzil Ibbetson, given in reply to the Hon'ble Rai Sri Ram Bahadur, that the serum which is now supplied is prepared in accordance with the recommendations of the Plague Commission, and that it is absolutely safe. We have next the Resolution of Sir Charles Rivaz's Government which confirms our worst suspicions against the Laboratory at Bombay as having been the source of the Mulkowal mischief, and the inoculation statistics and reports, of which we gave a full account in our issue of last Thursday, prove beyond reasonable doubt the great efficacy of inoculation. The serum is available at civil hospitals, and if the people are to take kindly to it, it can only be by the leaders of the people setting an example. We venture to exhort such of these as have no prejudice against it to do their duty by themselves and their less knowing brethren in this matter.

Evacuation and disinfection will of course have to be extensively resorted to. The best that can be done is to give every possible facility to people who wish to camp out before the epidemic gets a foot-hold in the city. If arrangements can be made for an entire mohulla to be evacuated as soon as the death of rats forebodes danger; if immediately the houses in the locality will be disinfected by chemicals as well as heat as thoroughly as possible; if the locality be kept in a sanitary condition by the Municipal Executive; and if during the time the residents are in camp or before that, as many as are willing will be inoculated; the locality may again be occupied in a fortnight's time, and we may perhaps hope, not unreasonably, that it will remain immune for the season. Plague does not break out without warning, and it does not infect the whole city at once. That being the case, what is there impracticable in the modest plan of campaign here outlined? Everything

depends on action being taken in time. What happened in this city this year must make authorities never forget this fact of paramount importance. Plague hospitals for the poor should also be erected before the plague breaks out, and they be placed in charge of experienced hospital assistants, so that, so soon as a man gets suspicious fever he may be treated.

Then there is the question of medical aid, and of helping those people whose case is particularly hard. It is of course only private agency that can know individual cases of hardship, where medical aid is wanting or where other help is required. For this purpose nothing better can be done than to revive in time the Plague Committees that were formed late this year. We expect, and very reasonably, Government and the Municipal Board to do a good deal for the people in their distress. But the fortunately circumstanced amongst us have even a more sacred obligation. The sufferers are after all our own people. They are our kith and kin, our brothers and sisters, the blood of our blood and the bone of our bone : and we shall rightly earn the contempt and the scorn of the entire humanity if we shall display callous and heartless apathy to the public weal in unhappy times such as we are now passing through. Let examples like Rai Saheb Lala Murlidhar of Umballa, who we read broke his leg in carrying a plague corpse which nobody else would touch —God bless the venerable patriarch, our dear old friend !—inspire in minds, less imaginative and divine, wholesome dread of the consequences that are sure to overtake those who care for none but themselves. Let the noble work of relieving human misery in which during the last epidemic Rai Bahadur Lala Baij Nath and Mr. D. R. Ranjit Singh bore more than their fair share, induce as many as possible to join in helping the suffering dying people to tide over the terrible crisis, that has overtaken us, with the minimum loss of life possible.

16. The Hindi *Hindosthán* (Kalakankar), of the 19th July, quoting an instance from the *Behar Times*, in which a patient, suffering from fever, was given some medicine by a quack physician, which made him insane, strongly advises Government to institute a system of examinations for would-be Ayurvedic and Yunani medical practitioners, and grant licenses to those who successfully pass them, in order to prevent charlatans and quacks from treating unwary people, and endangering their life by their unskilful treatment.

HINDOSTHAN, 19th July, 1904.

Suggestion to institute a system of medical examinations for granting licenses to would-be Ayurvedic and Yunani medical practitioners.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad :
The 26th July, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

Mr Wallace

CONFIDENTIAL] No. 31 of 1904.

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I.—Politics.

(a)—Foreign.

ADVOCATE, 24th July, 1904.

Russia and England.

1. The *Advocate* (Lucknow), of the 24th July, referring to the "Malacca" incident, says:—In any war between the British Government and Russia, if ever it is likely to have the cordial sympathy of all the classes of the Indian people for England, it will be to-day when Britain in self-defence shall have to give a lesson to Russia for her arrogance. The sympathy and good will of India will be with England, not because the fight will be between our own and a foreign Government, but because the foreign Power, to which we owe all our financial troubles of more than half a century, unjustly seizes the property of our Government, and is always in search of some excuse for a world-wide conflagration.

(b).—Home.

CITIZEN, 18th July, 1904.

Lord Curzon's alleged suggestion for making the appointment of a Viceroy in India permanent.

2. The *Citizen* (Allahabad), of the 18th July, says:—Did Lord Curzon really propose that the Viceroyalty of India should be made a permanent office? Let the reader judge from His Lordship's own utterance on the subject. He said: "If he could carry his recollection back when he was at Eton, it was the practice for an individual or a team, who won a cup three times in succession, for the trophy to become the absolute property of the winner. Might they not find in that a plausible case for making the Viceroyalty of India a permanent office?" This was, we believe, but a play of innocent humour and not a serious proposal. It was the London correspondent of the *Pioneer* who was responsible for finding in this jest of Lord Curzon such a great impending peril as the placing of India under Lord Curzon's rule for his life-time. But all the same, we must say that it is not improbable that this passing remark of the Viceroy betrays one of the dearest wishes of his heart, of which he is now afraid to give hints in any other way than jestingly. He was speaking of Eton sports, and might well be permitted to be a little sportive. But we are sensitive of even Lord Curzon's sportiveness, for is it not true that what is sport to His Lordship might be the death of the Indian people?

INDIAN PEOPLE, 28th July, 1904.

Messrs. Chamberlain and Lyttelton's views on the position of Indians in South Africa.

3. The *Indian People* (Allahabad), of the 28th July, says:—The speeches made by Mr. Chamberlain and Mr. Lyttelton in the House of Commons in the course of the latest Colonial debate, show that the position of Indians in South Africa is as hopeless as ever. The Indian Government's attitude on the question of the importation of indentured Indian labour into the Transvaal Mr. Chamberlain considers as 'unreasonable.' Why? Because they 'ignored every interest except the Indian.' The plain meaning of this diplomatic language is that the Indian Government should not have objected to Indian labourers being made into chattels as the Chinamen have now allowed themselves to be made. This is such arrant nonsense that it carries its own condemnation. Mr. Chamberlain has at last avowed his sympathy 'with the apprehension of the Transvaal whites regarding Indian immigration overwhelming them.' No more wonder that all the time he was Colonial Secretary this sinister politician did nothing to remove the disabilities of the Indians in South Africa.

Mr. Lyttelton pleaded helplessness 'to coerce the Colony' into the right frame of mind as regards Indian immigration. But is it equally impossible to tell Lord Milner, Mr. Lyttelton's subordinate, to behave better than to make contemptible and contemptuous speeches against the Indians such as he was lately doing? 'The case of Indians in the Transvaal under the Boers was far different.' How? At any rate it was not half so bad as it is now under the British. Perhaps the Colonial Secretary's meaning is 'it does not matter if the Indians are treated by us as pariahs, but we certainly would not allow them to be considered as any but Brahmans by others than ourselves'; 'especially,' we may perhaps add without impertinence, 'if we want grounds to pick a quarrel with them and annex their country for its diamond mines.' It is, however, consoling to find even Mr. Lyttelton say that 'the honour and dignity of the British name demanded that the decision of the 12th May should be upheld.' He 'had put the matter clearly to the Transvaal, and was confident of the result.' Well, let us see with what loyalty the colonists, who, it is dinned into our ears *ad nauseam*, are the prop and mainstay of the 'tottering' Empire, will respond to this appeal.

4. The *Indian People* (Allahabad), of the 28th July, says :—At last, after a weary waiting of over sixteen months, the long-looked for establishment of the United Provinces Political (?) Association has become an accomplished fact. At Lucknow, on the 19th instant, the Association was formally established at the meeting presided over by our esteemed countryman, the Hon'ble Rai Nihal Chand Bahadur. Pandit Bishambhar Nath, who in his venerable old age still takes keen interest in the welfare of the country, was appropriately elected President of the Association, while no better men could have been elected as Vice-Presidents than Pandit Sundar Lal, Babu Bansi Lal Singh, the Hon'ble Rai Sri Ram Bahadur, the Hon'ble Rai Nihal Chand Bahadur, the Hon'ble Munshi Madho Lal, Maulvi Abdul Majid, and Rai Gokul Chand Bahadur. The Vice-Presidents belong to different parts of the province, and we look to them to advance the cause of the Association in their respective localities. Pandit Sundar Lal as the local Vice-President will also be Chairman of the Committee, and the Hon'ble Pandit Madan Mohan Malaviya and Dr. Satish Chandra Banerji have been appointed Secretaries. We hope the Association will be vigilant in the discharge of its duties.

INDIAN PEOPLE, 28th July, 1904.

Establishment of the United Provinces (political) Association.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

5. The *Zul-Qarnain* (Budaun), of the 21st July, says that, according to the reply given to a question put in the Legislative Council of the United Provinces, some months ago, regarding the Sub-Registrars not being provided with contingent charges, such as stationery, petty repairs of furniture, &c., the matter seems to be under the consideration of the authorities, the editor would take this opportunity of bringing to notice the fact that some Sub-Registrars refuse to supply the ordinary extra paper *free*, which is sometimes required to be attached to the general stamp for granting copies of such documents as are too big to be contained in the stamp, and the applicants have to pay for the same over and above the registration fee and the cost of the stamp. In Judicial and Revenue Courts such extra paper is supplied free to applicants, and there is no reason why the Sub-Registrars should not be ordered to do the same. It is to be hoped that in settling the question of the grant of contingent charges to the Sub-Registrars, the authorities would do well to consider the editor's complaint also, and direct the Sub-Registrars to invariably supply the extra paper free of cost in future, whenever it is required to be added to the general stamp to complete the copy of a document applied for.

ZUL-QARNAIN, 21st July, 1904.

Question of the supply of stationery and other contingent charges to Sub-Registrars in the United Provinces.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

6. The *Citizen* (Allahabad), of the 25th July, says :—The Allahabad University has ruled that candidates for the Entrance Examination who are plucked in English will not have their answer papers in other subjects examined. We announced this in our issue of the 11th instant, and said that the system had been adopted merely for the sake of economy. We

CITIZEN, 25th July, 1904.

Comments on the Allahabad University's new rule for non-examination of other answer papers of candidates plucked in English at the Entrance Examination.

shall now do well to examine what effect the rule may produce on the study of English in the United Provinces, and how far it will affect the interests of the examinees and the examiners. No doubt the newly introduced rule will give an impetus to the study of English, but it will altogether imperil the interests of such candidates as will be found weak in that subject; because, while under the old system a student who was plucked in English could pass with a few grace marks in that subject, if he had gained high marks in the other subjects, under the new system, he will be doomed to failure, even if he expect to secure cent. per cent. marks in subjects other than English. It is of course true that the new system will save the examiners in the other subjects the labour of wading through the answer papers of unworthy candidates; but we are afraid this reduction of labour will not prove luscious to the labourers themselves, because it will cause a corresponding loss to their pockets. It is possible that the pruning knife of the examiner in English may cut down the number of the candidates to only one-fourth of their total number, and thus frustrate the high hopes (of earning large sums of money) entertained by his brother examiners in the other subjects. Under the new system, therefore, the examiner in English will expose himself to the curses of not only the plucked candidates, but also to those of his brother examiners. When, moreover, you examine the paper of a candidate in English, and, on discovery that he is not up to the standard in the subject, consign his papers in the other subjects to the waste paper basket, you are not in a position to test his efficiency in those subjects, nor that of the school from which he has been sent up. Thus the entire object of the examination will be defeated. Then if the other answer papers of a candidate who fails in English are not to be examined, why should the poor fellow submit at all to an examination in the other subjects? It is, indeed, cruel to compel him to do so. To avoid these difficulties, a test examination in English to be conducted by the school authorities may be introduced, and only such candidates may be sent up for the University examination as have a reasonable chance of success. But we are afraid our University, not unfrequently on the verge of bankruptcy, will not listen to reason.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

HINDOSTHAN, 25th July, 1904.

Non-enlistment of Indians as Volunteers.

7. The English *Hindosthán* (Kálakánkar), of the 25th July, referring to the continued decrease in the strength of the Volunteer corps in the United Provinces, as shown by the Administration Report of those provinces for 1902-1903, says :—The Volunteering department has a great defect; it does not admit Indian gentlemen even to a limited extent, and it is, therefore, considered, as we have often said, a slur on the loyalty of the Hindus and Muhammadans of India. There was a time when some doubt might have been entertained as to the loyalty of Indian subjects; but now, firstly, as they have been admitted into the Cadet Corps, and promised commissions in the Army, and, secondly, as Indian soldiers also have received the same arms which are used by English soldiers, and are allowed to fight the enemies of the British Government beyond the boundaries of India, side by side with their English comrades, they fully deserve the trust and privilege of forming a Volunteer Corps. The anomaly of the rule appears to be very ridiculous indeed, in so much that no matter how black a man may be he is admitted into the Volunteer Corps, provided he is a Christian; but, on the other hand, no matter however fair and stalwart a Hindu or Mahomedan may be, he is denied the privilege of forming one of the corps. Again, while our Government does not consider the Eurasians fit for service in the regular army, they are always admitted into the Volunteer Corps.

INDIAN PEOPLE, 28th July, 1904.

Lord Curzon's late deductions on the question of the employment of Indians in the public service.

8. The *Indian People* (Allahabad), of the 28th July, says :—In addition to what we said in our leading article in our penultimate issue on the fallacy of percentages, there is one more strong point in support of our contention against making any large deductions on the question of the employment of Indians in the public service from the calculation of percentages. It is this : If previously a comparatively large number of Europeans had been employed in the superior posts carrying large salaries, and only a small number of Indians, a large number of

Europeans might still be appointed to those posts, and only a small number of Indians, and yet the percentage of rise in the case of the former migh be much less than in that of the latter. Suppose, for instance, there were 500 Europeans and 10 Indians on Rs. 1,000 a month in the year 1875, and 750 Europeans and 20 Indians in 1900. Lord Curzon would argue from these figures that only 50 per cent. more Europeans have been given posts of this rank, while 100 per cent more Indians have been so provided. But can any satisfaction be derived from this sort of calculation? The glaring injustice of only 20 out of 750 posts being conferred on Indians would still remain, and it cannot possibly be less sorely felt than the previous injustice of only 10 out of 500 having been given to us. If anything, regard being had to the great progress high education has made during this period of a quarter of a century, to the increased economic necessity of more Indians being employed in these high posts, and to the larger number of appointments being given away to the aliens, who spend much of their salaries outside of the country and thus heavily add to the cruel drain of wealth which is so impoverishing the land and its people, the sense of injustice is considerably and very reasonably aggravated. Lord Curzon's method of argument therefore proves nothing, except the remarkable capacity for self-delusion of its distinguished author.

The Tilak case in Parliament, and the Secretary of State for India.

PRAYAG SAMACHAR, 24th July, 1904.

9. The *Prayág Samáchár* (Allahabad), of the 24th July, referring to the reply given by the Secretary of State to the question recently put in Parliament by Mr. Schwann *in re* the Tilak case, expresses surprise at the want of knowledge which Mr. Brodrick pleaded as to the particulars of the affair. It is a great pity that the Secretary of State should remain unacquainted with the facts of the case which has created great sensation in India, and led many a newspaper and thoughtful Indian to say many hard things about the Government, on account of the serious wrong done to the aggrieved party, Mr. Tilak. To what should the ignorance of the Secretary of State in such important matters be attributed—to India's ill-luck or what?

Suggestion for the adoption of certain plague precautionary measures in large towns in the United Provinces.

ADVOCATE, 24th July, 1904.

10. The *Advocate* (Lucknow), of the 24th July, says:—The apprehension that after a lull for a few months the plague might break out again to the misery and silent suffering of the people, leads the responsible ruler of the land to again and again consider what steps should be taken to prevent the recrudescence of the epidemic. The conference of the leading citizens of Allahabad held in Government House a week ago was meant for this purpose, and the discussion must have impressed the Government with the earnestness of the leaders to protect their fellow-citizens. Few new suggestions could be made at the Allahabad conference and few could be added to the already numerous theories formed after some years' experience. Theories formed after one year's experience prove useless in the following year. Experience gained in one year does not help much the crusade against plague in the following. So there is little that can be added to the stock of knowledge we have gained in fighting this invisible enemy. We know that the measures so long tried and attended with some success, are disinfection, segregation, evacuation and inoculation. The last, whatever may be its advantages—and we question many claimed by its advocates—has never been popular with any section of the community, and cannot be resorted to on a large scale. The first two have become popular. Disinfection meets with less opposition than segregation or evacuation, and is resorted to at the first outbreak of the disease. In Allahabad the sanitary camp has been popular, in Lucknow it has not been so, and the huts constructed last year at *Sháhmina* remained vacant throughout the year. But this does not mean that the people who could afford the expenditure on the very first outbreak of the disease did not leave the infected quarters. Whether disinfection or segregation can succeed in keeping plague at bay or not, these are the only two measures which people can resort to, followed and preceded as these measures are with general improvement in the sanitation of the town. Whatever help the Government can render, it should render first in the improvement of the sanitation of the town, in affording facilities for disinfection, and in rendering help in segregation. We know the willingness of the Government to render help under all these heads, but the paucity of funds at its disposal for such expenditure makes such willingness of little use. It is the poorer classes who suffer most, and yet no steps have been taken in the large towns to help these classes. In fact, no big sanitary scheme has been taken up which is likely to affect the health of the

people, or to give them better education in sanitary principles. The practical immunity of Europeans and those living in English fashion, of the richer classes amongst Indians, and of Indian Christians even in the poorer classes, shows that better housing, feeding and clothing are the best preventives against the disease. In the adoption of the last two measures the Government can render little help to the people. We think the time has come when some heroic measures should be adopted. We do not suggest that any extravagant expenditure should be incurred by the Government, but we do suggest that it should curtail, for a few years, its railway programme and invest money in building model houses, and thus show the capitalist the way to invest his money for his own and his neighbours' advantage. In every city there are a number of officials who have to live in rented buildings. For the convenience of these European and Indian officials, houses on an improved plan may be built outside the city, and they induced to live in them. They are sure to be followed by pleaders, zamindars and members of the well-to-do classes. Large tracts of land near every big city can be purchased by the Government, after properly compensating the owners, and sold or rented to people desirous of building houses on improved sanitary principles. Much can be done in this respect, without any very great hardship to individual house-owners, but to the undoubted benefit of the community at large. Plague has had its educational effect; it has taught the people the advantages of open air and cleanliness. Such education would be completed, if the State were to interest itself in big schemes of sanitation. The plague having defeated all special measures to eradicate it, it is the duty of the people and the State to concentrate all their efforts in the improvement of towns. And this is not possible unless the Government is ready to face the problem whole-heartedly, and is willing to spend money in opening out the crowded portions of cities, in giving open space to every big mohalla, and to invest money in establishing new mohallas in crowded towns. Big cities abound with agricultural tracts that are private or *nazúl* property; these should be purchased by the State, and people asked to protect themselves from plague poison by leaving slums and living in open air to defy the plague bacilli.

RAHBAR, 28th July, 1904.

Non-acceptance of a witness's application written in the Nagri character in the Subordinate Judge's court at Moradabad.

11. The *Rahbar* (Moradabad), of the 28th July, states, on the authority of a correspondent, that a person, who came to the court of the Subordinate Judge at Moradabad to give evidence in a certain case, on the 19th idem, submitted an application, written by himself, for his travelling allowance to that officer's *peshkár* (reader), who, expressing great indignation on seeing the application as it was written in the Nagri character, refused to accept it. The witness thereupon represented the matter to the Subordinate Judge himself, who, without accepting the application, orally ordered the allowance to be paid. The witness was then ordered to get a receipt for the money written out in *Urdu*, which he refused to do, and submitted one written in Nagri in his own handwriting. On this he was asked to get his identification testified to on the receipt by somebody, which he immediately did, and the money was paid to him at last.

V.—Legislation.

Nil.

VI.—Railway.

PRAYAG SAMACHAR, 24th July, 1904.

Complaint regarding the misbehaviour of the European employes towards the Indian clerks and others at the Umballa Railway Station.

12. The *Prayag Samáchár* (Allahabad), of the 24th July, complains, on the authority of the Lahore *Tribune*, that certain European employés at the Umballa railway station have, of late, assaulted some Indian clerks and others, with perfect immunity: no enquiry into any of these cases has been made by the police or the slightest notice been taken by the local Railway officers. Again, about a fortnight ago the European driver of a mail train being asked to account for the disappearance of the missing Indian fireman who was with him, said that he had accidentally fallen out of the locomotive car somewhere near Delhi, where the corpse of the poor fellow was subsequently found, with several wounds on his

head with marks of coal on them. An enquiry into this matter is being made by the District Magistrate of Delhi. Surely the higher Railway authorities should take serious notice of the misbehaviour of their European subordinates towards their Indian employés.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 2nd August, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

HINDOSTHAN, 3rd August, 1904.

Seizure of British and German merchantmen by Russian warships.

1. The English *Hindosthán* (Kálakánkar), of the 3rd August, says :—*Prem* has no *niyam*. This is a Sanskrit saying, and now it has been adopted in Hindi. Its translation is "Love is blind," or "Love sees no faults," or else who could say that such an atrocious breach of international law which has been committed by the Russian Volunteer cruisers, could be considered pardonable by the German Press, which seems to be, rightly or wrongly, a great admirer of the Russian Oligarchy. But whatever may be the opinion of the German Press, which declares the question settled with Russia, and praises the prompt and friendly action of the Russian Government, we hope that our English Government will not so quietly and calmly submit to the Russian Government, without receiving indemnity for the destruction of the *Knight Commander*, and an unconditional apology for the seizure of other British ships.

INDIAN PEOPLE, 31st July, 1904.

The Tibet Expedition, and its cost.

2. The *Indian People* (Allahabad), of the 31st July, says :—The Tibetans have again sued for peace, and we fear again unsuccessfully. The Tibetan delegates wanted the return of the slaughtering Mission to Gyantse for negotiation, while Colonel Younghusband would not talk of settlement even a mile short of Lhasa. The fact is, as the *Statesman* put it, that all along Lord Curzon—we need not take into account His Majesty's Government, as they have betrayed woeful lack of will or purpose or conviction throughout this shameful business—has intended Lhasa to be the objective of the Expedition, and what he wants he will get. All the pretences about negotiation or peaceful settlement in the way are mere moonshine. There has hardly been any sincerity about the matter. The people of Tibet do not want the foreigners in their territory, the people of India do not want the invasion of their peaceful and unoffending neighbours at their expense, and we believe we are right in thinking that the people of England do not relish the business either. We know that even Mr. Balfour and his colleagues have never cared to court the present trouble. The whole mischief is the work of one man, one imperious jingo autocrat. Too much price may be paid even by wealthy England for satraps of the undesirable type of Milner and Curzon.

Should the question of India being charged with the cost of the raid—we may plainly call it the looting expedition, considering the loot that is going on and to which both the *Englishman* and the *Statesman* have called attention—be allowed to rest where it is? Should the unjust adverse decision of Messrs. Balfour and Brodrick be accepted as the last word on the matter without protest, at any rate from our side? True, His Majesty's Government have the ready argument that the expedition was none of their seeking, that it was not undertaken for England's sake, and that what is the proud handiwork of the ruler of India must be paid for by the people of India. But the matter is hardly so simple as that. At least four considerations are opposed to this view of the matter. Firstly, the Viceroy of India is after all the subordinate of the Secretary of State and His Majesty's Government, and for the latter to allow a foolish thing to be done by him, and then say that they are not responsible for his actions is plainly to shirk responsibility. It is nothing less than a violation of the Constitution to father the entire responsibility for a course of action, which has the approval, willing or reluctant, of His Majesty's Government, on the Viceroy merely because he chances to be the originator of it.

Secondly, even as the apologists of the expedition take industrious care to distinguish between the Government and the people of Tibet in all their pleadings on the matter, a broad distinction must be made between the Government and the people of India. The Government is a bureaucracy manned by Anglo-Indian civil and military mandarins who are almost invariably deaf to the persistent clamour of the natural spokesmen of the Indian people, it is avowedly not responsible to the people for its policy, the people of the country have no means of making their voices heard or their views prevail in the determination of that policy, and in the present instance they have expressed themselves against the policy with singular unanimity. Why then should the sins of the Government of India, sins in which His Majesty's Government themselves, as we have said, are partners, be mercilessly visited on the voteless and the voiceless people?

Thirdly, the policy of which the expedition to Tibet is the outcome, is an Imperial, not an Indian policy. If by this expedition it is sought to prevent a future Russian invasion of India through Tibet, is it not a matter of as much moment to England that her Empire in the East should be safe against Russian invasion as it is to India? Is this expedition part of a deliberate Imperial policy designed to counteract Russian mischief, or merely a matter of local interest? Of course it is nothing of the latter kind. Then, is India alone interested in this precautionary measure or policy?

Fourthly, what about the respective capacity of England and India to bear the cost of such invasions? The only equitable policy will be that by which the respective interest and capacity of the two countries will determine which country will pay how much of the cost of a given undertaking beyond the frontiers of this country. To ignore all these vital considerations in the decision of the question, and to say off-hand by mere reason of the political and physical helplessness of India that she will bear the cost of every mad aggressive adventure in which the prancing pro-consuls of England at Simla may involve this country, is neither statesmanship nor Imperialism. Neither is it calculated to deepen the loyalty of the people to the British connection.

The Tibet Mission.

3. The *Citizen* (Allahabad), of the 1st August, says:—This is the way in which "Max" of "Capital" comments upon the latest phase of the Tibetan Expedition:—Our Tibet Mission is again engaged in active work in slaughtering the inhabitants of that country. The armistice for peace negotiations was, on our part, an unspeakable sham—a hollow farce. It has been intended from the very inception of the "peaceful Mission," that whatever happened by the way, there was to be no turning back until Lhassa was reached. Colonel Younghusband never intended to conclude a peace when the armistice was arranged. When he met the delegates, he immediately laid down conditions to be carried out, before he would treat for peace, which he knew it was impossible for the Tibetans to agree to. He himself, had he been in their place, would have spurned the conditions at once. He would have never dared to propose such preliminary conditions to an enemy at all nearly his own match. And it was mean, unutterably mean, for him to ask the Tibetan patriot warriors to evacuate their strongholds and clear their passes before he would speak to them of peace. He knew he was making an impossible demand, and then he would follow out the original plan of "slaughtering" his way to Lhassa. The die is now cast, and the cry is now—"On to Lhassa." The Mission has developed into what has all the appearance of a crime on the part of our Government, and it is not possible for Governments any more than for individuals to escape from the clutches of the inexorable law—"With what measure ye mete, it shall be measured to you again."

CITIZEN, 1st August, 1904.

(b).—Home.

Reported decision of the Prince and Princess of Wales to visit India next winter.

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CITIZEN, 1st August, 1904.

HINDOSTHAN, 3rd August, 1904.

Lord Curzon's speech at Derby deprecating the administration of India according to the exigencies of Party politics at Home, commended to the attention of the leaders of the Indian National Congress.

5. The English *Hindosthán* (Kálakánkar), of the 3rd August, referring to Lord Curzon's speech on the occasion of his receiving the Freedom of the City of Derby, says :—We are glad to read in Lord Curzon's great speech at Derby that His Lordship appealed to Parties not to allow any connection between Party politics and the Indian administration. This is one of the points which we always impressed upon the Indian National Congress to observe, and the non-acceptance of which caused our separation from the Congress; because if India were ruled on the principle of Party questions, then we must be unfriendly to Conservatives or Liberals, according to the principles of our Congress, and in that case the great and laudable object of that movement would be lost, *viz.*, to speak with one voice for the whole of India. On the other hand, English officials will also have to agree or disagree with the Association according to their Liberal or Conservative principles, and this has been, and is the case with the Congress. Mr. Hume, being one of the originators of the movement, made the Congresswallas identify themselves with the Radicals and Home Rule Party. This was the cause of our being discarded by the Feudatory Chiefs, Maharajas, Rajas, large landed-proprietors, as well as by Muhammadans and Christians; and this party principle has frustrated the object of the Congress of uniting the whole of India. Moreover, with the exception of a few officials, who are the admirers of Mr. Hume's principles, and a few other Civilians, the majority of Government officials have been found opposed to the principles of the Congress; because the strong language used by some of our over-enthusiastic speakers offended the high officials immensely. At the beginning of the Congress, say at the 2nd or 3rd session, held at Calcutta, we were very well received, so much so, that Lord Dufferin invited us to a garden party. Lord Connemara conferred a similar honour on us on the occasion of one of our Congress sessions held at Madras; but gradually as the vituperative expressions of the members of the Congress increased, so the admiration of the high officials of India decreased; so much so, that the Congress has dwindled down to almost nothing, and now is only supported by some legal professionals and a few other Indian radicals and home rulers. This naturally was the fate to be expected by the adoption of party politics by our Indian patriots, and this fact should be borne in mind by those Englishmen who really have the good of this country at heart. Party politics are no good for a conquered country, which has not the rights and privileges of a free nation. Therefore let our English friends follow the advice of Lord Curzon in England, and the over-enthusiastic Indian supporters of the Congress accept the advice given by us, that is to say, they should banish the idea of identifying themselves either with one English party or with the other, and henceforth discontinue the use of vituperative language towards the Government and its policy.

INDIAN PEOPLE, 4th August, 1904.

Comments on Lord Curzon's speech at Derby, advocating the keeping of Indian questions outside Party politics at Home.

6. The *Indian People* (Allahabad), of the 4th August, says :—It would seem to be a wholly mischievous speech which Lord Curzon delivered at Derby, and of which Reuter cabled a brief summary. His Lordship seems to have made a frantic appeal 'to parties not to allow any connection between party politics and India.' We do not care to ask how far the deservedly severe criticism on his Government's rash and immoral raid on Tibet, which is being printed by patriotic Liberal papers, is responsible for the enunciation of this no new policy at present. It would be correct to say that India's interests ought not to be sacrificed to party exigencies. But what has actually been done on more occasions than once was to do just this under the meaningless pretext of keeping Indian questions outside Party politics. Not once or twice has this cant resulted in the denial of justice to India, but seldom in the inauguration of a wholesome policy or the reversal of an unrighteous course of action. But the real truth is that no keen and anxious interest in the welfare of the people of India will be aroused in the minds of British statesmen unless and until Indian questions will become party questions. Lord Curzon loves to denounce copybook maxims. We will give him, in this connection, one to exercise his wits upon, *viz.*, 'what is everybody's business is nobody's business.'

According to Lord Curzon, 'the one thing which India wants for her gradual recuperation is continuity of administration.' Fancy the propriety of this declaration coming from a politician the first work of whose party immediately after

coming into power was the reversal of the policy of withdrawal from Chitral, sanctioned by Lord Rosebery's Government after the maturest deliberation and under the highest expert advice! And are we to assume that the Universities Act, the Calcutta Municipal Act, and certain other measures that can be named, are indications only of a continuity of Policy? Perhaps Lord Curzon's meaning is—his modest Lordship is quite capable of it—that while he himself as a superior person has the right, as if by mandate Divine, to reverse the policy of his incapable predecessors, his unworthy successors should not dare to lay profane hands on his sacred handiwork. The thought is sublime in its simplicity.

Another piece of Lord Curzon's historical wisdom is the following precious pronouncement:—'The differences of parties in England was one of the main causes of weakness and even of failure in our frontier policy. The recall of various Governors-General with the defeat of their party at the polls caused more blunders and bloodshed on the frontier than any other cause.' Perhaps this is an imploring hint to the coming Liberal Ministry.—The more correct statement of facts would be that the spirit of braggadocio, of imperial vainglory and ambition, of uncontrollable jingo aggression on every innocent neighbour's land, if only he is sufficiently weak to look helplessly on at the aggressor's work, and the insatiable K.C.B. mania among the military fire-eaters of Simla, are more responsible for the many big and little frontier conflagrations and dacoities than all the party differences of English politicians. It is Viceroys like Ellenborough and Dalhousie, Lytton and Lord Curzon himself, that are the authors of all India's trans-frontier disasters, and not some intangible party differences that have neither a soul to be damned nor a body to be kicked. Taking the latest, and beyond doubt the worst of these frontier raids, the Tibet expedition, as an example, how can Lord Curzon truthfully and conscientiously say that any party differences are its cause?

It seems, however, there is a more important reason why the English political parties should not freely discuss Indian problems on their merits. In Lord Curzon's grave and solemn syllables: 'But the most important reason was the tremendous task confronting us in India. We cannot afford divisions among ourselves. Let India be regarded as too sacred to be introduced on the hustings or in party programmes.' Oh! as if the British Empire in India were just like a man at the edge of a dangerously narrow precipice whom the slightest gust of wind would hurl down to its bottom. We do not know whether to characterise this arrant nonsense as hypocrisy or idiocy. Lord Curzon most irritatingly repeats the rubbish that India is 'too sacred...' for what?—to be freely discussed in England? This word 'sacred' in the mouth of a person who has done the maximum of injury to India in the minimum of time, is nauseating. But it is pretty evident Lord Curzon has only one conception of India—that is, as a delicious orange for Englishmen, official and unofficial, to suck dry. Can it be that he means that the sucking should be allowed to be done in the dark? that certain at least of the methods of British rule in India are not savoury subjects to be fully and openly debated before the great British nation, which, all said and done, is still sound at the core, is still just-minded, and has still a character and a conscience which are a dearly prized possession? Of course, it is only our unshakable confidence in this firm rectitude of the British people, who are our real rulers, that keeps us hopeful as ever of the future of our country under British rule in face of hope-killing utterances like those of Lord Curzon. It is plainer than ever that Lord Curzon, by training and temperament, is singularly unfit to be the ruler of India.

7. The English *Hindosthán* (Kálakánkar), of the 3rd August, says:—Sir Antony MacDonnell, late Lieutenant-Governor of these Provinces, and now Under Secretary for Ireland, is getting himself into hot water with the Unionist Party. Sir Antony is a Roman Catholic, and, acting under the influence of the priests, he sides with the Irish Roman Catholics in their disputes with Protestants, and this, of course, encourages the former to become more aggressive towards the latter. Religious animosity is the bane of Ireland, and under Sir Antony's *régime* it seems likely to become greatly developed.

HINDOSTHAN, 3rd August, 1904.

Sir Antony MacDonnell in Ireland, and the Unionist Party.

8. The *Indian People* (Allahabad), of the 4th August, referring to the speeches made by Sir Edwin Collen, Mr. J. D. Rees, and others at a recent meeting of the East India Association, where Mr. F. H. Skrine read a paper on the Benares insurrection of 1799, says:—Nobody has asked that an adequate

INDIAN PEOPLE, 4th August, 1904.

Cost of the maintenance of the British force in India, and the general attitude of the people towards the British Government.

number of British troops should not be maintained in India. All that is contended is that England should make a reasonable contribution towards the cost of the British army stationed in India, as it serves the purposes of an Imperial Reserve. Lord Curzon was only the other day recounting the services to the Empire rendered by the Indian army in Somaliland, Abyssinia and South Africa, and at Pekin, and yet, India is made to bear the entire cost of its maintenance. Much is said about England sending troops for Indian service on occasions of emergency: but has there been a single instance of this since the mutiny? On the other hand, on how many occasions have Indian troops not been borrowed by England during this less than half a century, and not only that, how many times has not England made India also pay for troops so borrowed? It is all very well for Lord Roberts and Sir Edwin Collen to say that the army in India should be increased, but we wish they had a little of the statesman in them, and paused to consider the financial aspect of their suggestions. Not once or twice in their otherwise admirable career have they shown themselves nothing better than one-idea'd soldiers.

Mr. J. D. Rees, who followed Sir Edwin Collen, did good service by pointing out 'that it was important to bear in mind that the people of India as a whole had never risen against the British. It was important because in England the rankest injustice was often done to our Indian fellow-subjects." Precisely. It is only ignorance that can say that even the mutiny of 1857 was anything but a sepoy rebellion. And yet no allowance is ever made for this essentially peaceful and unvaryingly loyal character of the Indian people. Mr. Rees drove home another pertinent but often forgotten point. 'The sooner they came to realise,' Mr. Rees told his English hearers, 'that there was not such a very great difference between human nature in the East and in the West, the better would it be. The Japanese had lately done a great deal to bring this fact to the front. Mr. Skrine had given some attention to Russian affairs, and I would like to ask him whether the administration in that country exhibited less of "base device" and "dark intrigue" than he had met with in India or had learned of India in his historical studies. Where there had been risings against Europeans in the East they had been of a half-hearted character and the attacks had not been pushed home.' According to Mr. Rees, the Benares insurrection of 1799 'rather went to show that when a few leading members of the community were disposed to rebel, they did not get the people at their backs.' Quite so; and we thank Mr. Rees for putting in such a powerful plea for the Indians, the more so because the occasions on which we agree with him are unhappily so rare.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

NIZAM-UL-MULK, 31st July, 1904.

Government of India's new scheme for the re-organization of the Postal Department in Hyderabad.

9. The *Nizám-ul-Mulk* (Moradabad), of the 31st July, says that the new scheme for re-organizing the existing Postal Department in Hyderabad, as proposed by the Government of India, does not seem to have been received with good-will either by the Nizám himself or by his people. His Highness thinks that the new scheme, if carried out, will produce a most undesirable impression upon the minds of the people. The writer suggests that as the object of the Indian Government in proposing the scheme could be no other than to improve the present postal system in the State, the Government had better get the proposed reform inaugurated in the system by the State authorities themselves, without taking away the Department from under the control of the latter.

IV.—Administration.

(a).—*Judicial and Revenue.*

Nil.

(b).—*Police.*

URUJ, 14th July, 1904.

Thefts at Bijnor, and comments on the in ability of unarmed people to protect themselves against thieves.

10. The *Urúj* (Bijnor), of the 14th July, says that a burglary was lately committed in the house of one Maulvi Muhammad Hasan Qazi, at Bijnor, in which the burglars took away everything, jewellery, clothing, &c., leaving only the clothes which the inmates had on their bodies at the time. For some

time past thieves have been carrying on their depredations with perfect immunity in Bijnor, the offenders not having lately been caught and brought to book in any case. The fact of the matter is that as the people are unarmed they cannot protect themselves against the thieves who invariably carry arms. As British rule is now firmly established, and there reigns perfect peace throughout the country, the writer fails to understand why the Government should still insist on the people being disarmed, and thereby prevent them from protecting their lives and property from the hands of thieves and robbers?

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

11. The *Mohini* (Kanauj), of the 29th July states, on the authority of a communication lately published in the *Indian People* of Allahabad, that the Fyzabad Municipal Board has caused much excitement and dissatisfaction by imposing a capitation tax on pilgrims visiting Ajodhia during the *Jhula* (swing) festival held in the present Hindu month of *Shrávan*. The writer does not understand why the Board should impose this tax again, when it had once abolished it. The Lieutenant-Governor should kindly see to the matter.

MOHINI, 29th July, 1904.

A complaint regarding the imposition of a capitation tax on pilgrims at Ajodhia in Fyzabad.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

12. The Hindi *Hindosthán* (Kálakankar), of the 31st July, thanks the Government for establishing depôts for the supply of good seed to agriculturists in the various provinces under the charge of the Provincial Agricultural Departments, but agrees with the English *Hindosthán* in thinking that peasants will not easily be able to obtain the seed from the depôts at the headquarters of the departments in question; and suggests that arrangements should be made with Village Agricultural Banks or respectable landholders for supplying the seed to villagers. If this suggestion be adopted, the peasantry getting an easy access to the seed, will readily use it, and, while obtaining superior produce, will escape from the clutches of village Shylocks.

HINDOSTHAN, 31st July, 1904.

Suggestion for making arrangements with Village Agricultural Banks or respectable landholders for supplying good seed to peasantry.

(g).—General.

13. The *Árya Mitra* (Agra), of the 1st August, observing that the Secretary of State has given his sanction for the recruitment of a new Hazara battalion to be located in Baluchistan, regrets that the Military expenditure in poverty-stricken-India should also continue to increase in the same way as it does in England. But seeing that the whole cost of the Tibetan Mission is to be laid on the shoulders of the poor Indian tax-payers, the writer asks if any positive harm would accrue if the Government did not recruit any new troops in India for sometime to come.

ARYA MITRA, 1st August, 1904.

Recruitment of a new Hazara battalion for Baluchistan.

14. The *Almora Akhbár* of the 25th July, states that in October, 1902, the people of Almora submitted a petition to Sir James Digges LaTouche complaining of the great difficulties they experienced in obtaining their supply of wood from the forests, and that, a few months after, His Honor very kindly issued an order dividing the forests throughout the Kumaun Division into two classes, *viz* (1) reserved, and (2) those open to rights, from the latter of which the people were to obtain wood by presenting their indents to the *patwaris* and headmen of the villages concerned. This order was duly carried out, and proved satisfactory to the people. But some three months ago, Mr. Sherring, the new Deputy Commissioner, issued a new order directing the forests in the Báramandal and Chaugarkhá parganas to be closed, and has thereby exposed the residents to their former difficulties and inconveniences again. The writer does not understand what special necessity could have arisen for closing the

ALMORA AKHBAR, 25th July, 1904.

Complaint regarding the closing of certain forests and pastures against the exercise of the rights of the people in the Almora District.

forests in question. The pastures which were left open for grazing cattle are also being gradually absorbed in the closed forests by the authorities, so that the poor people find much difficulty in maintaining their cattle.

V.—Legislation.

HINDUSTANI, 3rd August, 1904.

A suggestion to pass an Act prohibiting the partition of big landed estates of the Muhammadan landholders among their heirs.

15. The *Hindustáni* (Lucknow), of the 3rd August, reprints from the *Oudh Akhbár*, a letter from Qázi Aziz-ud-din Ahmad, Deputy Collector, Fyzabad, in which he observes that many Muhammadan ancient families with large landed estates have been ruined during the last few generations on account of the system of unlimited partition of property, laid down in the Muhammadan law, being still enforced among Muhammadans. The writer, even at the risk of being considered impious by his co-religionists, has not the least hesitation in freely declaring that the Muhammadan law of inheritance is wholly unsuited to the conditions of residence in India, and must no longer be observed among the Indian Musalmans, or the remaining well-to-do families among them will also go to rack and ruin in the course of the next few generations. The taluqdars of Oudh wisely got laws enacted which prevent their ancestral property from being either partitioned or transferred; and the result is that both the Hindu and Musalman taluqdars in Oudh continue to hold their estates intact. It is high time that big Musalman landholders both in the province of Agra and in the other provinces where the zamindari system obtains, lost no time in moving the Government to pass an Act, prohibiting the partition of their estates among their heirs in future. Lord Curzon is anxious to preserve ancient grand buildings in India, and his Lordship, it is to be hoped, will not grudge to legislate for preventing ancient landed Muhammadan families from being ruined, if he is requested to do so.

MOHINI, 29th July, 1904.

A Bill regarding succession rights, &c. of zamindars in the Central Provinces.

16. The *Mohini* (Kanauj), of the 29th July, referring to the memorials, which the zamíndárs of Bilaspur, Raipur, and other places have sent to the Government of India, protesting against the Bill which that Government is said to have drafted in consultation with Sir Andrew Fraser, regarding the succession to zamíndári estates and rights in the Central Provinces, observes that this Bill contains two most objectionable sections which are calculated to reduce the zamindars to mere nobodies in their own estates, or to the status of bare lease-holders. According to one of these sections a zamindar can be declared, by the Local Government, unfit to manage his estate on the ground of incapacity or defect of character at any time. The other section arms the Government with power even to deprive holders of their rights of ownership. These provisions are very sweeping indeed, empowering, as they do, the local authorities to make the zamindars forfeit all their power and right whenever they please. This spells a downright greed on the part of Government, but greed is the root of all sin, and sin invariably leads to destruction.

VI.—Railway.

Nil.

VII.—Post Office.

MOHINI, 29th July, 1904

A suggestion for appointing some detective postal Inspectors to prevent unregistered paid parcels, &c., from being done away with by postal employes.

17. The *Mohini* (Kanauj), of the 29th July, stating that the East Indian Railway authorities have appointed four or five detective ticket checkers for preventing railway clerks from travelling on the line without tickets, suggests that the Postal authorities too should appoint some detective Inspectors to see that unregistered paid parcels, letters, books, &c., are not misappropriated or made away with by postal employés, and thereby earn the gratitude of the public, who not unoften have to complain in this respect.

VIII.—Native Societies and Religious and Social Matters.

CITIZEN, 1st August, 1904.

Re-conversion of certain Indian Christians to Jainism, their old faith.

18. The *Citizen* (Allahabad), of the 1st August, says:—Once a Christian for ever a Christian has hitherto been the mandate of the Hindu, Jain and Sikh priests. But this inexorable doctrine is now in certain parts of India being relaxed with a wisdom, for which we have the highest commendation. The Arya Samajists, one of the most advanced Hindu communities, who form a strong party in the Punjab,

have been freely admitting into their body Hindu Christians who have recanted. In some places we have heard of movements started by liberal members of the orthodox Hindu community to follow the example of the Arya Samajists in this respect. The Sikhs have already done it. Now we hear that about 35 Christian converts from Jainism having expressed their willingness to re-enter their old religion, they are going soon to be re-admitted by the Jain priest of Kathiawar. This re-conversion movement is one of the indications of the religious advancement which is slowly taking place in this country, and we trust it will gain strength day by day. Considering that not a few of the Indian Christians are persons who have been led to enter the Christian fold merely for worldly advantages, and that many of them cannot but be anxious to re-embrace their old faith when they properly judge of their condition, it is essential in the interests of the great Indian religious communities that they should welcome back such of their members as having abandoned them at some weak moment, are now willing to return to them.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 8th July, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Nil.

I.—Politics.

(a)—Foreign.

INDIAN PEOPLE, 7th August, 1904.

The Tibet Mission.

1. The *Indian People* (Allahabad), of the 7th August, says :—Yet again the pacific and conciliatory Colonel Younghusband, the *Spectator's* born diplomatist, has criminally thrown away a most favourable opportunity for negotiation afforded by the rulers of Tibet. Duly authorised delegates, of the highest station in Tibetan life, were sent to Colonel Younghusband, requesting him to desist from the march to Lhasa and promising to sign any reasonable treaty that might compose the differences between them and our Government. The Dalai Lama's spokesmen begged that out of consideration for the Lamas' religious feelings, the 'Sahebs' might not go to Lhasa. But Colonel Younghusband would not listen. To Lhasa he should go in any circumstances. When this is the frame of mind of the British representative, why should any peaceful settlement be expected? And also, what blame is there if the unsophisticated world declines to believe in the good faith of the aggressors? But what is most surprising is that Colonel Younghusband should so boldly go against the declaration of Mr. Brodrick's, that anywhere on the road to Lhasa Tibetan overtures for peace should be carefully considered. How to explain this transparent disparity between the word of His Majesty's responsible minister in Parliament, and the action of his accredited agent on the spot?

(b).—Home.

INDIAN PEOPLE, 7th August, 1904.

Comments on Lord Curzon's views regarding the administration of India as expressed in his speech at the United Service Club.

2. The *Indian People* (Allahabad), of the 7th August, says :—There was yet another speech from Lord Curzon, and this time at the United Service Club, with Mr. Balfour himself as his chairman. Mr. Balfour is reported to have said that he 'was convinced that when Lord Curzon had completed his new term of Viceroyalty in India, he would come forward as a Unionist statesman of the first calibre.' So after all his Lordship is not *now* 'a statesman of the first calibre'! We are not sure how far Lord Curzon appreciated the somewhat left-handed compliment his friend 'Arthur' paid him. Lord Curzon replied 'that his ideal party was that which recognised the place of India as an organic factor, and not as a troublesome appendage to the Imperial system, and not a party that always favoured Britain at the expense of India.' We are sure no party has ever been so foolish as to regard India as a troublesome appendage : and why should it, when India has been so inexhaustible a field of exploitation for the natives of Britain? As for India being 'an organic factor' of the Empire, what does Lord Curzon exactly mean by that? It cannot be that he wants her to be accorded the same status in the empire as the self-governing colonies; for we know from his speeches as well as his policy that he is against making any political concessions to the people of India. Perhaps the hint is aimed at the 'Imperially-thinking' King Joseph of Birmingham, who hardly condescended to remember India as a part of the British Empire when he put forward his tariff preference proposals. Lord Curzon's veiled criticism, against 'a party that always favoured Britain at the expense of India', applies to his own party, which last year seriously put forward the outrageous proposal that India should contribute towards the cost of the South African garrison.

'We must remain in India,' the Viceregal orator proceeded, 'or it will break like a pack of cards.' This may or may not be so; the question is absolutely beyond the range of practical politics, and no discussion of it is called for. This, however, may be said: if this is intended to convey the idea that Britain continues to rule India only out of regard for the welfare of the people of India, one need have no hesitation in giving the lie direct to it; for, without being in the least insensible to the many blessings we enjoy under British rule, we can yet truthfully aver that they are as nothing before the enormous, we should rather say endless, material benefits that India has conferred on England. Lord Curzon said in conclusion that the Government of India 'did not require Parliamentary interference in governing India, but thought they had a claim to expect a lofty sense of Parliamentary responsibility in respect to that country.' We would seriously put it to His Lordship to say if this is not meaningless; how is it possible for Parliamentary responsibility to be discharged without Parliamentary interference?

Of course nobody wishes this interference to extend to the daily routine of administration; but if British rule in India is not to absolutely forfeit its claim to be British in its character, this interference in matters affecting the larger principles and policy of government is a vital necessity. But that interference makes the forging of un-British legislation, and the invasion of innocent neighbours' territory impossible. Lord Curzon's anxiety that there should be no Parliamentary responsibility is therefore perfectly intelligible.

Comments on Lord Curzon's review of his late administration of India at the Guildhall.

3. The *Advocate* (Lucknow), of the 11th August, says :—The speeches delivered by Lord Curzon in acknowledgment of the Freedom of London presented to him, and at the dinner at the Guildhall are memorable indeed. Every Indian has reason to feel satisfied that Lord Curzon got an opportunity, not to say anything new to us, but to lend the weight of his authority to the Indian complaint about the indifference of his countrymen towards India and Indian affairs. Lord Curzon spoke of the services which India rendered at every critical moment to England in her troubles; he spoke of the services rendered by the Indian soldier and the Indian civilian in running the administration of the world-wide Empire, and he was right in complaining that the affairs of the country which has done so much to raise the British Empire in the world's estimation should not excite greater attention than what a football or cricket match does in some parts of the British Isles. The complaint becomes very serious indeed from the Indian point of view. With the help of Indian money and Indian soldiers England found an Empire in India; Indian soil proved the training ground both for the soldier and the civilian; the Indian frontiers presented the occasion to put to test all advancements made in the art of killing; India has saved English commerce from destruction in competition with Germany. And yet it is India and its people who are so unjustly treated, and no occasion is lost to impress on the sons of the soil that they should not claim the rights and privileges of British citizens. Lord Curzon spoke of the outburst of loyalty which was witnessed in this country at the death of our late Sovereign and on the accession to the throne of the present Sovereign, of the great love and genuine affection in which the individuality of the King-Emperor is held by the Indians. Yet it was Lord Curzon who by legislation, by the Sedition Act and Official Secrets Act, questioned the loyalty of Indians and has left behind him the belief that, even in spite of all testimonies to the contrary, the responsible rulers have no faith in their own professions. Lord Curzon is an energetic ruler, and he has laboured hard; but whatever he may tell to his admiring countrymen, whose one great virtue is not to judge hardly of any countryman of theirs, unless there be some rude awakening, his six years' rule has been one of the most retrograde and reactionary, and he has left India more discontented and unhappy. The Imperial Cadet Corps is an excellent institution in its own way, but to say that it has by touching the fancy of some Chiefs done anything to make the life of an Indian Chief happy is to make an assertion for which there is no proof. Lord Curzon spoke of the difficulty of pleasing all, and would feel satisfied if his Government gained the approbation of the dumb millions in India. But His Excellency is quite mistaken in believing that the so-called dumb millions are altogether dumb and do not share with their educated countrymen the feeling of disadvantage under which they are labouring. The volume of silent discontent is greater than that of the articulate, and because the greater is silently borne, that should not be any reason for satisfaction. Lord Curzon's frontier policy has, without much bloodshed—if we do not take into consideration the bloodshed going on in Tibet—been as costly as that of any of his immediate predecessors. The Indian tax-payer, whom Lord Curzon with his rose-tinted glasses sees happy, is now groaning more under the burden of military expenditure than when Lord Curzon set his foot on the Indian soil. There may be justification for an increase in expenditure for better fortifications and rearmaments, for large orders for arms and ammunition to be brought from England, yet the fact is conveniently forgotten that safety from the foreign enemy is purchased at a dear price, indeed it is bought by placing all the resources of the country at the disposal of the military protectors of the country. Lord Curzon may have done this in our interests, but if we are to succumb under the sheer weight of the burden, the anxiety for our such safety becomes dreadful indeed. Lord Curzon has through the mouth of Lord Lansdowne informed Germany and Russia that they shall not be allowed to place their feet in the Persian Gulf, but both are busy in doing things which will bring about a crisis in

ADVOCATE, 11th August, 1904.

the immediate future. Lord Curzon has taken steps to prevent Russia from encroaching into Afghanistan, yet if we are to believe the writer of the laudatory article in the *Quarterly Review* on Lord Curzon, Amir Habib-ullah Khan is more suspicious than his father, and there is a greater internal disaffection in Afghanistan now than what was observed five years ago, which offers every chance for intriguing. Nobody says that Lord Curzon has gone to war in Tibet in the interests of the promoters of so many companies whose mouths water at the prospects of working gold and copper mines of which our London Correspondent speaks, but one thing is clear, namely, that England will lose much hold on Budhists by the course which she is following. Whether real or otherwise, the bugbear of a Russian invasion has proved to be a curse to India, and it will ever be so, no matter who takes the credit of knowing the mind of Russian military officers—Lord Curzon, or sensation-mongers like the *Daily Express*. To us the demand is, pay and pay and pay, whether willing or unwilling, to keep Russia away even at the sacrifice of the economic progress of India. Lord Curzon's eloquent speech for the present shall lull the English public to go to sleep over the Indian problem, and create the very state of things which his Lordship deplored at the beginning. The lull has to be disturbed and the English people to be asked to show greater interest in Indian affairs. Lord Curzon desires that the lull be disturbed, but, at the same time, asks the British public to keep a closed eye on the doings of its agents out here in India. Once a general awakening takes place, the time would then come to see to what purpose it is used, to serve the interests of those who have already the monopoly of power and want more, or of those who want that India should be ruled by the principles of righteousness and justice.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

ADVOCATE, 7th August, 1904.

The *Advocate* on the future of the Judicial Commissioner's Court at Lucknow.

4. The *Advocate* (Lucknow), of the 7th August, says:—Among the several questions which might be discussed by His Honor the Lieutenant-Governor during his present visit to Simla, that affecting the future of the Judicial Commissioner's Court at Lucknow is likely to be one. We understand that while sanctioning the appointment of a third Judicial Commissioner for one year, the Government of India expressed an opinion that the present arrangement of having one Judicial Commissioner and two Additional Judicial Commissioners was anomalous and that the Judicial Commissioner's Court should cease to exist as it was. The next alternative is to raise it to the position of a Chief Court, or amalgamate it with the High Court with a permanent bench of three Judges at Lucknow. His Honor during his two days' stay at Lucknow in the last month asked individual Taluqdárs that went to see him which of the two arrangements was likely to suit them. The opinion of the Taluqdárs, as expressed before His Honor, was unanimous on one point, namely, that whatever form the highest Appellate Court of Oudh might take, it should be located at Lucknow and in no case be removed to Allahabad. There is a practical unanimity on this point in all the districts of Oudh, and the Government is fully aware of the intensity of feeling on the point, and is also aware how unpopular will be any step which is likely to end in the removal of the Court from Lucknow to anywhere else. This opposition is not due to mere sentiment which may or may not be respected, but has its basis on solid facts, into which we entered whenever the question came to the front, and which it is not necessary to repeat here. Such being the position, we are not surprised that some Taluqdárs have expressed themselves in favour of the present arrangement, and have declared that a Chief Court would not suit their convenience and requirements. This position will not, we hope, be misjudged. It has been declared by the predecessors of Sir James LaTouche, we believe on the authority of the Government of India, that two high courts, a chartered High Court and a Chief Court, cannot be permitted to exist within the jurisdiction of one Local Administration. The fear that a

Chief Court even if established in Oudh will not be permitted to become a permanent institution is responsible for the little opposition to the Government proposals. We dare say if once the taluqdárs are assured that the Government has withdrawn from the position taken up by it ten years ago, and now feels that the cause of justice will prosper if Oudh is given a Chief Court of its own—as we think it will—we have no hesitation whatever in saying that the proposal will meet with the universal approval of the taluqdárs, zamindárs, lawyers and the rest of Oudh. Of the two alternatives, a bench of the High Court at Lucknow, and a Chief Court, it is quite natural that the latter should be preferred. As to the first there can be no certainty that it will be a permanent institution at Lucknow. No assurance of the Government less than the complete transfer of the seat of the High Court to Lucknow will remove public misgivings. The stability of the Chief Court when one is given to Oudh will be assured at least for some decades. That the Chief Court will be a better institution than the Judicial Commissioner's Court is an admitted fact; that the permanent appointment of three Judges holding equal position, unmindful of the effect of the number of undisposed cases on the file on the continuity of their office, will lead to a better administration of justice admits of no doubt. No sensible taluqdár, assured of the permanent location of the Court at Lucknow, will be so unwise as to oppose the Government of India in its beneficent desire to give Oudh a Chief Court consisting of three Judges, in place of the present anomalous arrangement, which, we agree with the Government of India in thinking, should not be allowed to continue any longer. [The *Hindustáni* (Lucknow), of the 10th August, expresses identical views on the subject].

5. The *Zamindár-wa-Káshtkár* (Bijnor), for July, says that the object of the local Government in enacting the Agra Tenancy Act of 1901, was evidently to make tenants' ejectment from their holdings as rare as possible, but that, contrary to its wishes and hopes, Government finds that a large increase has occurred in the number of ejectment suits, since the passing of the Act. Government could of course only place restrictions on ejectment, and not make a distinct provision in the law, prohibting the landholder from ejecting the tenant under any circumstances whatever; and though a tenant, who fails to pay his rent in due time, may be deserving of every sympathy, the landholder has no alternative but to sue him for ejectment on accouut of the arrears of rent, when it is necessary to break the continuity of his tenure, which if not broken within the time prescribed by the law, will confer special rights on him. A landholder is otherwise always ready to make all kinds of concessions to his tenants-at-will, so long as there is no danger of their acquiring occupancy rights. From this it is clear, that were it not for the law that confers occupancy rights on a tenant when he has occupied a land continuously for a number of years, no landholder would seek to eject a tenant so long as he did not become a confirmed defaulter, or proved recalcitrant in other ways. Again, as landholders have regularly to pay Government revenue on land, they must sue defaulting tenants to realize rent to make the payment in question. Why, it is not only private landholders, who find difficulty in realizing rents from the tenants, and have to sue the latter for the same, but the managers of courts of wards also, notwithstanding all their prestige and power, have to resort to the same course in collecting the rents of the estates placed under their management. In short, the new Act has proved beneficial neither to the tenant nor to the landholder, and the sooner it is repealed the better.

ZAMINDAR-WA-KASHTKAR, July, 1904.

Increase in the number of suits for ejectment on account of arrears of rent, under the operation of the Agra Tenancy Act of 1901.

6. The *Zul-Qarnain* (Budaun), of the 7th August, in commenting upon the Agra Tenancy Act of 1901, observes that though the Local Government bestowed great care and attention on it at the time of enacting it, se eral serious blunders have crept into it. Section 11 lays down that "a tenant who has held the *sa me* land continuously for a period of twelve years, shall have a right of occupancy in such land"; but a proviso is added to it to the effect "that in computing the period of twelve years, any time for which the land has been sub-let or otherwise transferred, shall be excluded, but shall not be deemed to break the continuity of the tenant's holding :" this is absurd, the period during which a sub-tenant cultivates the land is certainly a break in the continuous cultivation of the original tenant, and should be

ZUL-QARNAIN, 7th August, 1904.

Comments on the provisions of the Agra Tenancy Act of 1901.

treated as such. According to clause (*a*) of section 13, a tenant, who having been wrongfully dispossessed by his landholder, is reinstated in the land, shall be deemed to have held continuously: but the period within which the tenant can secure *this* benefit of reinstatement is not specified, though it is done so in two other cases of loss of possession mentioned in the same section. Under section 14 "if a tenant has wrongfully been dispossessed of any land, and within a year from the date of such loss of possession, has been admitted by his landholder to the tenancy of any other land, whether in the same village or not, such other land shall be deemed to have been received in exchange therefor and to be the same land which he held before such exchange." Now this implies that the landholder should in no way give the dispossessed tenant a footing in *any part* of his estate for a very considerable period, to prevent the latter from acquiring occupancy rights, which must entail great hardship on the poor fellow. But suppose there are 10 pattis in a village, and the landholders of all of them agree among themsleves to exchange their tenants from time to time, will this section avail him to acquire occupancy rights in any patti? Clause (*a*) of the same section 14, makes a similar favourable provision for a tenant who loses possession of any land by surrender thereof upon agreement, express or *implied*, to take other land. The word *implied* is most ominous, and calculated to lead to much lying, false objections in courts, &c. The sub-sections (2) and (3) of section 14, as to what area of the new land to which a dispossessed tenant has been admitted, should be deemed to have been received in exchange for the land he held before, have been found to work very unsatisfactorily, it being no easy matter to correctly determine the letting value, &c., of any land.—(*To be continued.*)

(b).—Police.

INDIAN PEOPLE, 11th August, 1904.

Protest against the present system of the police extorting confessions from the accused.

7. The *Indian People* (Allahabad), of the 11th August, says:—The report of a case (the late dakaiti case of Shikárpur in the Muzaffarnagar District) where there was lying under pressure of the police, which appears elsewhere, once more throws fierce light on the questionable methods the police adopt for extorting confessions. It will be seen that the Judge comments in severe terms on the pressure put on the unfortunate man who happened to fall into the hands of the sub-inspector, whom he asks Government to dismiss. This particular case is typical. Anyone who has internal knowledge of the community can tell how almost every day the police victimise one poor ignorant man after another, and behave to him as the sub-inspector did in the case under notice. This they do to satisfy the statistical craze of a machine-ridden Government, which is prone to judge everything under the sun by the fallacious arguments yielded by inconclusive statistical returns. The police underlings must have to their credit a number of detections. But their detective capacity is of the poorest; and as a matter of fact, probably there is not one successful detection for half a dozen serious offences. The deficiency has to be made good therefore by false means, and the enormous power in their hands added to the pitiful ignorance and want of manliness of the mass of the people helps in the oppression of them. The one sovereign remedy for this state of affairs seems to us to be the abolition of confessions altogether. What is there impracticable in the accused being taken before the magistrate as soon as he is arrested?

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

SAHIFA, 5th August, 1904.

Contradiction of certain complaints lately published in the *Urúj* regarding the assessment of the chaukidari tax, &c., at Mandawar, District Bijnor.

8. The *Sahifa* (Bijnor), of the 5th August, publishes a letter, in which the writer says that the complaints made, on the authority of a correspondent, by the *Urúj* (Bijnor) of the 28th June last, as to the alleged heavy assessments of the chaukidari tax, unsatisfactory condition of the roads, neglect of conservancy, &c., at Mandáwar, District Bijnor (*vide* article No. 10, page 237, of the United Provinces Selections from the Native Press for 1904.), were not based on facts. The total amount of the tax levied at Mandáwar is only about Rs. 1,200 a year, and not Rs. 1,600, as alleged by the complainant, and there was only one petition of objection received against the assessment of the tax, which proves that the tax

was assessed fairly and equitably on the whole. After meeting the charges of the establishment entertained for the purposes of Act XX of 1856, there was a balance of Rs. 50 only last year, and it was spent, with the sanction of the pargana officer, in metalling some roads, it not being possible to metal or flag *all* the roads and lanes in the town with that petty sum. As regards the *bakhshi* or tax collector's work, he has to look after the cattle-pound and the conservancy of the town, and to collect the chaukidari tax; and he has always discharged all these duties so satisfactorily that no complaint has ever been made by any inspecting officer. As to the complaint of there being only one Musalman member on the local panchayat, the writer says that, besides the *sarpanch* (head member), there are four members on the committee; and that two Hindu and two Musalman members were originally nominated, but as one of these, M. Wali Ahmad, gave up the appointment, and no other Musalman would consent to serve on the committee, one more Hindu member had reluctantly to be appointed.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

9. The Hindi *Hindosthán* (Kálakánkar), of the 5th August, referring to Lord Kitchener's proposal to withdraw the main portion of the Army from the interior of India and locate it on the frontier from Kashmir to Baluchistan, with a view to guard against a Russian invasion, observes that, seeing what heavy losses Russia has been suffering in the war in which she has been engaged with Japan for some months past, and that Indians have been clamouring for reduction in the Military expenditure, it does not seem expedient to expend large sums of money in erecting new barracks on the frontier to accommodate the troops proposed to be massed there. The Indian people are, by their nature, devotedly loyal to their Government, and the writer assures Lord Kitchener that should an exigency arise they would be willing to sacrifice even their lives to uphold British rule. The British rulers should not, therefore, entertain the least fear from the invasion of any number of Russias.

HINDOSTHAN, 5th August, 1904.

Lord Kitchener's proposal to locate the main portion of the Army in India on the frontier.

10. The *Indian People* (Allahabad), of the 11th August, says:—We hope for the honour of the British name, if for nothing else, the prayer of Mr. Tilak for reparation to him for the immense loss to which he was put by his thoughtless persecution by the Bombay Government, will be granted by the Secretary of State. The facts of the case, which ended so honourably to Mr. Tilak leaving no stain on his character, need not be recapitulated. That the prosecution early degenerated into persecution, and that the Bombay Government's persistence in it was unworthy of a British administration, were facts indubitably established by the memorable judgment delivered by Sir Lawrence Jenkins. Mr. Tilak states in his petition to Mr. Brodrick that the Government spent as much as Rs. 70,000 on his prosecution, and that he was out of pocket to the extent of Rs. 30,000. Full reparation to Mr. Tilak for the cruel injury deliberately inflicted on him by a vindictive Government demands at least that this Rs. 30,000 should be paid back to him by the Government. Even ten times this amount will be no adequate compensation for the two years of killing mental torture to which he was unnecessarily subjected; but to refuse even to refund the heavy expense to which that by no means rich man was put, will remain a lasting reproach to the British name. It is therefore earnestly to be hoped that as much for the honour of the British name as for doing an act of bare justice to Mr. Tilak, his prayer will be granted by the Secretary of State.

INDIAN PEOPLE, 11th August, 1904.

Mr. Tilak's late prosecution and his petition to the Secretary of State for compensation.

11. The *Vánijya Sukhdáyak* (Benares), for April and May, received on the 13th August, complains that as the dealers in calcium carbide at Benares, were not previously informed of the rule prohibiting the storage of more than 5lbs. of that substance in any building in the town, without a license, they have lately had to pay some fines on account of their ignorance, and says that, whenever the authorities make any new rules affecting trade in any

VANIJYA SUKHDAYAK, April and May, 1904.

A suggestion to inform beforehand the dealers in cocaine at Benares of any rules that might be framed to restrict its use among the public.

article, they ought to inform the dealers concerned some time before they are put in force. The traders at Benares have a good deal of their capital invested also in cocaine at present, so that if the authorities contemplate issuing any restrictive rules regarding the trade in that drug also, they would do well to inform the dealers beforehand, to save them from unexpected sudden loss.

PRAYAG SAMACHAR, 4th August, 1904.

Urgent need for taking certain precautionary sanitary measures against the threatened recrudescence of plague at Allahabad.

12. The *Prayág Samáchár* (Allahabad), of the 7th August, complains that the dust-bins at Allahabad are seldom cleared of their entire contents : two or four cart-loads of the rubbish being generally removed from them at intervals of four days or even a week. It is a pity that the Municipal members, who readily go from door-to-door, at the time of Municipal elections, for canvassing votes, should seldom visit any streets for the purpose of inspecting the cleanliness of the town, and have the hardihood to justify their neglect of duty by saying that they are not paid servants of the Municipal Board. The sweepers being in the good graces of the members in charge, as they seem to be, care little for the remonstrances of the conservancy inspectors. Surely as the plague has been breaking out again and again at Allahabad for some years past, the authorities ought to adopt stringent sanitary measures before the recrudescence of the dire disease. If the members are unable to keep the town clean, the Board had better appoint some travelling inspectors. The wells, other than those inside the houses of the people, should be cleaned and their water purified by proper disinfectants; for besides the fact that the Jumna water is hard, people have to use well water whenever the supply of the pipe water fails. The vegetables grown in the fields manured and watered with the night-soil, and the filthy water of the cess-pools, should not be allowed to be sold in the bazars ; and sellers of rotten and decayed articles of consumption should be punished. As the time for the reappearance of plague is drawing nigh it is high time that the local authorities took the precautionary measures mentioned above, and thereby put some check on the spread and virulence of the disease.

V.—Legislation.

EDWARD GAZETTE, 5th August, 1904.

Protest against Qazi Aziz-ud-din Ahmad's suggestion for enacting a law to prohibit the partition of big landed Muhammadan estates among their heirs.

13. The *Edward Gazette* (Sháhjahánpur), of the 5th August, publishes a letter, in which the writer protesting against the suggestion made by Qazi Aziz-ud-din Ahmad, Deputy Collector, Fyzabad, to pass an Act prohibiting the partition of the big landed estates of the Muhammadan landholders among their heirs (*vide* Article No. 16, page 266, of the United Provinces Selections from the Native Press for 1904), observes that the Muhammadan law of inheritance was not the work of the Arabs, as the Qazi seems to think, but the word of God embodied in the Qurán, and that its suitability to mankind in all conditions and circumstances cannot therefore be questioned. The Qazi's suggestion is thus quite against the Islamic principle, and will, if carried out, make a single son the sole master of his father's landed property, leaving the others altogether unprovided for, and reduced to beggary—a state of things which no sensible Muhammadan would ever like to see brought about. The late Sir Saiyid Ahmad made a somewhat similar proposal while he was a member of the Viceregal Legislative Council; but it was condemned on all sides by his co-religionists and he had to give it up. However, if a Muhammadan landed gentleman wishes that his property should not be partitioned among his heirs, but remain intact, the Muhammadan law empowers him to bequeath it to any one of his sons he likes, to the exclusion of his all other children ; and hence there is no need for the enactment of any new law to attain this end.

OUDH AKHBAR, 8th August, 1904.

Comments on Qazi Aziz-ud-din Ahmad's suggestion for enacting a law to prohibit the partition of big landed Muhammadan estates among their heirs.

14. The *Oudh Akhbár* (Lucknow), of the 8th August, in commenting upon the suggestion made by Qazi Aziz-u-ddin Ahmad, Deputy Collector, Fyzabad, regarding the enactment of a law to prohibit the partition of big landed estates of Muhammadan landholders among their heirs, says that there are still a large number of Musalmans who would never consent to have their law of succession, as sanctioned by their religion, cancelled. But the object which the Qazi has in view, *viz.*, to preserve Muhammadan landed estates from being ruined on account of unlimited and unceasing partition, can be secured in

another way, without the need of interfering with the Muhammadan law. Let the proprietors or partners of a taluqa, or of several small landed estates joined into one for the purpose, enter into an agreement among themselves, to appoint one of them, by election, to manage, on their behalf, the taluqa for a fixed number of years, on the expiry of which term, another or the same partner should be elected, and so on; the net profits of the property being divided among all the partners according to their respective shares. The manager for the time being will always be liable to be removed from the post, and a reserve fund will be made by making some fixed annual contributions from the profits, so that in case any partner desired to mortgage, sell or transfer his share in any other way, his share might by the right of pre-emption, be purchased in the interest of the remaining partners. When a partner dies, the names of *all* his heirs will be substituted for his name, and the profits of the share of the deceased, will be distributed among them all. The writer has only roughly sketched out his scheme, which can be further elaborated and improved upon, and hopes that, if Muhammadans approve of it, Government will be quite willing to enable them to put the scheme into practice, by making slight necessary modifications in the existing Acts bearing on the subject.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 16th August, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a).—Foreign.

INDIAN PEOPLE, 14th August, 1904.

The Tibet Mission at Lhassa.

1. The *Indian People* (Allahabad), of the 14th August, says:—So at last the Tibet expedition has reached its unfortunate objective. Colonel Younghusband, the pacific head of the peaceful mission, and General Macdonald, the commander of the slaughtering expedition—the peaceful mission as we know is itself the slaughtering expedition—are now at Lhassa, hoping to negotiate with the Dalai Lama on the future relations between India and Tibet. What form the settlement will take is of course more than we can tell. This much, however, may be said if the Secretary of State's assurance given to the House of Commons is of any worth, the British Government 'would not attempt either to annex it, (Tibet) to establish a protectorate over it, or to control its internal administration.' Does this include or not the stationing of a resident at Lhassa? If none will beso appointed, how is it hoped to secure that the fresh treaty that will be signed at Lhassa will be scrupulously observed by the Tibetan Government? But if one will be appointed, will it not be necessary to station some military force at Lhassa itself and on the road to it, wherever minor British officers will be posted for the protection of trade, to safeguard the life of those officers? And will not this lead to the assumption of a protectorate over Tibet, and eventually to its annexation? Again, what is intended to be done just at present, now that the Dalai Lama has, as anticipated, disappeared from Lhasa? It was easy enough for an ambitious politician, who has not to be responsible to the people for his actions, to send the expedition to the clouds. But the British Government will find it less easy to withdraw from the sorry situation in which they find themselves at Lhassa, thanks to the helpless surrendering of their judgment to an imperious and impulsive will.

(b).—Home.

INDIAN PEOPLE, 14th August, 1904.

England's dealing with India in financial matters.

2. The *Indian People* (Allahabad), of the 14th August, says:—Lord Curzon said at the Guildhall:—

If you want to save your colony of Natal from being overrun by a formidable enemy, you ask India for help, and she gives it. If you want to rescue the white men's legation from massacre of Pekin, and the need is urgent, you ask the Government of India to dispatch an expedition, and they dispatch it; if you are fighting the Mad Mullah in Somaliland, you soon discover that Indian troops and Indian Generals are best qualified for the task, and you ask the Government of India to send them; if you desire to defend any of your extreme outposts and coaling stations of the Empire, in Mauritius, Singapore, Hongkong, even Tientsin, or Shanhai-kwan, it is to the Indian Army that you turn; if you want to build a railway in Uganda or in the Soudan, you apply for Indian labour. When the late Mr. Rhodes was engaged in developing your recent acquisition of Rhodesia, he turned to me for assistance. It is with Indian coolie labour that you exploit the plantations equally of Demerara and Natal; it is with Indian trained officers that you irrigate Egypt and dam the Nile; it is with Indian forest officers that you tap the resources of Central Africa and Siam; (it is) with Indian surveyors that you explore all the hidden places of the earth.

And yet, how does England deal with India in financial matters, and what has Lord Curzon himself done to secure an equitable apportionment of military charges between England and India? Has there been a solitary instance during the entire British connection with India of financial fair-dealing? It is all words, words, words. The organised hypocrisy of the whole series of transactions where pounds, shillings, and pence are involved, is transparent at every step when we see the sickening divergence between word and deed, between promise and performance.

INDIAN PEOPLE, 14th August, 1904.

Protest against the re-appointment of Lord Curzon as Viceroy of India.

3. The *Indian People* (Allahabad), of the 14th August, says:—The people of India are nowhere in the economy of their own Government: they are voteless and voiceless; they are not white people for their views to receive respectful and attentive consideration at the hands of their rulers; hence it is not at all a matter for surprise that Lord Curzon has again been offered and has accepted the office of Viceroy of India. Mr. Balfour is not a Gladstone to take conscientious care that only a real statesman will be sent to govern the most important part of the Empire, always excepting Great Britain itself of course. Mr. Morley has

told us what pains that great man took to give us as Secretary of State the Marquis of Hartington (now Duke of Devonshire), and to appoint a proper Viceroy in 1880, after the troubled days of the poet Viceroy's maladministration. We also know how in 1893 he offered the Viceroyalty successively to such men as Earl Spencer and Sir Edward Grey, and then to Sir Henry Norman, before being driven to select the honest and well-meaning but weak and incompetent Lord Elgin. But Mr. Balfour is not troubled by conscientious scruples in the discharge of his Prime Ministerial duties; to him India is not a sacred trust to be wisely and beneficently governed for the benefit of her own children, but only a possession of England's to be made the most of for the advantage of the ruling country. No wonder then that he has given us the thorough and disastrous failure of the War Office as Secretary of State, and a politician, who has created consternation and despair in the public mind of India by his reactionary methods of rule, as Viceroy for a second term.

This is so far as the Prime Minister is concerned. But what are we to say of the personal and political self-respect of him who accepts the Viceroyalty with the knowledge that nearly every thinking unit in the country wishes to be spared from him? Here is a man whose sweet professions of sympathy for the people created the hope that in him India would find another Bentinck or Ripon, and yet whose deliberate action in every branch of Indian politics and economics has produced the feeling that after all it is not impossible for rulers of India to be worse than Lytton. He orated eloquently whenever he opened his lips that his first care was to respect Indian public opinion, but at every turn he seemed to have made it his deliberate purpose to treat with absolute contempt every expression of that opinion. He has lowered the political status of the princes and the classes; he has silently and helplessly acquiesced in the perpetuation of a system of rule whose only possible effect is progressive deterioration in the economic condition of the masses. He has offended and insulted every section of the Indian people, while a crowning act of folly and of international immorality has been perpetrated by the criminal raid on Tibet. We may truthfully say of Lord Curzon what Gibbon said of Lord North, that 'he does not deserve pardon for the past, applause for the present, or confidence for the future.' What a calamity that we have to put up with him as the supreme arbiter of our destinies for another couple of years!

Knowing the unmistakable feeling of the people of India as he does, we do feel that considerations of personal as well as political self-respect should have led Lord Curzon to decline the re-appointment. But this could be so only if Lord Curzon thought that the people of India were a factor to be considered. What Lord Rosebery would have called his mal-legislation must have however long convinced us of the futility of expecting the author of the Calcutta Municipal, the Universities and the Official Secrets Acts to agree to consider them as such. Briefly and simply put, Lord Curzon's conception of Britain's duty to India is that there should be exploitation unlimited of the helpless subject country whose own children ought to reconcile themselves to the new dispensation that they should slave as coolies under British capitalists. To this holy work his Lordship regards the Indian Civil Service as contributors, as by efficient administration they make the path of the exploiters easy and smooth. Read the nauseating adulation of the members of this self-styled most distinguished Service in the world which Lord Curzon indulged in at the Mansion House banquet, and say whether the Civil Service is not everything and the people nothing in his eye.

Lord Curzon speaks as if the members of the Indian Civil Service are not human beings but divine incarnations, and further, as if they were giving their much exaggerated services to India as an act of philanthropy. Far from this being the case, they are of course neither more nor less than others similarly circumstanced, while they are overpaid to a degree that would be simply incredible did we not know it for a fact. As a matter of fact, India has been for the Civil Service, not the Service for the country.

Comments on Lord Curzon's speech at the Guildhall.

4. The *Indian People* (Allahabad), of the 14th August, says:—The claim Lord Curzon makes for his administration in the elaborate eulogium he pronounced on himself at the Guildhall is matchless for its audacity, not even the Budget speech of last March coming up to it. In one word it amounts to this: he has scattered plenty over a smiling land. He found a woe-begone people and has left

INDIAN PEOPLE, 14th August, 1904.

them contented and prosperous. He was commissioned to guard the frontier of India, and has faithfully executed the commission by invading Tibet at a cost of nearly two crores of rupees to the starving masses of India. He has rendered other acts of conspicuous public service for which a grateful nation is showering honours on him, and a grateful Sovereign has re-appointed him to the Viceroyalty. He found the educated Indian a nuisance, and hence he forged an anti educational piece of legislation. He found the liberty of the Indian press, such as it was after the Elgin-Hamilton Sedition Act, too inconvenient for his Government of secret circulars restricting the employment of Indians in the public service, and the qualified measure of liberty enjoyed by the Native Princes, and he at once proceeded to pass the Official Secrets Act. To glorify Englishmen, official and unofficial, directly, or indirectly, engaged in the exploitation of India for the benefit of his own native land, to reduce the people of India even more than before to the position of drudges in their mother's household, to degrade the status of the princes of India from allies to dependents of the King of England, to add considerably to the already crushingly heavy military and civil expenditure of India—in other words, War, Extravagance and Reaction as opposed to Peace, Retrenchment and Reform, have been his real policy. His political principles have been taken from Birmingham, not Manchester. At the outset of his speech he told the Lord Mayor and others of his admiring audience that in his opinion the law that no Viceroy can leave India without vacating his office was an obsolete one. And he added, 'During his long exile the weight and isolation of his great post tell heavily upon him. Fatigue of body and spirit often weigh him down; the volume of the work that he has to discharge is such as no man who has not undertaken it can well imagine.' Why then is he so bent on coming back to India? Our countrymen do not want him; they feel they have had enough of him and to spare; and if Lord Curzon really has for India a fraction of all the love he so industriously advertises to the world, he cannot better exhibit it than by remaining at home, enjoying sweet repose in the stately halls of Walmer Castle after five and a half years' cruel exile. But we know all this is mere moonshine. His lordship is anxious for nothing so much as to come out to India again and carry to a finish his reactionary rule.

To Lord Curzon's mind the greatest thing that the people of Britain have done or are doing now is the government of India; 'it is the supreme touchstone of national duty.' Lord Curzon proceeded to enumerate the achievements of British rule in India. But curiously enough, the most important passage in this portion of the speech was where the orator spoke of, not England's services to India, but of India's services to the Empire—services loyally and willingly rendered, but of which she herself has been made to pay the price by the wealthy ruling country. Immediately after enumerating India's services to the Empire rendered within the last few years, Lord Curzon spoke of her as 'a country where there will be much greater openings for the investment of capital in the future than has been hitherto the case, and where a great work of industrial and commercial exploitation lies before us.' Here is the key to the entire British policy in India from the beginning of the East India Company down to date. It is this industrial and commercial exploitation of India to the lasting benefit of England and the irreparable ruin of India herself and her people, that has reduced this country of immense natural resources to her present state of appalling destitution, and made her a prey to famine and pestilence more than perhaps any other country in the world. The organization of indigenous capital, the development of Indian industries by Indian agency, the provision of higher scientific and industrial education for the purpose of teaching Indians how to apply science to industry and thus to retain the wealth of India in the country itself and to utilise her potential resources—this has never been the policy of Britain in India. Lord Curzon if anything has accentuated a hundredfold this most harmful policy by becoming an obedient tool in the hands of the Bengal Chamber of Commerce and the tea planters of Assam. And his treatment of Sir Henry Cotton on account of his befriending the coolies as against his powerful friends, the planters, and his unfriendly attitude to the late Mr. Tata's scheme for an Indian Research University, are further illustrations of the same diseased mental attitude which regards the world as the monopoly of one particular race, and looks down on the rest as intended by a beneficent Providence to be the foot-stools of that favoured race. Another consideration that seems to weigh with Lord Curzon in speaking of India as he does is that the future of the

Empire will probably be decided in Asia. 'It is in Asia', he told his Guildhall audience, 'that the pressure would be applied; it is your Indian frontier that would bear the brunt. There, or thereabouts, in all probability the future of your dominion might be decided.' And it is further chiefly owing to this fact that Lord Curzon on his own word is anxious that the people of Britain 'cannot afford to leave India out of [their] calculations.'—His solicitude is not for the Indians themselves. For them it seems nothing better can possibly happen than to be left to the tender mercies of satraps like himself without any Parliamentary interference. —'She is as important to you as you are beneficial to her.' This one sentence may be said to furnish a key to nearly all Lord Curzon's policy better than anything else. India is only important to England for strategical reasons; she herself is by no means beneficial to England; it is all the other way about. Why then, one may reasonably ask, does England care to retain India at all? Surely it is not altogether a philanthropic mission agency—this British Empire in India! The truth of course is not exactly as Lord Curzon put it. It is the fact that India has been of the most immense benefit to England. Lord Curzon then spoke of 'the muffled figures of great European Powers, advancing nearer and nearer, and sometimes finding in these conditions [the decay of the uncivilised states beyond the Indian frontier] temptations to action not in strict accordance with the interests that we are bound to defend.' Why then does he not insist on the cost of invasions of these decadent states beyond the Indian frontiers, avowedly designed against the European Powers who are supposed to be menacing the safety of India, being borne by the Imperial Exchequer? That is certainly what justice dictates. But the obtaining of justice for India at the hands of his own countrymen does not seem to have been an ambition of Lord Curzon's.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Gambling-houses at Cawnpore.

5. The *Cawnpore Gazette*, of the 8th August, complains that the gambling-houses in the various muhallas at Cawnpore are carrying on their nefarious business on an increased scale at present. A new gambling-house has recently been started in the *Dhobi Mahal* near Sawai Singh's premises. Can these gambling-houses not be stopped? **CAWNPORE GAZETTE, 8th August, 1904.**

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Uncleanliness of the lanes at Cawnpore.

6. The *Cawnpore Gazette* of the 8th August, says, that there is a general complaint of the uncleanliness of the lanes at Cawnpore. The people should, however, on their part, take special care to keep their houses clean to save themselves from the dreadful disease, plague. **CAWNPORE GAZETTE, 8th August, 1904.**

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Suggestion to Government for making some provision also for the maintenance of the distressed widows and orphans of Indian soldiers, as has been recently done for those of British soldiers, living in India.

7. The *Bhárat Jiwan* (Benares), of the 15th August, is glad to notice that the Government of India has decided to grant a capitation allowance for providing suitable maintenance and shelter, in certain charitable institutions, to the widows and orphans of British soldiers living in poverty in any part of India, at the rate of Rs. 25 per widow, and Rs. 15 **BHARAT JIWAN, 15th August, 1904.**

them contented and prosperous. He was commissioned to guard the frontier of India, and has faithfully executed the commission by invading Tibet at a cost of nearly two crores of rupees to the starving masses of India. He has rendered other acts of conspicuous public service for which a grateful nation is showering honours on him, and a grateful Sovereign has re-appointed him to the Viceroyalty. He found the educated Indian a nuisance, and hence he forged an anti educational piece of legislation. He found the liberty of the Indian press, such as it was after the Elgin-Hamilton Sedition Act, too inconvenient for his Government of secret circulars restricting the employment of Indians in the public service, and the qualified measure of liberty enjoyed by the Native Princes, and he at once proceeded to pass the Official Secrets Act. To glorify Englishmen, official and unofficial, directly, or indirectly, engaged in the exploitation of India for the benefit of his own native land, to reduce the people of India even more than before to the position of drudges in their mother's household, to degrade the status of the princes of India from allies to dependents of the King of England, to add considerably to the already crushingly heavy military and civil expenditure of India—in other words, War, Extravagance and Reaction as opposed to Peace, Retrenchment and Reform, have been his real policy. His political principles have been taken from Birmingham, not Manchester. At the outset of his speech he told the Lord Mayor and others of his admiring audience that in his opinion the law that no Viceroy can leave India without vacating his office was an obsolete one. And he added, 'During his long exile the weight and isolation of his great post tell heavily upon him. Fatigue of body and spirit often weigh him down; the volume of the work that he has to discharge is such as no man who has not undertaken it can well imagine.' Why then is he so bent on coming back to India? Our countrymen do not want him; they feel they have had enough of him and to spare; and if Lord Curzon really has for India a fraction of all the love he so industriously advertises to the world, he cannot better exhibit it than by remaining at home, enjoying sweet repose in the stately halls of Walmer Castle after five and a half years' cruel exile. But we know all this is mere moonshine. His lordship is anxious for nothing so much as to come out to India again and carry to a finish his reactionary rule.

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(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Uncleanliness of the lanes at Cawnpore.

6. The *Cawnpore Gazette* of the 8th August, says, that there is a general complaint of the uncleanliness of the lanes at Cawnpore. The people should, however, on their part, take special care to keep their houses clean to save themselves from the dreadful disease, plague. **CAWNPORE GAZETTE, 8th August, 1904.**

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Suggestion to Government for making some provision also for the maintenance of the distressed widows and orphans of Indian soldiers, as has been recently done for those of British soldiers, living in India.

7. The *Bhárat Jiwan* (Benares), of the 15th August, is glad to notice that the Government of India has decided to grant a capitation allowance for providing suitable maintenance and shelter, in certain charitable institutions, to the widows and orphans of British soldiers living in poverty in any part of India, at the rate of Rs. 25 per widow, and Rs. 15 **BHARAT JIWAN, 15th August, 1904.**

per child per mensem, and has asked the District Magistrates, Deputy Commissioners, or clergymen to prepare a list of such persons found within their jursidiction, and to submit the same. Surely this is a very compassionate and benevolent measure adopted by the Government, and is worthy of every praise. But native soldiers are as loyal to Government, and fight as bravely as English soldiers, being ever ready to sell their lives dearly in the cause of the British Crown; and would the Government not do something on similar lines for the maintenance of distressed widows and orphans of native soldiers also, and thereby earn the most heartfelt and unbounded gratitude of these suffering helpless persons as well.

HINDOSTHAN, 17th August, 1904.

Attitude of the Bengali press towards the Muhammadans.

8. The English *Hindosthán* (Kalakankar), of the 17th August, says:—We are sadly pained to find that our Bengali papers (which aim so high as to propose sending a deputation of Indians to England, to belie the candid opinion expressed by Lord Curzon in favour of the Indian people and its Government, and wish to convince English people of their great mistake in admiring Lord Curzon's past good services in India, and reappointing him as Viceroy), are not free from petty jealousies amongst themselves *(sic)*. We see in the *Amrita Bazar Patrika* of the 15th August, that it was very indignant at the presentation of the memorials by the Mahomedans of Muzaffarpur and Bhagalpur in Bengal, in which they prayed for the permanent appointment of some Mahomedan officers—a prayer which was not accepted by His Honour the Lieutenant-Governor. Thus our ambitious contemporary, who wants to stop Lord Curzon's return to India, is not free from the desire of continuing the old discord which has been so long existent between the Hindus and Mahomedans! We must remember the saying, that "United we stand, and divided we fall." India must speak with one voice, and must be freed from party politics, before she can have any respect paid to her by the great politicians of England.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

HINDOSTHAN, 15th August, 1904.

***Parda* system among Sikhs.**

9. The English *Hindosthán* (Kálakánkar), of the 15th August, says:—We regret to learn from "*Sikh and Sikhism*" of Gujranwala that the noble Sikhs have gradually introduced the *Parda* system, which was formerly unknown among them. The evil ought to be checked at once, otherwise it will take firm root, and will demoralize the brave Sikhs and cause them to degenerate.

IX.—Miscellaneous.

Nil.

Allahabad:
The 23rd August, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a)—Foreign.

INDIAN PEOPLE, 25th August, 1904.

Comments on the *Pioneer's* suggestion for exploration of the course of the Sanpo, by the Tibet Mission.

1. The *Indian People* (Allahabad), of the 25th August, says:—Two seemingly innocent paragraphs printed by the *Pioneer* in its issue of the 11th instant reveal the tortuous workings of the jingo mind, which is always after somebody's territory, and is never so satiated as when military adventures are undertaken—if possible at somebody else's expense—for one mischievous purpose or another. Discussing the future return of the Tibet expeditionary force, our contemporary is tempted to ask whether it may not be possible to explore the course of the Sanpo, eastwards from the Chaksam Ferry for a considerable distance, or even whether a small compact force might not journey down its banks and make its way into Assam. No traveller has traced the course of the Sanpo among the unexplored mountains which lie between Lhassa and the extreme northern limits of Assam, 'and it would be a geographical triumph if the veil were now lifted.' We know how much these so-called geographical missions as those other missions which call themselves religious, have to do with future military expeditions. It is evidently thought prudent to give these misleading and even acceptable names to the beginnings of future raids so that an unsuspecting world may not prematurely awake and spoil the game.

But to proceed with the *Pioneer*. We are told 'speculation on this point has a fascination of its own, and there must be many *keen spirits* with General Macdonald who would ask nothing better than to be told off for such exploration, even if the journey involved great hardships and many weary weeks had to be spent on the work.' We have no doubt it is so. But knowing from bitter experience what the 'fascinating' ambitions of *keen spirits* have led us to, how dearly the country has had to pay for them, we sincerely hope they will be kept well under restraint and not be allowed to have it all their own way. But all the *Pioneer* is concerned with is to know that they may be given a free hand without the fear of effective opposition from the other side. It has satisfied itself that 'in Tibet proper there would be no great danger from the people, who are evidently cowed down by recent military operations; while the opposition of the savage tribes 'could easily be brushed aside in any case, and the tribesmen would scarcely venture to attack a force appearing from the north, as they have always regarded the Assam frontier as the direction whence unwelcome intrusion is dreaded.' So the tribesmen are not altogether ignorant of the true character of their neighbours beyond the Assam frontier. Hardly a good certificate to these civilised neighbours, but what is it to them? They are too practical to be squeamishly sentimental.

(b).—Home.

BHARAT-JIWAN, 22nd August, 1904.

Mr. Brodrick's speech at the late presentation of the Indian Budget in Parliament.

2. The *Bhárat Jiwan* (Benares), of the 22nd August, referring to the Secretary of State's speech at the presentation of the Indian Budget in Parliament this year, says that Mr. Brodrick stated that India was prosperous and happy, but that the statement was quite gratuitous, and not founded on facts. He also declared that the cost of the Tibetan Mission would be paid by the Indian Treasury, because, he urged, the main object of the Mission was to extend Indian trade in Tibet. The Mission will no doubt serve to promote trade, more or less, between the two countries, but the greater part of the benefit of this trade too will be reaped by British traders. Besides, it is hard to admit that the Mission was undertaken with no greater object in view than to promote Indian trade. But whatever was the character of Mr. Brodrick's statements, the Budget was passed all the same by Parliament!

INDIAN PEOPLE, 18th August, 1904.

Comments on Lord Curzon's account of his late administration of India as Viceroy, at the Guildhall.

3. The *Indian People* (Allahabad), of the 18th August, says:—Lord Curzon's speech at the Guildhall is one of the most important of Viceregal pronouncements, and we have therefore to revert to it, although we would fain leave his Excellency's speeches alone, and spare ourselves the unpleasant task of adverse criticism on the head of the Government of India again and again. But Lord Curzon is so fond of hearing the sound of his own voice, and so prone to form

exaggerated estimates of the results of his administration of India that in the discharge of our public duty we have to deny ourselves the pleasure of so keeping quiet. Lord Curzon told his Guildhall audience of the difficulties that have to be faced by the rulers of India. We quite agree that the problems daily requiring solution are so complex as to baffle statesmanship. Indeed, our sense of the complexity of the situation is such that we have always thought that none but statesmen of the front rank, who have grown grey in the service of the Empire, should ever be appointed to the office of Viceroy of India. Nearly every Viceroy we had was such till the time of Lord Dufferin. But with him ended the long line of illustrious statesmen sent to rule over us. Both Lord Lansdowne and Lord Elgin were melancholy failures, that allowed themselves to be ruled by the permanent officials; while Lord Curzon lacked in that maturity of judgment and deep political insight which are not less essential qualifications than ambition, energy and enthusiasm. Letting off oratorical fireworks is one thing; to weigh, with equal knowledge of conflicting considerations, the difficult problems of government, and then to formulate conclusions just to all and unfair to no interests is a less easy thing. Lord Curzon has the hand of the administrator, not the mind of the statesman. He has not the statesman's first quality of judging a question from many points of view. His view-point has always been that of the Anglo-Indian 'man in the street,' the typical bureaucrat who is demoralised by too long and undisturbed monopoly of pelf and power. While it is true that in the long run the interests of the British and Indian people are identical, it is at the same time the unfortunate fact that the interests of the Anglo-Indian officials and merchants and producers are divergent from those of the people of India. A Viceroy to be successful must hold the scales even between these. He must be high above party, he must cultivate a detached attitude, he must not forget at any time that he is not only the first Englishman in the country whose personal character and actions go a long way to determine the popular attitude to British rule, but also the representative of the Sovereign, who has solemnly pledged himself to rule India impartially among the different races that inhabit the country. Such being the case, can utterances like those of Lord Curzon to the tea-planters of Assam and the owners of the mines at Jherriah, in which he spoke as the unabashed and avowed partisan and friend of these exploiters, be justified? Extracts from these speeches will be found in the illuminating passages we reprint elsewhere from Sir Henry Cottons's *New India*. Can anybody gainsay the force of Sir Henry's indictment against the partisan policy of Lord Curzon? In all the long record of Lord Curzon's Viceregal performances much may be found of service to Anglo-Indian interests. But barring minor acts of every day administration, can the most apologetic of his admirers point to a single beneficent measure of far-reaching consequences either as elevating the political status of the classes, or ameliorating the material condition of the masses of our own countrymen? Let us see.

There is the question of land revenue, which is of more absorbing importance to the well-being and advancement of the masses of the people than any other question that can be named. In Lord Curzon's own words, 'it is the be-all and end-all of millions of the population, and it is the mainspring of our internal administration.' Lord Curzon claims that his Government 'have endeavoured to render the land revenue more equitable in its incidence, to lift the load of usury from the shoulders of the peasant, and to check that reckless alienation of the soil which in many parts of the country was fast converting him from a free proprietor to a bond slave.' Nothing is wider of the mark. By declining to move in the direction recommended by the experienced administrators who submitted the memorial which led to the resolution of January 1902, Lord Curzon not only himself threw away an unusually favourable opportunity to inaugurate a land revenue policy free from the double incubus of heaviness and uncertainty, but also made it impossible for any of his early successors to do the needful. It is only by introducing the needful reforms in land revenue administration that agricultural indebtedness can be diminished and alienation of land by ryots can be checked; but instead of doing anything of the kind his Government enacted grand-motherly legislation to take away the right of free transfer of land from the ryots of Bombay, the Punjab and Bundelkhand, which will more probably do harm than good. And his Co-operative Credit Societies Act does nothing to supply the ryot with that cheap

capital which is necessary alike for agricultural improvements and to rid him of the evils of usury. This is his quinquennial record in this all-important matter, and we do not know that any administrator should congratulate himself on it. Lord Curzon then referred to railways. He said: 'In England your railways are built, managed and financed by private enterprise; in India they are one of the chief charges of Government. I remember that it fell to me, as Viceroy, to issue orders, on my own responsibility, for the better accommodation of native passengers in third-class carriages.' When an exalted personage in the position of Viceroy of India, with infinite opportunities for doing good to millions upon millions of people, is driven to mention, among his brilliant feats of statesmanship, the circular directing the provision of latrine accommodation to third-class passengers, he must indeed be hard put to it to discover the good he has wrought. And when it is added that the circular still remains to be given effect to by the various railway managements, the achievement is the more glorious still! As a matter of fact there are several most important problems of railway administration waiting to be solved by the Government of India. There are, for instance, the questions of railway finance, the rate of railway construction year by year, and the most economical method of financing new railways, the distribution of the superior posts of the Railway Department so as to combine efficiency with economy and with an eye to securing equality of treatment to the different races inhabiting the country, and so on. What are Lord Curzon's achievements in any of these matters? True, he appointed a Railway Commissioner who submitted a most excellent report. But that report is still under consideration, and it is at least premature for Lord Curzon to plume himself thereon. Lord Curzon's claim to the title of an educational reformer is preposterous to say the least of it; while that other claim about the encouragement of industries can hardly be surpassed for its audacity. The plague policy as we have it to-day is the work of Lord Curzon's predecessor, and we wonder what the simple and modest Lord Elgin must have thought of his self-advertising successor coolly appropriating to himself such credit as might belong to it. We note that when he put in a word for himself on Lord Elgin's plague policy he carefully omitted to say a word on the fact that partly at least the ravages of the fell disease are due to the indifferentism and unconcern of his Government, which had funds enough to invade Tibet and increase the expenditure on the army, but was too poor to spend adequately on the introduction of sanitary and other remedial measures to check the ravages of the deadly pestilence. He talked of famine policy, but omitted to say that the most important of the recommendations of Sir Antony MacDonnell's Commission yet remain to be carried out. The same is true of other matters. The fact is that while Lord Curzon has done admirably well in small matters, he has woefully failed in all large questions calling for the rare qualities of far-sighted and broad-minded statesmanship, and not merely the energy of an administrator.

INDIAN PEOPLE, 25th August, 1904.

Lord Curzon's hostile criticism on Burke, Macaulay, and Bright in the course of his speech at Derby.

4. The *Indian People* (Allahabad), of the 25th August, says:—Our readers will read with interest, not unmixed with pain and indignation, Lord Curzon's speech at Derby. We remarked on most of the principal points of the speech when the telegraphic report of it reached India, and feel we need say no more. It is of interest however to note that the very speech in which Lord Curzon vehemently protested against the discussion of Indian questions from a party point of view, was devoted to a most unfair and hostile criticism on three English politicians of the opposite school of political thought. Burke, Macaulay, and Bright were the three men so honoured by Lord Curzon. It will be almost a sacrilege to mention Lord Curzon in the same breath with those illustrious men who will live in history long after prancing proconsuls of the Milner and Curzon type will have been forgotten. The people of India are not children, and will not be tempted by anything Lord Curzon may say to forget the services rendered to their country by those high-souled Englishmen. Evidently with the ambition not to allow Mr. Chamberlain to have a monopoly of running down the great names of the past, Lord Curzon attempted his hand at attacking John Bright as against Mr. Chamberlain's attack on Cobden. But we hope to show in a future issue by quoting representative passages from Bright's speeches on India that he was not altogether the false prophet or the ignoramus that Lord Curzon would make him appear.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

ZUL-QARNAIN, 14th August, 1904.

Comments on the provisions of the Agra Tenancy Act of 1901.

5. The *Zul-Qarnain* (Budaun), of the 14th August, in continuation of its previous comments on the Agra Tenancy Act of 1901, (*vide* article No. 6, page 273, of the United Provinces *Selections* from the Native Press for 1904), says that section 21 debars a tenant from mortgaging his holding, which at times entails great hardship on him. Suppose, for instance, owing to scanty produce of the soil, he is unable to pay the rent, or maintain himself during a year; he cannot tide over the difficulty by mortgaging a portion of his holding. Section 22, which deals with succession to tenancies, is based on the principles of the Hindu law of succession, entirely ignoring those governing succession among Muhammadans. The provisions are, moreover, not comprehensive enough even to provide for all cases of succession arising under the complicated joint family system existing among Hindus. According to (*a*) of this section, the holding of a deceased tenant shall devolve on his male lineal descendants: but *Gosains*, of whom thousands are cultivators of land, never marry, but simply adopt their *chelas* (disciples) as their sons. Under (*b*) of the same section, failing male lineal descendants, the holding shall devolve on the widow of the deceased tenant, and under (*c*), failing such descendants and widow, it shall devolve on his brother: this leaves it ambiguous as to whether, when the widow who has succeeded to the holding dies, the holding shall devolve on her brother or on her deceased husband's brother. Such questions have already arisen, and different officers have given different decisions. Again, it is a matter for surprise that while according to this section, the daughter's son of the deceased tenant can succeed to the latter's holding, provided he shared in the cultivation of the holding at the time of the tenant's death, no similar provision is made for the tenant's daughter herself succeeding to his holding, though she may have so shared in the cultivation. Is this not sheer injustice to the daughter, who may happen to be a widow, and may have been living with her father (after her widowhood) sharing in his cultivation? According to (1) of section 25, a tenant "shall not sublet for any term exceeding five years, and shall not again sublet the whole or any portion of his holding within two years from the expiry of any such sub-lease:" this distinctly implies that a tenant cannot hold more land than he *himself* can cultivate; and in such circumstance no tenant can ever expect to improve his financial condition, and must always live from hand to mouth. Again, if the sub-lease is for more than one year, it must be made by registered instrument only: this is almost a prohibitive provision, for an Indian tenant, not being a civilized Englishman, is little prepared to go to a registration office to get each and every agreement into which he enters registered, or even to approach the kanungo of the circle to obtain his attestation to the agreement, which alone is needed in cases in which the rent stipulated for does not exceed one hundred rupees, and the term of the lease is not for more than ten years. Section 32 provides that "no division of a holding or distribution of the rent payable in respect thereof, made by the co-sharers therein, shall be binding on the landholder, unless it is made with his consent:" but such a division of the holding or distribution of the rent thereof becomes at times very necessary to prevent the landholder ruining any one co-sharer by taking steps to realize the whole rent from him alone, if he is, for some reason, disposed to do so. Again, while in the old Act, such consent of the landholder was to be in writing, in the new Act the bare word 'consent' without the qualifying adjunct, is used, which evidently opens the door to much lying, false objection, etc., in court. Further, this section also lays down that "no suit or other proceeding for the division of a holding or distribution of the rent thereof shall be entertained in any Civil or Revenue Court," which is evidently preposterous. Section 34 says that a person occupying land, without the consent

of the landholder, shall be liable *simply* for the rent of that land at the rate payable in the previous year, or at such rate as the court may determine to be fair and equitable; no punishment being provided for the wrongful possession or trespass, as if these constituted no offences in the case of a tenant, which is simply ridiculous.—(*To be continued.*)

(b).—Police.

Nil.

(c).—Finance and Taxation.

INDIAN PEOPLE, 18th August, 1904.

Taxation in India.

6. The *Indian People* (Allahabad), of the 18th August, says:—It is notorious how in India taxes once imposed, avowedly to meet some temporary exigency, and with a distinct promise that they should be repealed after the necessity for them no longer existed, are still kept on under some pretext or other, and are virtually incorporated into the permanent fiscal system of the country. This was the case with the income-tax, and the enhancement of the salt duty in Lord Dufferin's time; and several more instances may be given. The *Hindoo Patriot* mentions the Zamindári Dâk, and Road and Public Works Cesses of Bengal as two such imposts. The principle our contemporary lays down, that to retain on the Statute-book laws that are no longer required, except to supply Government revenue, is contrary to sound principles of justice and fair play which should form the guiding policy of a civilized Government, cannot be impugned by any one. And if this is so, the aforesaid cesses are a sort of anachronism. The Zamindári Dâk Act was passed in 1862 to improve the transmission of letters among public servants, at a time when there were yet thick jungles in the province harbouring wild animals and professional dacoits, and the dâk runner ran a constant risk of being devoured by the former and robbed by the latter. But now it is no longer so. The post office is perhaps the most efficient branch of the administration, and uncertainty, irregularity and all other defects have been removed.

What is the remedy? How to redress admittedly grievous wrongs already perpetrated, and further how to secure that in the distribution of fresh taxation the injustice will not be aggravated? It is quite true that unless the progress of the country is to be arrested, money must be found from some source or other for a multitude of highly necessary purposes. But not less true it is that the cost of progress should not be laid upon the classes which, relatively to their means, are already most heavily burdened. The injustice of this arrangement is so intolerable that the *Statesman* thus outspokenly expresses itself against it:—'If there were indeed no other alternative, then it would be better a thousand times that progress should be deferred, than that a course so iniquitous and so full of peril should be adopted.' But our contemporary knows as well as any other careful student of Indian politics that by alteration in our present fiscal system and by effecting economy in public expenditure, the progressive efficiency of the administration can be maintained without addition to popular burdens. The subject is a thoroughly complicated one, there is no doubt; but a little study and reflection will suffice to show that in adequate reduction of public expenditure, civil no less than military, will be found a solution of the problem we have been discussing.

We think we have convincingly stated our case for the reduction of military expenditure on previous occasions. Even if it will not be generally admitted that the strength of the white army stationed in India could be reduced, there cannot be two opinions on the injustice of making India exclusively pay for all this Imperial reserve. Is it less true that the enormous and excessive civil expenditure of India equally admits of reduction? Not to speak of sundry minor economies that can profitably be effected without any detriment to the efficiency of the administration, the one sovereign method of achieving this necessary purpose is by the larger employment of the children of the soil in the public service. The Duke of Devonshire said more than twenty years ago when as Marquis of Hartington he was Secretary for India: 'The Government of India cannot afford to spend more than they do on the administration of the country; and if the country is to be better governed, that can only be done by the employment of the best and most intelligent of the natives in the service.' Sir William Hunter recorded his opinion in his *England's Work in India*, that 'if we are to govern the Indian people efficiently and cheaply, we must govern them by means of themselves, and pay for the administration at the market rates of native labour.'

(d).—Municipal and Cantonment Affairs.

7. The *Nasím-i-Agra* (Agra), of the 23rd August, complains that the residents of Agra do not get the same amount of time to get water from the water-works as other residents do where water-works exist. For instance, the pumps are open at Benares from 4½ A.M. to 11 A.M. in the morning, and from 3½ P.M. to 7 P.M. in the evening. The people of Agra have to pay the water-rate in the same way as the residents of the other towns; and hence there is no reason why they should not be supplied with the same amount of water. The Agra Municipal Board should see the reasonableness of the complaint, and arrange for keeping the pumps open longer.

Complaint regarding the supply of the pipe-water at Agra.

NASIM-I-AGRA, 23rd August, 1904.

8. The *Indian People* (Allahabad), of the 21st August, says:—Why do not the Allahabad Municipal Executive pay a little more attention to the condition of the roads, and to the lighting of the streets? Take the case of the so-called *kachcha* roads in the civil station, and the lanes and bye-lanes in the city. How impassable they become in the rainy season, how wretchedly lighted they are, and how freely nuisance is committed in them. Do not the occupants of houses on these neglected thoroughfares pay rates as those on the favoured roads? Lighting is everywhere bad, but the *kachcha* roads enjoy absolute darkness. The lights of the Municipality make darkness visible, and nothing more. We have before called attention to late lighting under the double railway overbridge near Surajkund. But the complaint has remained unnoticed. Not to speak of the particularly wretched condition of the road and the horrible smell there, to keep the place without any light till some time after dark is positively risky to the considerable wheeled as well as pedestrian traffic there. Early and sufficient lighting is absolutely necessary. Seeing that plague has so soon reappeared in our unfortunate city, it will not do for the Municipality to neglect even elementary sanitary precautions; nor, we may usefully add, for the owners and the occupants of houses to keep these dirty and unhealthy.

Complaint regarding the condition of the roads, and the lighting of the streets at Allahabad.

INDIAN PEOPLE, 21st August, 1904.

(e).—Education.

Nil.

(f)—Agriculture and questions affecting the land.

Nil.

(g).—General.

9. The Hindi *Hindosthán* (Kálakánkar), of the 20th August, referring to the maintenance allowance which the Government of India has recently decided to grant for the widows and orphans of British soldiers, who live in poverty in India, says that the measure, benevolent as it is, is commendable in every way; and drawing attention to the loyal and distinguished services of the brave native soldiers who fought and died for the British cause in foreign countries, Burma, Egypt, China, &c., suggests that the Government ought to make some similar provision for the maintenance of distressed widows and orphans of this class of soldiers also.

Suggestion to Government for granting maintenance allowance also to the distressed widows and orphans of native soldiers, as it has recently been done for those of British soldiers living in India.

HINDOSTHAN, 20th August, 1904.

10. The *Indian People* (Allahabad), of the 25th August, says:—We do not think anybody will be found to disagree with the Hon'ble Rai Nihal Chand Bahadur, who has prepared a Note on the subject, that the beggar nuisance has grown to the dimensions of a public scandal in India, and that if feasible the evil must be checked without delay. So many as 52 lakhs of people gave their occupation as beggary at the last census, while there must undoubtedly be many others who are nothing but, though they hesitate to call themselves, beggars. The most regrettable thing about it is that no small proportion of these undesirables are young men, who, given suitable education, might prove useful members of the community. The chief cause for the existence of this professional beggary even among the able-bodied, at all events among the higher castes, is undoubtedly the so-called religious spirit of the Indian which forbids him to refuse alms to anyone, needy or otherwise, old or young, infirm and disease-stricken or vigorous and

The *Indian People* on Rai Nihal Chand Bahadur's proposals regarding the beggar nuisance in India.

INDIAN PEOPLE, 25th August, 1904.

healthy. It is a well-known fact that there are still at least a respectable number of so-called orthodox Hindus who do not regard professional beggary among Brahmans as otherwise than dictated by religious considerations. It is not the least among the services rendered by the Social Conference that it has ever assiduously striven to disseminate right views on the subject.

The evil is recognized; what is the remedy? That the only permanent and real remedies are the improvement of the material condition of the people and the education of public opinion, we think, goes without saying. But these by their very nature will be very slow in their operation. Can the State then do anything without raising the mischievous cry of religion in danger? The Hon'ble Mr. Nihal Chand thinks it can, and suggests that 'the Government may be moved to pass a law declaring it to be unlawful for a minor under 18 years to become a mendicant or beggar, and making him liable to a penalty along with the mendicant or beggar who has him in his possession unless he proves that he has acquired him by lawful means.' Mr. Nihal Chand adds that 'suitable arrangements should be made for the protection, training and education of such minors, and other orphans by the establishment of a sufficient number of orphanages in each province.' We agree with our Lucknow Anglo-Indian contemporary in thinking that the parents or other guardians of child-mendicants should also be punished, wherever it can be proved that they are active or passive parties to the children being made over to professional beggars. But it must clearly be perceived that cases also occur, even if they be not many, of unruly children taking to beggary if only to escape the terrors (to them) of discipline and education.

To our mind it seems that a fairly effectual remedy for an admittedly grievous state of affairs may be found in some such measures as the following:—the establishment of work-houses where able-bodied beggars must be compelled to work for their daily bread, of institutions like reformatory schools, with essential differences of course, for youthful mendicants to be given such manual training as may give them means of livelihood after release therefrom, and of orphanages where orphans who take to begging on account of sheer helplessness may be taught somewhat on the same lines as those at the reformatory schools. The measures, such as they may be, will necessarily have to depend for their success as much on Government help and that of local municipal bodies, as upon private philanthropy and co-operation. But whatever may be the solution that may be devised as combining efficiency with economy and as least calculated to hurt popular feeling or cause material inconvenience and hardship, there cannot be two opinions on the necessity of grappling with the evil.

HINDOSTHAN, 24th August, 1904.

A suggestion to the railway authorities for granting free railway passes to poor people bitten by rabid animals to enable them to go to the Pasteur Institute at Kasauli for treatment.

11. The English *Hindosthán* (Kálakánkar), of the 24th August, says:—"We are glad to see some suggestions, in our contemporaries, of sending poor people, bitten by mad animals, free of railway charge, to the Pasteur Institute at Kasauli, who are unable to pay their fares, and hope this good and charitable measure will be adopted by railway companies. At the same time, we hope that the charitable act of Government, of sending these poor men also at the cost of the District and Municipal Boards, which was at one time sanctioned by the Government, will not be interfered with; because the poor subjects have a greater claim over their *mabap* than upon the railway companies.

INDIAN PEOPLE, 25th August, 1904.

Reappearance of plague at Allahabad, and the duty of the well-to-do to the poorer classes.

12. The *Indian People* (Allahabad), of the 25th August, says:—To be forewarned is to be forearmed. We have already got the warning: there have already been cases of plague in Allahabad and other cities in the United Provinces, and deaths too. Will this warning suffice to make us forearmed? That is the question we, the people, have to answer.

Our object in this article is not to suggest measures for adoption by the Government or the Municipalities, but to seriously reflect upon our own duty in the matter.

Thousands of homes have been desolated by the plague. Thousands of children have become orphans. Thousands of women, nay, girls, have become widows. The light of their lives has been quenched for ever, and there is no solace for them on this side of the grave. The blight has fallen mostly on the poorer classes, classes which even before the outbreak of the plague led lives which

were none too comfortable. Our appeal is to the more well-to-do classes. Shall it be said of them that they feel a pin-prick on their own bodies more acutely than sword-cuts on those of others? Shall it be said that as they could make good their escape from the infected areas whenever the epidemic might be at its worst, they had no pity for those left behind? No. We have had ample proofs in the past that there is humanity, there is sympathy for helpless sufferers in the hearts of our people. Let us only combine, and the little rills of sympathy, the streamlets of neighbourly acts, will flow in a mighty current for the good of the people.

Our tribulations have only commenced. None of us have yet left the city. The leaders of all communities are in their places. If now we combine and form a central committee and ward committees, and organise the plan of campaign, it will be a better-matured plan than any formed when we ought to be in the thick of the fight. We shall not now be hurried for time. All those who can best help us with their advice are still in our midst. All those who can help us with money are also in the station. Now is therefore the time for making our preparations.

Our first duty, then, is to lay down a plan of campaign, and to organise a body of helpers or workers. The second is to collect the sinews of war. The third is to begin from now those operations which cannot be thoroughly carried out when the epidemic rages furiously. The fourth is to educate the people in regard to sanitary and other matters which have to do with the prevention of plague.

With regard to our third duty, we desire to be a little more explicit. It is a well-known fact that when the epidemic breaks out in a severe form all over a town, the disinfecting staff cannot cope with their work. For that reason, among others, they cannot disinfect houses and neighbourhoods as thoroughly as they ought to do. We ought, therefore, now to get as many houses (known to have been infected at the time of the last outbreak) disinfected as possible by helpful co-operation with the Municipality or otherwise. The whole city requires to be thoroughly cleansed. If the influential residents of all the lanes and streets bestir themselves in the matter, we are perfectly sure much can be accomplished in this direction. We are now in the midst of an abnormal rainy season. It may not, therefore, be practicable now to wash houses with disinfectants; but dry processes of disinfection may be tried until the rains cease.

If on the one hand the rains stand in the way of our commencing disinfecting operations in right earnest at once, on the other the season is not at all unfavourable for cleansing operations; nay, with a little care and skill, the drains can be more easily and thoroughly cleansed now than in any other season.

Sites for evacuation camps should at once be chosen, and huts and cottages erected thereupon near those mohallas which may be already infected this year; taking care, however, to erect simultaneously observation camps and hospitals. For mohallas not yet infected, the materials for such accommodation should be kept ready.

Those of us who believe in inoculation should set an example to others by getting themselves inoculated. A supply of serum is kept in the civil hospital.

During the last outbreak some benevolent gentlemen did much good to the people by supplying medicine. But the work sometimes came to a stand-still on account of the stock of medicines running short. From now these benefactors of the people should lay in an ample stock of the remedies found most efficacious.

It is usual in these Provinces to repair and whitewash all houses before the *Dewali* festival. Those who have the means to do so, will repair and whitewash their houses, inside and out, thoroughly, without our telling them to do so. But those who have not the means will not refuse any neighbourly help in that direction if rendered in the proper spirit. By the by, may we observe that the servants' quarters in the civil station require looking after in this direction? Some of our own wealthy men are the landlords. We do hope they will take this hint. Other methods of disinfection being unfamiliar may rouse suspicion (though we know that most people now welcome them), but whitewashing cannot be objected to. Besides acting as a preventive, it will add to the joy of poor people. If you brighten the homes of the people a little, you protect them against disease not a little.

In a country and a province notorious for illiteracy it is very difficult to spread a knowledge of even the elementary rules of sanitation. But still we ought to do our best. We are thankful that our medical friends have not grudged people any help that lies in their power. May we request them earnestly to put their heads together and prepare leaflets in Hindi and Urdu which may be printed and distributed broadcast among the literate population? We think when they are ready, in every mohalla, nay, in every lane, meetings should be held to explain and distribute them to the people. At the same time the people should be told that if the carrying out of the sanitary measures laid down in the leaflets involve any expense beyond their means, they need not hesitate to make known their wants to the secretaries of the Ward Committees.

We have in this article made only a few suggestions. We throw our columns open for all others of a practical and helpful character.

Let our motto be: "Co-operation of all who love in the service of all who suffer."

V.—Legislation.

Nil.

VI.—Railway.

BHARAT-JIWAN, 22nd August, 1904.

The Railway lines in India, and third-class passengers.

13. The *Bhárat Jiwan* (Benares), of the 22nd August, referring to the increasing profits of the railway lines in India, as the last year's returns show, the lion's share of which is contributed by third-class passengers, strongly urges that the railway authorities ought, in justice, to pay increased attention to the wants and comforts of this class of passengers who are their chief customers.

ROHILKHAND GAZETTE, 24th August, 1904.

A complaint against the ice-vendors in the passenger trains on certain railways.

14. The *Rohilkhand Gazette* (Bareilly), of the 24th August, complains that the ice-vendors who are assigned a free compartment in passenger trains to supply ice to all passengers, generally refuse to supply it to ordinary passengers, making lame excuses that the ice is exhausted, is reserved for railway officials, &c., in order to get more money for their ice. This mischievous practice exists chiefly on the East Indian and North-Western Railways. The railways make the concession to ice-vendors for the comfort of the passengers in general, and not for any particular class, and the authorities should take steps to stop the objectionable practice of the ice-vendors.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

SADDHARM PRACHARAK, 12th August, 1904.

Notice regarding the re-transfer of the seat of printing and publication of the *Saddharm Prachárak* journal from Hardwar to Jullundur.

15. The *Saddharm Prachárak* (Hardwár), of the 12th August, says that, as its proprietor, Munshi Ram has continually experienced much difficulty in obtaining pressmen, &c., at Hardwar, he has now decided to re-transfer the seat of printing and publication of this journal to Jullundur (in the Punjab) where it originally was, with effect from the 19th idem, and publishes this notice accordingly for information of the public.

Allahabad:
The 30th August, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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Nil.

I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE, 1st September, 1904.

Indians in the Transvaal.

1. The *Indian People* (Allahabad), of the 1st September, says:—Mr. Lyttelton's refusal to sanction new legislation nullifying the effect of the recent judgment of the Transvaal Supreme Court allowing trading liberty to Indians in that colony, the firmness with which Lord George Hamilton and Lord Curzon declined to permit Indian coolie emigration under the Ordinance which was later applied to the Chinese slaves, and the uniform sympathy Anglo-Indian public opinion has exhibited towards our countrymen resident there, are agreeable episodes in a controversy otherwise unrelieved by a single redeeming feature. The Colonial Secretary has done much, and refused to do more, for which we can have nothing but reprobation, and we have often and justly felt that the Secretary of State and the Government of India have not defended Indian interests with that vigour and determination which we had a right to expect from them. But with very rare exceptions we have seldom had any ground of complaint against the Anglo-Indian attitude. Almost every organ of that community has written with righteous indignation against the barbarous conduct of the colonists of Australia as well as South Africa, and we desire to express our gratitude to them here.

INDIAN PEOPLE, 1st September, 1904.

The British Tory Ministry, and India.

2. The *Indian People* (Allahabad), of the 1st September, says:—The (Parliamentary) session ended with Mr. Balfour not only still in office, but with the prospect of dissolution as distant as ever. But there is absolutely no mistaking the feeling of the country itself. It has been pronouncing itself dead against the Government in every bye-election that has been fought. And come the general election to-morrow or next year, there may be said to be a moral certainty that there will be a Conservative rout at the polls. If this will happen, who will be the next Liberal Premier, what the composition of the Government will be, what policy they will pursue, and what lease of life they can reckon upon, are questions there is no means of, and no use in knowing now. It is enough poor consolation for the present to know that India, confining our attention to our own land, will continue sometime yet to suffer from Tory misrule. It is therefore all the more necessary why we should not give way to despair and abandon that fruitful political work on which we are persuaded national salvation will not a little depend, but keep our powder dry to fight every reactionary move of Lord Curzon and Mr. Brodrick, and, after these will leave us, to strenuously endeavour to recover lost ground and make fresh advance.

ARYA MITRA, 16th August, 1904.

Reappointment of Lord Curzon as Viceroy of India.

3. The *Árya Mitra* (Agra), of the 16th August, observes that, while in India, Lord Curzon appeared to desire only an extension of his Viceregal term for two years, but that his exuberant love for India, as indicated by his late speeches in England, has induced His Majesty King-Emperor and his Ministers to appoint him to the Indian Viceroyalty a second time, so that he can rule over the Indian people for another term of five years (if he chooses), and indulge again in grand displays and missions. The first mission that he undertook to despatch during his late Viceroyalty has reached the elevated table-land of Tibet; and emboldened by success he might now send similar missions to other regions, and ultimately order one to Heaven itself! His Lordship will start from England on the 30th September and reach India early in October. But it is not known yet how the Government here proposes to welcome him back in Bombay. The writer thinks that not only the Rajas and Maharajas, but all the prominent Government officials in the various parts of this country should be ordered to go to Bombay to give him a right royal reception befitting his high position.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

4. *Al-Azíz* (Agra), of the 28th August, says that only two or three decades ago, British officers, who adorned the tribunals of justice in India, were generally men of noble parentage and of merciful and courteous disposition, invariably giving a patient hearing to poor Indians, and being ever ready to redress their just grievances so far as it lay in their power to do so. But alas! the times are now quite changed. The majority of Englishmen now sent out to rule over Indians are hot-tempered, irascible, self-conceited, and proud men, who treat Indians with military acerbity, look down upon them as a conquered people, and consider them to be mean, deceitful, mendacious, unfriendly, crafty, false, &c. The fact of the matter is that the inexperience and ungovernable temper of young English officers do not permit them to patiently sift the cases that come before them for trial, and the inevitable result is that miscarriages of justice frequently take place.

AL-AZIZ, 28th August, 1904.

Contrast between former and present British officers presiding in law courts in India.

(b).—Police.

5. The *Mufid-i-Ám* (Agra), of the 23rd August, complains that gambling in opium speculations is very largely practised in Agra, with the result that business is falling off and the people are fast being ruined. Government ought to take some speedy steps to check the evil.

MUFID-I-AM, 23rd August, 1904.

Gambling in opium speculations at Agra.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

6. The *Prayág Samáchar* (Allahabad), of the 28th August, says that the Municipal Board is now giving some attention to the clearing of the dust-bins at Allahabad, but that until the sanitation of the town is taken out of the hands of the Municipal members and placed in those of the police, or some other body especially appointed for the purpose, there is little hope of the town being regularly kept clean.

PRAYAG SAMACHAR, 28th August, 1904.

Cleanliness of the town of Allahabad.

7. The *Advocate* (Lucknow), of the 28th August, publishes a letter from a correspondent at Cawnpore, in which he says:—The affairs of our Municipal Board are a sealed book to the public. It is true that the proceedings of the general meetings of the Board are published in the local advertising sheet. But one may pertinently ask the purpose such publication serves. The paper goes only to the European residents. As for the Indian portion of the tax-payers, they are in utter darkness as to how their hard earned money is spent. Newspaper reporters have no admittance into the sacred interior of the room where the Board's meetings are held. If I remember aright some two years ago the Board very magnanimously passed a resolution promising a well-known publicist to send a copy of their proceedings to him. But like many others, this order of the Board has after two or three months been honoured more in the breach than in the observance. Even if Pandit Jai Narayan Prasad Bajpai, for such is the name of the gentleman on whose humble application such a generous order was passed, had regularly got the promised papers, these would not have been of much practical use. For even then he could not have known the proceedings of the various sub-committees of the Board which actually transact almost all the business of the Board, and the general body of our Municipal Commissioners put their seal of easy approval (or disapproval which rarely is the case) on them. Thus a reader of the Board's proceedings cannot make anything out of them except the fact that the city fathers have not confirmed a certain number of their *Chotta* Committee's doings. Under such circumstances when the Board spend thousands upon thousands of rupees in other ways, it is incumbent on them to adopt some sure measures to inform the real masters of the money the way it changes hands, at an extra cost of about one hundred rupees.

The less said about the roads the better. Suffice it to say that the various roads of the interior of the town are a standing disgrace to the commercial capital

ADVOCATE, 28th August, 1904.

Complaint regarding the publication of its proceedings by the Municipal Board, and the unsatisfactory condition of the roads, at Cawnpore.

of these Provinces. In some roads the mud is always knee-deep, in others there are deep ruts and holes at every step, so that a man driving a tandem or an ekka cannot reach his destination before he is half exhausted, cursing himself and everybody around him. We do not know if the permanent gang is short manned.

(e).—Education.

ARYA-MITRA, 16th August, 1904.

A suggestion to designate the Agra College as "Gangadhar" College.

8. The *Arya Mitra* (Agra), of the 16th August, states that one Pandit Gangádhar Shástri, who was a most distinguished Marattha Brahman of his time, and *Guru* or spiritual tutor of Maharaja Daulat Rao Scindhia of Gwalior, settled at Muttra and established a *pathshála*, where he himself taught students, providing them with food and clothing free, for which purpose his royal disciple granted him a number of villages in the Muttra and Aligarh districts. Sometime afterwards he was poisoned; and in his dying moments he wrote to the Maharaja expressing his earnest wish that his pathshala should be continued, and it was maintained accordingly. When change of time brought the districts of Muttra, Agra and Aligarh under the jurisdiction of the British Government, and the settlement of these districts came to be made, the authorities proposed to confiscate the muafi grant of the late Shastri. Two disciples of the Shastri thereupon objected to the confiscation, and Lord Amherst, who was Governor-General at the time, after making due enquiries into the matter, decided to divide the muafi into three parts, and giving away two of these to the two disciples, established the present Agra College with the income of the third part. When the late Sir Saiyid Ahmad Khan founded the Muhammadan College at Aligarh, he induced the then Lieutenant-Governor to agree to abolish the Agra College and amalgamate it with that of his own. But Raja Jaikishen Das Bahadur and other gentlemen timely protested against the proposal, and it was dropped, and the Agra College has since then been placed under the management of a committee of trustees appointed for the purpose, who have been discharging their duties quite satisfactorily till now. Now the account given above clearly shows that the Agra College is the outcome of the great love which the late Pandit Gangadhar Shastri had for spreading education; and such being the case, the writer earnestly prays the Government to designate this college as "Gangadhar" College, and thereby perpetuate the memory of that great public benefactor among his countrymen.

INDIAN PEOPLE, 28th August, 1904.

Question of the establishment of an industrial school in the United Provinces.

9. The *Indian People* (Allahabad), of the 28th August, referring to the unfavourable reply which the Upper India Chamber of Commerce has made to the Government's proposal for the establishment of an industrial school in these Provinces, says:—Why has the Government gone for advice to the Chamber of Commerce? Does it fancy that these bodies will ever be agreeable to measures having for their object the industrial development of the country? Indians working their own industries by trained Indian agency and by means of indigenous capital will mean the gradual displacement of Anglo-Indian by Indian industry and commerce; which is the same thing as the minimising of foreign exploitation. The philanthropists of the Upper India Chamber of Commerce, whom the Government invites us to look upon as our benefactors, say that there will be no use for Indians trained in industries, as Europeans will not have them except as clerks and coolies. It is cooly assumed that for ever Europeans should and will remain as our industrial monarchs under whom we can do naught but be hewers of wood and drawers of water. It will be seen why we cry against the continued exploitation of our country by these adventurers. Our neo-industrialists, Messrs. Chaudhri and Bepin Chunder Pal and the rest of them, will also please teach themselves the lesson how impossible industrial development is under present political conditions. In this connection we invite attention to Mr. Lal Mohun Ghose's masterly and beautiful address on political agitation and industrial development which is published in another column.

INDIAN PEOPLE, 28th August, 1904.

Assignment of territorial jurisdiction to the Allahabad University under the Universities Act, and a suggestion for allowing absolute freedom to the student to change his University.

10. The *Indian People* (Allahabad), of the 28th August, says:—In addition to the resolutions passed by the Syndicate of the Allahabad Unversity at its meeting of the 6th August, to which we called attention in our last issue, there is one which states that 'the Syndicate have considered the question of the limits or territorial jurisdiction recommended to the University

of Allahabad, and are of opinion that the proposal may be accepted.' In connection with this we have one thing to say. Absolute freedom should be allowed to the student to change his University. Regard being had to the annihilation of distance which the railway has effected, and the consequent freer intercourse that there is now among the different parts of the country, the transfer of public servants in the Imperial departments of Government from one province to another, and the consequent necessity of their children or wards being admitted into the local colleges and schools; and the desirability of permitting talented students with special aptitude for particular branches of knowledge to choose the particular University where that subject is better taught than elsewhere, it does seem to us that the practice obtaining in some of our Universities of not allowing this free transfer is anachronistic. The Indian Universities Commission recommended that as far as practicable there must be a uniformity among the curricula of the several Universities of India. There is then the less reason for keeping up such restrictions as there may be now in this matter, and it is to be hoped that in framing the rules and bye-laws under the new Universities Act this point will be borne in mind.

To name a specific instance of the present restrictions, we understand that a student of the Allahabad University is not admitted into a Bengal College without the permission of the Allahabad University that he may be so admitted—which as often as, or oftener than not is refused to the student. Why should this absurd practice continue ?

11. The *Indian People* (Allahabad), of the 28th August, referring to the recent resolution of the Allahabad University, deciding to forbid the Punjab University to continue to hold its examinations for oriental titles within the territorial jurisdiction of the former, says :—The Allahabad University has nothing to do with the Benares Sanskrit examinations, while it only talks of future arrangements that may or may not be made for the Persian examinations. Why then this jealousy of the Punjab University ?

INDIAN PEOPLE, 28th August, 1904.

Decision of the Allahabad University to forbid the Punjab University to continue to hold its oriental degree examinations within the territorial jurisdiction of the former.

We admit as sound the principle that one University should not hold within the territorial jurisdiction of another University examinations also held by it. But where there are not corresponding examinations, we fail to see any force in the argument of intervention within its jurisdiction raised by the local Syndicate. Where, however, as in the present instance, the University has nothing to do with the examinations the holding of which is made the ground for forbidding the other University to hold its own examinations, we cannot at all comprehend why this question should be raised. The Allahabad University has nothing to do with the Benares Sanskrit examinations, while they are not exactly of the same character as the examinations for Oriental Degrees held by the Punjab University. The London University holds its Entrance examinations at Calcutta and Madras. Have the Calcutta and Madras Universities any grievance on that account ? Much less has the Allahabad University any moral right to forbid the Punjab University to hold its Oriental Degree examinations in these Provinces.

12. The *Citizen* (Allahabad), of the 29th August, says :—Ever since the foundation of the Allahabad University it has signalised its existence by constant changes and modifications either in the text-books, or in the courses of study, or in the mode of examination. Once a system is started, it is dropped post-haste before it has had a chance of working into fruition, and a new leaf is turned over. In early years, the system of passing the Intermediate examination by instalments was initiated. Although it promised excellent results, the wise men of Gotham abolished this rule. Next they did away with the vernacular languages as a course of study at the matriculation examination, and would not allow students the option of taking Hindi or Urdu as a second language. Next they started a distinction between the arts and the science course from the matriculation class upwards. It was of course a very happy idea, and towards the attainment of their object they have been fast busy in altering the groups of subjects from year to year, and treating the students to the tune of shuttlecocks. Despite the poverty of the people, and regardless of the protests of the people who are vitally

CITIZEN, 29th August, 1904.

Allahabad University's new rule for conducting its Entrance and School Final examinations.

concerned, the scale of fees in schools and colleges has been increased several fold, and yet no improvement has been attempted in the efficiency of the teaching staff. The latest mark of development in the evolution of the Allahabad University, as we pointed out in one of our recent issues, is the new system of conducting the examination of the Entrance and School Final candidates. If they fail in English, their papers in other subjects are not to be examined at all. If English should have a priority over other subjects, we fail to understand why the examination should not be conducted upon the instalment system as was done in the case of Intermediate examination in the early years of the University. We do not understand why in an Indian University English should be placed on a different footing from other subjects. Even as an examining body the Allahabad University, by its vacillations and vagaries, has proved an utter failure. In the Syndicate there is no lack of able men, who can check the wanderings of this University, but they are outnumbered by a body of celestials who pose as so many Sir Oracles, and carry everything before them. We are glad to hear that one of the Fellows (was it Pandit Sundar Lal?) advocated the cause of the Matriculation candidates at the last meeting of the University officials, and that on his motion it has been resolved to refer the matter of "cross" list to a select committee composed of the syndics. The only justification for a departure from the old rule is pleaded on the ground of economy. But it should be a poor consolation to us if economy, however desirable, should be carried out at the expense of utility. This would be economy with a vengeance.

CITIZEN, 29th August, 1904.

Circle Inspectors of schools in the United Provinces.

13. The *Citizen* (Allahabad), of the 29th August, expressing disapproval of the revised courses of English studies lately prescribed for the lower school classes in the United Provinces by the Director of Public Instruction, says:—To say the least of it, there is a screw somewhere loose in the Education Department of these Provinces. We desire to revert to the subject in another issue of our paper. We would now conclude by referring to one more fact, *viz.*, the erratic procedure of Inspectors of schools. It would appear as if consistency of action would be an insult to their intelligence and genius. They must be original each in his own circle. One Circle Inspector insists upon notes on text books being prepared by the teachers themselves at home, and dictated to the boys in the class. Printed keys or notes are strictly forbidden to be used either by the boys or the teachers. The same Inspector is, however, found giving his opinion on keys made by headmasters and professors of colleges, that they are very useful to the students. Another Inspector of a different circle has no such hobby, but would require the registers to be kept in a particular way, which is perhaps widely different from that laid down by the Department. A third would lay special stress on retranslation and map drawing; while a fourth would insist upon English talking even among the lower class boys. Thus with the change of an Inspector, the mode of teaching has to be changed throughout the circle, to the annoyance of teachers and injury to our boys. We earnestly invite the attention of the Local Government to the facts mentioned above.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

INDIAN PEOPLE, 28th August, 1904.

Lord Kitchener's proposed reforms in the Indian Army, and their cost.

14. The *Indian People* (Allahabad), of the 28th August, says:—We are told that the £660,000, quoted by Reuter as the cost of Lord Kitchener's proposed reforms in the Indian army, is altogether below the mark. 'The total expenditure required merely to distribute the garrisons of India in order to produce the maximum of efficiency under modern conditions in the forces already maintained would probably run to *several millions sterling in new barrack accommodation alone.* This accounts for the statement made, when the scheme was first brought under discussion, to the effect that the outlay would be spread over a number of years.' As laymen, it is understood that we write with diffidence of army reorganization; but after all the justly high praise bestowed on the efficiency of the Indian army, which at heavy cost to the tax-payer is kept in a state of preparedness

for action even in peace time, and the already intolerable and crushing weight of army expenditure thrown on the Indian exchequer without adequate justification, we feel we are surely entitled to ask whether there is proved necessity for this additional very heavy expenditure.

Are the proposed reforms so absolutely necessary? Would they be undertaken if the state of Indian finances were other than what it is? If a sound financial system which took proper note of the condition of the people and the country were maintained, would such large surpluses be allowed to accumulate, instead of relief being given to the people whose burdens are excessive and oppressive? Are not these and similar other extravagances being perpetrated merely because of the temptation to incur unnecessary expenditure of other people's money when you have enough and to spare of it, and have not to account to them for your method of disposal of the same? If the Government of India were a responsible Government conscientiously labouring for the public weal, what it would do is not to throw itself helplessly into the arms of military fire-eaters and lead the country to insolvency by spending recklessly on armaments, but to conserve its resources and spend every available rupee on education, and, what is even more immediately important, sanitation.

15. The *Rahbar* (Moradabad), of the 28th August, observing that orders have been issued in almost all the public departments in India that non-English knowing persons should not be given promotion to more than Rs. 20, Rs. 25 or at the most Rs. 50 a month, says that the object of such orders can be no other than to provide for larger employment of Eurasians and Native Christians in the public service, which is the trend of the policy of the Government of India at the present time; otherwise there is no reason why any restriction should be placed on the promotion of a vernacular knowing clerk, so long as the work is to be done purely in vernacular, and he can efficiently do it. Government has likewise devised a plan for reducing the number of Indians in the Subordinate Executive service by abolishing the system of competitive examination, and taking to recruit that service by bare nomination. Now the men appointed by nomination will generally be the relatives of the sycophantic hangers-on of officers, or the protegés of the latter themselves, and as such most of them will be found incompetent, and will thereby give the authorities a handle to denounce Indians as unfit to hold the responsible posts, and replace them by Eurasians. Such revolutionary measues are of course expected to be strongly opposed by educated Indians, but Lord Curzon—may God bless him—has, in passing the Universiites Act, adopted a very effective measure to make the voice of this class of Indians silent, not only men of the sword but also men of the pen becoming almost extinct among the Indians in future. But the question is whether such a state of things will be conducive to the stability of the British Empire in India. The History of England under the rule of the Romans, who disarmed Britons, shows that as soon as the Romans withdrew their forces from that country for service nearer home, Britons, disarmed as they were, fell an easy prey to another race of foreign invaders; and there is no reason to expect India to fare any better in similar circumstances. Why, the condition of the Indians is worse than that of the people of England under the Romans, inasmuch as while the Romans simply disarmed Britons, the latter not only disallow Indians to possess arms, but also want them to remain uneducated, and the latter must therefore fare worse, should an unfortunate exigency arise when England must withdraw her men from India, leaving the latter to her fate. Britons ought to take a lesson from the disastrous policy pursued by the Romans in England, and take steps to make Indians fit in every way not only to protect themselves against a foreign enemy, but also to render them material help if they should ever stand in dire need thereof.

RAHBAR, 28th August, 1904.

Comments on the policy of the Government regarding the employment of Indians and Eurasians in the public service.

16. *Al Bashír* (Etawáh), of the 23rd August, complains, that while inscriptions on the sign-boards in front of the shops and at the railway stations in Bombay, Madras, Hyderabad, Baroda, &c., are written in Urdu, as well as in English and the local vernacular, those on the sign-boards put up at the various rooms of the Judge's court at Mainpuri

AL BASHIR, 23rd August, 1904.

A complaint regarding the sign-boards put up at the rooms, in the Judge's Court at Mainpuri not being inscribed in the Persian character.

are in English and Nagri only, and not in Urdu which is the recognized court character in these Provinces. This is another proof of how the so-called patriots of the country are trying to injure Urdu.

ADVOCATE, 28th August, 1904.

Reappearance of plague in the United Provinces.

17. The *Advocate* (Lucknow), of the 28th August, says :—That so early as August the number of deaths from the plague should exceed six thousand and show an increase every week of about fifteen hundred, is enough to fill the hearts of the people with dismay. The number of deaths rises as the rainy season advances. This is surely very alarming, and no wonder that the plague and its ravages form the principal topic of discussion in Indian society. In these provinces Ghazipur and Ballia—the former even in spite of close proximity to certain badly infected districts of Bengal, had so far been miraculously safe from plague—are already showing heavy death rates, and we are afraid the outbreak in the eastern districts this time may be heavy. Jaunpur is also showing a heavy death-rate, having due regard to its population and the early season of the year. In Lucknow during the last week there were so many as five deaths on one single day, all in the eastern mohallas of the town. These figures will lead the officials to gird up their loins to fight against the epidemic. But beyond helping with advice they can do little for want of funds. The people have to be educated that they should do the best they can to relieve the distress, and to save themselves from certain destruction that is awaiting them. From the report on plague operations issued by the Parsi Panchayat published in our last, it would appear that by adoption of proper measures, inoculation not being the most prominent one, a population of fifty thousand Parsis inhabiting Bombay lost not more than two hundred persons; while in Upper India in our towns small communities lost great many persons during the last outbreak, each caste losing ten times as many as even the poorest Parsi lost in the outbreak. Inoculation has never been popular with the people, and will never be resorted to. So we must not think of wholesale inocluation. The only measures that people can undertake are segregation and evacuation. To these measures people have habituated themselves, and there is every chance of these being resorted to if the people are only properly educated. The initiative must be taken by the leaders of the people who should take full advantage of past experience. In a certain small district of Oudh last year, the Deputy Commissioner induced the Amla classes to occupy camps outside the city. Huts were built by the people on land given to them free, and the conservancy and police arrangements were made by the district authorities. During the plague epidemic respectable persons, mostly employés in Government offices, with their families occupied camps on open ground and thus saved themselves from death. We think the experiment should be repeated in big towns and stations. Last year the Lucknow Municipal Board at some expense constructed a number of huts on Shahmina ground, but we are sorry to observe that not one was occupied. This experience is disappointing, but it should not discourage either the Government or leaders from doing what they can to help the people in their distress. We will not advise the construction of big camps at the cost of the Municipality or the Government. We would advise the District authorities to select two big pieces of land near each other; one on which small huts might be built by the Government or materials collected by the Government may be given free to those who cannot construct huts at their own cost; and the other piece of land should have only water arrangement and a police post at Government expense, and the respectable middle classes may be invited to build their own huts there according to their needs. It may be only a few persons, to commence with, will take advantage of these facilities; but these few should be encouraged to set a better example to the people. We think the time has come when the District authorities should lead the people to take such measures, so that by the time the outbreak becomes general and takes a strong hold on the city, those who are ready to avail themselves of the facilities may do so without the least hesitation. In the past people have left their business and taken shelter in non-infected districts, particularly in the few that had so far no plague in Rohilkhand. But now as the entire province is infected and there may be few places which are not likely to figure this year on the plague list, the well-to-do people would best consult their convenience by segregating themselves from crowded streets without leaving their places of business.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad :
The 6th September, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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FROM THE

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(a)—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE, 4th September, 1904.

Comments on Mr. Balfour and Lord Curzon's mutual praise.

1. The *Indian People* (Allahabad), of the 4th September, says:—The mutual exchange of adulation by Mr. Balfour and Lord Curzon is really amusing. Lord Curzon's singling out the present Prime Minister for raising politics 'to a higher moral and intellectual plane,' and for being 'actuated in governing the country not by any petty or transient motives of expediency, but by a wide and far-seeing conception of the public good,' is distinctly grotesque after the many mendacious tricks to which he has had resort since his leader and master of Birmingham raised the fiscal controversy. Referring to Lord Curzon's approaching return to India, Mr. Balfour said that its object is to 'put the finishing touches to a great policy, a policy which he, and he alone, so far as I know, has had the advantage, among all our Viceroys, of beginning with a great knowledge of the special difficulties of the problems with which he had to deal.' This policy is the policy of aggression beyond, and repression within the frontiers of India. It is the policy of 'Might is Right' in dealing with weak and defenceless border States like Tibet, and with the Native States of the country, and of unabashed retrogression in dealing with the great middle class which is the prop and mainstay of the empire. It is the policy of converting India into an ever-increasing field of exploitation by irresponsible and greedy alien adventurers, and of reducing the people more than ever to industrial serfdom. In a word, it is the negation of justice to, and the deliberate stifling of all future hopes and aspirations of the people of India under British rule, and it is that which, according to Mr. Balfour, Lord Curzon means to carry to a finish during the next spell of his regime. Well may one dread to contemplate our near future under such auspices!

CITIZEN, 5th September, 1904.

Alleged indifference of the British people to Indian affairs, and the late administration of India by Lord Curzon.

2. The *Citizen* (Allahabad), of the 5th September, says:—One of the chief reasons of the misery of the Indian people is that the British people do not take a lively interest in Indian politics and allow themselves to be gulled by the assurances of the Indian Viceroy, who would have them believe that India is the best governed country in the world. This has operated for so many years that it has grown into a system, which has not been weakened, notwithstanding the great struggles of the Indian Press and the Indian Congress. The result is that the Government of India has become an autocracy, practically independent of the control of British Parliament. The Secretary of State for India allows the Viceroy to do anything he pleases, and never thinks of interference save and except in the matter of increasing the financial burden of India. Has there ever been a Viceroy more unpopular than Lord Curzon? While as yet the country had not recovered from the effects of a blasting famine, while the people were all over the country experiencing the greatest agony from the outbreak of plague, Lord Curzon did not feel the slightest compunction in holding the Delhi Durbar, in utter disregard of the poverty and sufferings of the teeming millions of India. In his recent utterances in England, his Lordship has indulged freely in sentiments while speaking of his Indian fellow-subjects; and judging from his speeches, we dare say the English people have been impressed with the idea that his love for the Indian people is as deep as it is boundless. If the great English people would look into his administration, they are sure to be disabused of the notions which are apt to get into their head by reason of the utterances of Lord Curzon with all the force lent to them both by the glamour of his rhetoric and the influence of his position. The Indian people do not find any indication of his love. They have been continually crying that Lord Curzon has been the author of their ruin. He has been depriving them of appointments which they considered themselves legitimately entitled to, and putting in Europeans and Eurasians. He has abolished competitive examinations as an opening to higher grade services, whereby men could get into good posts by force of their ability and not by favouritism or back-stair influence. By passing the Universities Act in the face of opposition of the whole country, he has absolutely disregarded public opinion and brought into

existence an Act of a very doubtful utility. He has not stopped short there. He has branded the entire Indian Press with foul suspicion by the production of the Official Secrets Act. Is this a tale of love? We really wish the Engish people could see their way to examine the administration of Lord Curzon. They will find that his Lordship has very deservedly been unpopular in this country, and that his return as a Viceroy is not regarded with feelings of joy.

3. The *Advocate* (Lucknow), of the 8th September, in commenting upon the late debate on the Indian Budget in Parliament, says :—"I am glad to think (the Secretary of State averred) that the Chancellor of the Exchequer is not sitting on this bench at this moment, for if he were, with the difficulties which have beset him this year, he might be inclined to ejaculate in the well-known phrase, 'what a Budget to loot!'" Because of the succession of surpluses rendered possible; not because India is overwhelmingly prosperous, destitution unknown, famine scarce, the country wonderfully recuperative, and what not, but because receipts are under-estimated and expenditure over-estimated so as to leave (secure?) a good balance on the credit side (at the end of the year?) This vicious system gives our financial affairs an appearance which is but appearance from top to bottom. Credit is thus taken for rise in receipts and decrease in expenditure when actuals come to be dealt with; these facts are supposed and trotted out to prove the great care that the Government takes in husbanding the resources of India. A careful reader cannot but see below the surface when in-comings mount up and out-goings go down year after year.

ADVOCATE, 8th September, 1904.

Late debate on the Indian Budget in Parliament.

* * * * * * *

As the Government could not presume to know better how to benefit the people with their money, it were well if it was left with the people themselves and an aggressive policy of philanthropy given up. But Lord Curzon thinks British statesmanship can solve Indian problem, social and political, educational and material, moral, and religious, except that of adding to the people's income.

Nay, more. Lord Curzon thinks himself competent to take in hand Tibet as well, and set its affairs right so as to enable India to reap the highest benefit from its neighbour, and make a fool of Russia intent upon embracing within its tentacles the land of the Lamas. Sir Mancherji Bhownaggree was ready at his post with an amendment consisting of two parts, the question of the cost of the expedition, and the policy of the same. This was an unfortunate combination and caused even Mr. Herbert Roberts to declare that he rose to second the first part. Not only no division was called for, but the motion itself was withdrawn. It certainly left a bitter taste in the Indian mouth that had to swallow the bitterest possible pill, the cost of the expedition. The expenditure has been put at 54 lakhs to the end of the year. In view of the developments that have taken place since the budget was presented in March last, one is at a loss to make out how the figure was worked out. Let us, however, hope it marks the outside limit. Sir Charles Dilke raised his strong voice in favour of the Indian. His most notable utterance was the demand that in any future Imperial conference, India should, next to the United Kingdom, play a predominant part; and insisted that some Indian vote should be put on the British estimates so as to enable Indian questions to be raised in Supplies in the course of the Parliamentary session.

This brings us to Lord Curzon's contention, endorsed by Mr. Brodrick, namely, that India should not form a party question in Parliament. The most mischievous doctrine that could be promulgated and that has already done a world of mischief to us is this demand of raising India above parties. As the party system still obtains in England, to raise the Indian problem above party discussion is to take it out of parliamentary purview and control, and let the rulers on the spot do whatever they like. We do not surely mean that the Indian question should be identified with any party, Liberal or Conservative, but that whenever one party is in power the other should be educated enough in our affairs to take a lively interest in them and set things right when there is anything going wrong. So long as the party system prevails, and so long as India does not loom large enough in the political horizon of the party in opposition so as to induce it, when necessary, to question the confidence in the one in power on account of Indian mal-administration, Parliamentary interference in our affairs shall be almost a nonentity as it

is now. In these days of more enlightment in India, Englishmen are more afraid to impeach the wrong-doers of their nation than they were before. If there are fewer Warren Hastings now, Edmund Burkes have become almost a rarity. We hear much tall talk about the Empire and its Imperialism, but less or almost nothing about justice and fair play between nation and nation, much less between rulers and ruled.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

ADVOCATE,
4th September, 1904.

Comments on the proposed creation of a permanent Civil Judgeship at Lucknow.

4. The *Advocate* (Lucknow), of the 4th September, says:—The inability of the District and Sessions Judge of Lucknow to do civil work, the general congestion of cases in the file of Sub-Judges and institution of big taluqdári cases, which occupy the time of the Sub-Judges for months together at the sacrifice of ordinary civil work, have once more brought to the front the question of having a permanent Civil Judge at Lucknow, and we are told that the Government of these provinces is about to approach the Government of India to obtain sanction for the creation of a permanent Civil Judgeship. We hope that the proposal of the Local Government will be approved, and that we shall soon have a Civil Judge to relieve the Oudh litigants of their anxiety, the Subordinate Courts of the burden of their arrears, and improve the quality of justice imparted by the courts. It will, we think, cause no inconvenience to the parties in big suits all over the province to have their cases heard at Lucknow. The hearing at Lucknow will be less expensive and the work would surely be done more expeditiously. The expenditure in creating the new appointment will be more than compensated by a better outturn of work.

The question which will be asked with much concern by the members of the Subordinate service and the public alike will be as to the recruitment of the Judge. There will be no desire anywhere to raise any racial question here, but we may say that the proposal of the Government that the appointment should be given to a member of the Civil Service will be looked upon with strong disfavour. There are good Civilian Judges who will be an acquisition to the Court and in whose decisions the people shall have every confidence, but these are mostly men higher up in the service and cannot be had for Rs. 1,500 a month or so, which the Government is likely to offer to the new Civil Judge. On this amount only a Civilian with ten or twelve years' service—most of which has been spent while holding the position of a Joint Magistrate—can be had, and he will surely not make an ideal Civil Judge. For a Civil Judge we want a trained lawyer, a man who has grown grey in the judicial service, and has to point to a long and distinguished career as a dispenser of civil justice. We think the appointment should be reserved for the picked men of the Subordinate Judicial Service, and should be considered a prize-post for men who have done splendid work as Judges of the Small Cause Court or as Subordinate Judges. The Civil Judge of Lucknow, like that of a presidency town, must be a trained lawyer so that his judgment may command respect throughout the province. It was the Civil Judgeship of Lucknow from which Mr. Justice Banerjee was taken to the High Court. We think it is still possible to have men of his calibre and training to hold the office. We trust the Local Government or the Government of India will not tie down the new appointment to certain conditions which are likely to mar the usefulness of the experiment.

(*b*).—*Police.*

Nil.

(*c*).—*Finance and Taxation.*

Nil.

(d).—Municipal and Cantonment Affairs.

5. The *Rohilkhand Gazette* (Bareilly), of the 1st September, publishes a letter in which the writer complains that while a health officer has recently been appointed on a handsome salary at Bareilly, no steps have been taken to recognise in any way the valuable services which the *hakíms* render to the public by giving free medical advice to patients who go to them. In some of the neighbouring towns the Municipal Boards have made fixed monthly grants to certain *hakíms* and thereby encouraged them to pay more attention to patients who prefer the *Yunani* (Greek) to the European system of medical treatment. The writer does not see why the Municipal Board at Bareilly should not consider it worth while to similarly patronize some of its local leading *hakíms*.

ROHILKHAND GAZETTE, 1st September, 1904.

Suggestion to the Municipal Board for granting some allowance to the leading *hakims* at Bareilly for gratuitously treating patients.

6. The *Prayág Samáchár* (Allahabad), of the 4th September, complains that the cattle-troughs, which one Lala Jagat Narain, Honorary Magistrate, constructed at various important parts of the town of Allahabad, at his own expense, some years ago, for the benefit of dumb animals, are never cleansed. The consequence now is that the water stinks, and the animals refuse to drink it. Also people wash their dirty clothes in the troughs. Lala Jagat Narain or the Municipal Board ought to have the troughs cleansed at least once a fortnight.

PRAYAG SAMACHAR, 4th September, 1904.

Need for cleansing the cattle troughs at Allahabad at short intervals.

7. The *Bhárat Jiwan* (Benares), of the 5th September, says that it complained, in a previous issue, that rubbish was generally found lying in heaps in most of the lanes at Benares, but that it is much to be regretted that the Municipal Board does not seem to have taken any action in the matter.

BHARAT JIWAN 5th September, 1904.

Complaint regarding the non-removal of rubbish lying in the lanes at Benares.

(e).—Education.

8. The *Hindustáni* (Lucknow), of the 7th September, referring to the resolutions recently passed by the Syndicate of the Allahabad University, *viz.*, (1) that the answer papers of those candidates for the Entrance and School Final examinations who fail in English should not be examined in other subjects, (2) that the question papers of the M.A. and the B.A. examinations should in future be revised half an hour before their distribution in the examination hall, to ensure their correctness, (3) that no guarantee should be given to students in respect to the order of the question papers, in the programme of any of the examinations held by the University, and (4) that the Punjab University should not be allowed to hold its Oriental Title examinations within the limits of the Allahabad University, observes that all these resolutions are utterly unjust, cruel and open to very serious objections. As regards the first resolution, unsuccessful candidates have a right to know in what subjects they are deficient. Moreover, when they pay the full amount of the prescribed examination fee, there is no reason why they should be deprived of the privilege of having *all* their answer papers examined. With reference to the second resolution, it is a matter for much regret that mistakes should so often be found in the question papers: the Registrar should certainly be held responsible to see that the papers contain no mistakes. The Syndicate has been particularly cruel to the students in passing the third resolution. It is true that one night's hard study of a subject would not materially help a student who has been negligent throughout the year to pass the examination, but it cannot be denied, at the same time, that it helps steady workers a good deal in brushing up their memory before they come to the examination hall. The last resolution is simply over-selfish and short-sighted. The London University is allowed to hold its examinations at Calcutta, and there appears no reason why the Allahabad University should be so jealous of a sister institution as to prohibit it from holding its Oriental Language examinations within its jurisdiction, especially when no local Arabic and Persian title examinations are held in these Provinces.

HINDUSTANI. 7th September, 1904.

Protest against certain resolutions lately passed by the Allahabad University.

(f)—Agriculture and questions affecting the land.

Nil.

(g).—General.

ARYA MITRA, 1st September, 1904.

Árya Mitra on Rai Nihal Chand Bahadur's proposals regarding the beggary nuisance in India.

9. The *Árya Mitra* (Agra), of the 1st September, referring to the Hon'ble Rai Nihal Chand Bahadur's proposals for legislating against any persons becoming a *sádhu* (mendicant) or *fakir* (beggar) before he is 18 years of age, and for establishing orphanages in the various provinces for bringing up destitute orphans, expresses its full approval of the proposals, and says that a law for checking professional beggary has become extremely necessary in India. If legislation on the lines suggested be resorted to, it should provide punishment not only for boys and girls becoming mendicants before they attain their majority, but also for those grown-up *sadhus* who may be found with such young persons. There are, however, certain classes whose only profession is beggary. For such classes, Government should provide some sort of employment for the grown-up persons, to reclaim them from their demoralizing profession, and establish special industrial or technical schools where their children may be given compulsory education, and trained to manufacture articles for the market, the profits of which should go towards the cost of their maintenance.

HINDOSTHAN, 5th September, 1904.

Question of the supply of free railway passage to poor Indian patients desiring to proceed to the Pasteur Institute at Kusauli for treatment.

10. The English *Hindosthán* (Kálakánkar), of the 5th September, says:—"We surely consider it very mean of the railway administration to have refused to grant free passage to the patients *en route* to the Kasauli Institute. Their income is due chiefly to the poor third class passengers of India, and therefore they should have consented to grant them free passage, and even if they could not do it for the whole number of them, they should have done it for half or quarter of them at least. However, it is very satisfactory that our Local Government has come forward to help the movement, and has graciously increased its annual grant from Rs. 600 to Rs. 1,000. We hope that the noble example of Sir James Digges La Touche will be followed by other Local Governments, Lieutenant-Governors, and Governors of India, because this movement is in the right direction; and His Honour's example ought not to be followed by his colleagues only, but the landed-proprietors, Rájas and Mahárájas should also follow the noble example. Our Rája Rampal Singh authorizes us to announce that he is willing to pay for the passage of the people of his estate to the Kasauli Institute, to and fro, who may be bitten by rabid animals on his estate, and who may wish to go to the said Institute through the recommendation of the District officials. The Rája is going to send a copy of this article to the District Magistrate with a letter, in which he will express his willingness to defray the abovementioned expenses.

V.—Legislation.

Nil.

VI.—Railway.

SURMA-I-ROZGAR, 1st September, 1904.

Need for providing separate means of ingress and egress for male and female third-class passengers at both the platforms of the two railways at Agra.

11. The *Surmá-i-Rozgár* (Agra), of the 1st September, complains that as both the East Indian and Rájputána-Malwa Railways at the Agra Fort station have only one gate each for admitting third-class passengers to their respective platforms, the passengers, especially females, with infants in their arms, and bundles of luggage on their heads, are exposed to much jostling and elbowing, and are inconvenienced in other ways. The Agra Fort station is a big one through which many passenger trains pass daily, and the authorities of the two railways concerned would do well to provide an additional gate to their respective platforms, so that females may in future be admitted by one gate and males by the other, their tickets being of course checked by two different officials at the two gates.

VII.—Post Office.

SHAHNA-I-HIND, 1st September, 1904.

Certain complaints against the Post Office at Meerut.

12. The *Shahna-i-Hind* (Meerut), of the 1st September, says that one Ali Bakhsh at Meerut remitted, from the local post office, a money order for Rs. 9-12-6, being the land revenue due from him for 1311 Fasli, to the Tahsildar of Nagina, district Bijnor, on the 6th February, 1904, and that the Tahsildar despatched the official "dakhila" (receipt) for the sum on the 8th idem, but that neither the postal acknowledgment for the money-order, nor the tahsil dakhila have yet been received by the former, though he wrote several times to the postal authorities at Meerut on the subject. Similarly one Háji Abdul Ghani, proprietor

of a cap workshop at Meerut, sent some caps per value-payable parcel to a person at Jubbulpore some time ago, but he has not till now received the money, though the consignee has informed him that he duly took delivery of the parcel and paid the money. Such cases are simply scandalous, and the Postmaster-General should see to them.

VIII.—Native Societies and Religious and Social Matters.

13. The *Citizen* (Allahabad), of the 22nd August, says :—From what a correspondent writes to us we learn with deep regret that the old temple of *Rádha Govindaji* at Brindaban is allowed to be desecrated. *Bhangís* (sweepers) walk over the sacred temple ; and foreigners (Europeans) trudge on the floor with shoes on. The observances with regard to the use of a sacred Hindu temple are truly set at defiance, and what surprises us most is that the Maharaja of Jeypur legally claiming the ownership of the temple is totally indifferent to such acts. From a spiritual standpoint the temple is not an individual possession ; it is a public place of worship. The whole Hindu society is bound to maintain the sanctity of the temple, and having regard to the susceptibilities of the orthodox class, we trust His Highness the Maharaja will, in consultation with the Foreign Office, adopt suitable measures.

Alleged desecration by Europeans of the temple of *Rádha Govindaji* at Brindaban, district Muttra.

CITIZEN, August 22nd, 1904.

14. The *Citizen* (Allahabad), of the 22nd August, says :—Despite the strict prohibition by law and regular warning by inscription on slabs of stone at the entrance gates of the peaceful villages of *Brajamandal*, it pains us much to learn that at such places the shooting of innocent animals is still practised by military people, disturbing the tranquillity of the quiet sanctuaries, the abodes of spiritual devotees. It is most desirable that the authorities that be should control such illegal and unpleasant conduct.

Complaint regarding (British) military people shooting innocent animals in the villages of *Brajamandal*, district Muttra.

CITIZEN, August 22nd, 1904.

IX.—Miscellaneous.

Nil.

ALLAHABAD :

The 13th September, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

HINDOSTHAN, 11th September, 1904.

Appointment of a British Commissioner to rule in Somaliland.

1. The Hindi *Hindosthán* (Kalákánkar), of the 11th September, referring to the announcement recently made in the *London Gazette* regarding the appointment of a British Commissioner to rule in Somaliland, says that when the country has once come under the civilizing influence of the British Government, its future prosperity is assured. The present waste tracts of Somaliland will soon be reclaimed, and made to yield abundant harvests; the people will lose their ruggedness under the mollifying influence of education; and then a brisk trade will spring up between Somaliland and England in course of time, convincing the world that the expedition which the British Government sent to the country some time ago was not a wild goose chase as it was thought to be at the time, but an undertaking full of great possibilities in the near future.

(b).—Home.

CITIZEN, 12th September, 1904.

Proposal for sending a deputation to England to acquaint the British public with the grievances of the Indian people.

2. The *Citizen* (Allahabad), of the 12th September, says:—The proposal made some time ago in regard to the sending of a deputation to England for the purpose of setting forth the grievances of the Indian people before the British electorate, has been revived within the last few days, and has apparently advanced a step. The plan now is to time the deputation so that it arrives in England on the eve of the next General Election, and the Indian speakers go up and down the constituencies (country) for the purpose of informing (enlightening) the public upon Indian questions in general, and more particularly upon those matters in connection with which the popular leaders on this side are most at variance with the present administration. The project depends mainly, of course, upon the degree of financial support which may be forthcoming; and it is interesting to learn that the energetic Joint Secretary of the National Congress undertakes to get together sufficient funds during his next visit to this city *(sic)*. We notice that some of our Indian contemporaries are engaged in making unofficial nominees for the deputation, and that some of these show an imperfect acquaintance with the actual circumstances which would need to be taken into account.

CITIZEN, 12th September, 1904.

Lord Curzon's late speeches in England.

3. The *Citizen* (Allahabad), of the 12th September, says:—The worst feature of Lord Curzon's speeches in England is their most mischievous optimism. As Viceroy of India, Lord Curzon has attracted much attention in Great Britain, chiefly owing to the British expedition to Thibet of which His Lordship is the author, and which is very agreeable to the present Imperialistic tendencies of the British people. His speech at the Guildhall is the greatest speech he has made during his sojourn in England, and as such it has attracted the widest attention of all his recent utterances in that country. The mischief, therefore, it has done and is doing is great.

Our Viceroy is nothing, if not an unabashed boaster of his own acts. None can blow his own trumpet more loudly and longer than does Lord Curzon. So it is not at all surprising that he spoke so eulogistically of the great deeds of his five years' administration. He took an exaggerated and quite an erroneous view of each of his acts. Then he concluded with the following words:—"As the result of these efforts I can point to an India that is more prosperous, more contented and more hopeful. Wealth is increasing in India. There is no test you can apply which does not demonstrate it. Trade is growing, evidences of progress and prosperity are multiplying on every side." This is the finest piece of boasting that we think has ever been indulged in by any Indian Viceroy. The worst part of it is that it is not like an ordinary boast based chiefly on truth, but based mostly on untruth. Lord Curzon while uttering the above-quoted words of self-laudation before a London audience, ignorant of Indian affairs and its real condition, was acting almost the part of a charlatan, who on his return home from a foreign land relates to his comrades, objects of wonder and deeds of heroism as witnessed or done by himself—mere products of his fertile brain—but which he is sure there is none about him to contradict.

We are at a loss to make out on what data Lord Curzon forms his conviction, if he at all has the conviction, that as the result of his five years' rule India is "more prosperous, more contented, and more hopeful." Even if some of his measures may be expected by him to prove beneficial to the country, it is yet too early for him to declare that they have already brought about the millennium in the land.

In truth, not a single measure of Lord Curzon's administration can be said to be calculated to remove our poverty to such a degree as suddenly to lift this country one fine morning to a stage of prosperity. We cannot call India *prosperous*, until we can find that the annual income per head has become at least two hundred rupees. But far from reaching that amount, the individual Indian income is still at its original estimate of but 30 rupees per annum. Unless Lord Curzon, by accurate and unimpeachable calculation of the Indian tax-payer's income, can establish that it has increased, it is absurd on his part to assert that we Indians are growing prosperous. Then as to the flattering unction His Lordship lays to his soul by indulging in the thought that the Indian people have grown "more contented" under his rule, we are given no tangible proof in support of it beyond a Viceregal supposition. We have had, on the contrary, proofs of growing discontent during Lord Curzon's *régime*. It is an open secret that the Native Princes have been deeply dissatisfied at the treatment they have received at His Lordship's hands. The Delhi Darbar turned them from allies into vassals, and never before were they treated so imperiously as during the years Lord Curzon has been Viceroy of India. Then as regards the feeling of the people, what has ever caused so much discontent among them as the impending dismemberment of Bengal, the passing of the Universities Act, the Official Secrets Act, the abolition of competition, and other like measures, too notorious to require mention? It seems to us that, because Lord Curzon knows too well that there is discontentment in the land in consequence of his rule, His Excellency asserted that the effect of his measures was the deepening of contentment. Then again, Lord Curzon does not hesitate to urge that his Indian administration has made the people "more hopeful." This is also an arbitrary and dogmatic assertion made to conceal the ugly fact that the Curzonian policy has sown the seeds of deep despair in the Indian mind, a despair which leads many of our countrymen to conjure others to give up every endeavour to induce the Government to hearken to our prayers by the creation of a strong public opinion. Instead of making the people more hopeful, Lord Curzon has robbed them of the hope they cherished till lately as to the high possibilities of British administration in this country.

"Wealth is increasing in India." That is one of Lord Curzon's high dictums. But what is the proof? "There is no test you can apply which does not demonstrate it," replies His Lordship. That is a generalization, bold in its optimistic flight. But the only reliable test for the supposed increase of wealth could be an independent investigation into the condition of the people, such as was demanded not long ago by some Indian representatives and British well-wishers of India. But Lord Curzon was too wary to give opportunities to us to institute such a test, knowing too well that, put to such a test, the boast of increase of wealth would be proved only too vain and chimerical. Then again, the boast will never survive the test of calculation, made according to the statistics of Government itself, as to the growth of income of the Indian people per head. A London audience, notorious for its crass ignorance of matters Indian, may be caught in by a Viceregal dogmatic assertion that every test that you can apply will demonstrate the increase of wealth in India, but no Indian can possibly be caught by such a chaff.

Lord Curzon's mischievous optimism as regards the state of things in India is further betrayed by what he said about the relations between Englishmen and Indians. "I rejoice to say," said His Lordship, "that the conduct of Englishmen in general in India towards the Indians is exemplary, even in trying and provocative circumstances." Who that knows anything about this delicate affair would not say that this is but a highly rose-coloured representation of the real state of feeling between the rulers and the ruled. Far from being exemplary, the conduct of the generality of Englishmen towards Indians is shameful. The Englishman in India says to the Indian openly that for him "not to be kicked is a bargain," and lays down the rule of not speaking to a native without first kicking him. What he says he does. He has the knack of suiting his action to his words, at least in this matter if not in others. Not to speak of trying and provocative circumstances, even

when the Indian gives no offence to the Englishman or provokes him in any way, the latter maltreats the former just for the fun of the thing, or to gratify the spirit of the conqueror that rages in his breast, unstifled and unresisted. Under provocation, the Englishman kills the Indian outright by shooting him down, while in trying circumstances he uses his hands and legs upon his person with that tenderness which brings on a rupture of his fragile spleen or breaks his bones. And over all this Lord Curzon expressed his joy and showered his encomiums!

"Our work is righteous and it shall endure." These are the words with which Lord Curzon concluded his speech. It is a truth which nobody denies that the British Government has done some good to India with the intention of doing her good. But good work of this character has been very little when compared with the evil it has wrought to satisfy the selfish greed of the British Government and British people. Pauperization and emasculation of Indian races have been the baneful result of British rule; and the policy which Lord Curzon has inaugurated in India is the policy of coercion and repression which only intensifies the impoverishment and the physical and mental degradation of the people, that have set in since the establishment of British supremacy in India. "Our work is righteous," is an assertion which cannot hold water. Every one who studies impartially the history of British connection with India will be forced to this conclusion. It is one of Lord Curzon's mischievously optimistic aphorisms which it were better if never uttered. It is superfluous to observe that by his speeches in England Lord Curzon has only helped to propagate erroneous notions about India's present condition and prospects.

CITIZEN, 12th September, 1904.

Ridicule of Lord Curzon's late administration of India, and of his recent doings in England.

4. The *Citizen* (Allahabad), of the 12th September, publishes, as a hoax, a letter, purporting to have been addressed to the editor by Lord Curzon from England, as follows:—Sir—It is ungenerous of you, not to say, disloyal, to constantly attack my personality and my administration. It is for writings such as those of yours that I have had to pass the Official Secrets Act, and I give you fair warning that on my return to India I will put down sedition in every form with a high hand.

I must impress on you and the teeming millions of India that I am a Hercules to all intents and purposes. Not only have I, like the great hero, achieved twelve great labours, but am, as the world knows, possessed of all the attributes of a demi-god.

Of the labours performed by me in India, Sir Arundel has been, under my direction, and I may add, occasionally to my dictation, preparing a record. This record, to the eternal shame of Indian editors, I will have placed in some most conspicuous part of the Victoria Memorial that is building in Calcutta. One or two of the labours, equally great and celebrated, recently achieved by me in my native land, I may mention for the benefit of your readers. Notwithstanding Pluto and Cerberus, his three-headed dog, even while absent from this country, I managed to keep here Lord Scarsdale full of life and activity. Could any other Viceroy on his return from the shores of India have the good fortune or misfortune —as the case might be—to see his father alive? It is I alone who am capable of performing such a wonderful feat. I may refer here to another event. The Lord Mayor of London was to hold a Durbar on the 15th ultimo at 7 P. M. The whole of that day was dull, dark and dreary; and, by a strange irony of fate, as the time for the Durbar approached, Egyptian darkness swallowed up London. In his perplexity, the poor Lord Mayor came to me. Now, what do you think I did? Like Hercules (?) of old, I simply said, 'Let there be light,' and there was light. Know, Mr. Editor, even the heavenly bodies obey my mandates. Know and tremble. In recognition of my services, the Lord Mayor has presented me the Freedom of the City of London. and I have graciously accepted it. Incidentally, I may mention, the Lord Mayor's Durbar was a failure. The poor old man has no imagination.

The *Pioneer* of Allahabad has told me it is beneath myself to take notice of what appears in native papers. Anyhow I shall ask you to desist. For it is in my power to make you curse the hour in which the Editor of the *Citizen* dared to interfere with——CURZON.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

ZUL-QARNAIN, 14th September, 1904.

Comments on the provisions of the Agra Tenancy Act of 1901.

5. The *Zul-Qarnain* (Budaun), of the 14th September, in continuation of its previous comments on the provisions of the Agra Tenancy Act of 1901 (*vide* article No. 5, page 289 of the United Provinces *Selections* from the Native Press for 1904), says that while section 45, allowing, as it does, a landlord to institute a suit for enhancement of rent against any number of tenants *collectively*, saves him the trouble and expense of suing each tenant separately as he had to do under the old Act, it is not expected to work satisfactorily in respect to the tenants. The court having to deal with a number of holdings in a single suit, and within a limited time, will generally find it diffcult to correctly estimate the value of each holding, and determine due enhancement thereon. But even supposing that the court finds no such difficulty, and grants enhancement only on such of the holdings as ought to pay more, it can only reject the suit in respect to others which have already been paying more than they should, and not grant abatement to these at the same time. To remedy this drawback Revenue courts should, in trying suits for enhancement of rent, be empowered, like settlement officers, to grant also abatement of rent where they may deem it necessary. Under section 50 if a court finds that the produce of a holding was diminished by drought, hail, &c., it can, while giving a decree in a suit for arrears of rent, make such reduction therein as appears just to it; but it cannot at the same time make a proportionate reduction in the revenue payable by the landlord. If a *material* diminution is entailed on the assets of the landlord on account of the reduction made by the court in the rent, and the landlord puts up a claim for remission in the revenue, it is then, and then only, that the revenue authorities can take this claim into consideration. This is certainly most unfair. As Government fixes the revenue on the basis of the rent-roll of a village, and not on the personal circumstances of the landlord, there seems no reason why he should not have a corresponding remission in the revenue for any remission of rent, however small, made to the tenant. Moveover, when a tenant, who is unwilling to pay, is sued for arrears of rent, this section induces him to invariably put up the pleas of drought, &c. In section 58 the expression "a tenant from year to year" occurs, which is not defined anywhere in the Act. Does it mean simply a non-occupancy tenant or what? If a non-occupancy tenant, what need was there for introducing this new undefined expression here? Section 63 lays down that "no suits for the ejectment of a non-occupancy tenant shall be instituted except between the thirtieth day of June and the first day of October," and section 73 says that "every ejectment in execution of a decree for ejectment shall take effect *from the first day of July next following the date of the institution of the suit*: provided if the decree is not passed before such first day of July, the ejectment shall take effect from the date on which the decree is executed." Now if both the dates in section 63 are inclusive, as are those mentioned in all other sections of this Act, a landlord, who institutes the suit on the thirtieth day of June, will become entitled (according to the letter of section 73) to eject the tenant any time, during that very year, after he has obtained a decree for the purpose; while if he institutes the suit only a day after, *i.e.*, on the first day of July, he must wait for a whole year for the ejectment. This is absurd; and the dates in question must evidently be exclusive, and the sooner the ambiguity is removed the better. Again, section 73 leaves it doubtful as to whether the year in which ejectment proceedings are taken is to be included in the tenant's period of cultivation or not. For instance, suppose a tenant has completed 11 years of his tenure on the 30th of June when a suit is instituted for his ejectment; and it is evident that under this section his ejectment cannot be effected before the expiry of a year from that date, when he shall have completed his 12 years' continuous cultivation: what would be his status under the circumstances? Different officers have given different judgments

on this point, and it should be cleared up. Section 103 empowers a court to grant compensation for extorting payment of rent, by illegal confinement or other duress: such an offence comes under the Indian Penal Code, and there hardly seems any necessity for punishing the offending landlord both under the Tenancy Act and the Penal Code for one and the same offence. Section 109 says that "(1) when a tenant makes a payment on account of rent, he may declare the year, or the year and the instalment to which he wishes the payment to be credited, and the payment shall be credited accordingly;" and that "(2) if he does not make any such declaration, the payment may be credited on account of any arrear not barred by limitation that the landlord thinks fit." The result of such a hard and fast rule is to compel the landlord to realize rent from the tenant from year to year with great severity, in utter disregard of any diminution that may have occurred in the produce of the soil on account of drought, &c., so that no portion of rent might become time-barred. As to the provision made in the section for preventing the crediting of a payment of rent to any arrear barred by limitation, it would prove no bar in actual practice; for a landlord can always secure false witnesses to prove that the tenant had wished the payment to be so credited. The greater the difficulty law places in the way of the landlord to realize rent from the tenant the worse will be the condition of the latter, and the relations between them will become anything but satisfactory and cordial.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

HINDI PRADIP, May, June and July, 1904.

Alleged over-assessments of the water-rate and house-tax at Allahabad.

6. The *Hindi Pradíp* (Allahabad), in its joint issue of May, June and July, complains that the official who lately revised the assessments of the water-rate at Allahabad, performed this duty most perfunctorily. When he went round the town revising the assessments, he arbitrarily estimated the rental values of the houses, with the result that he generally over-rated the values. Again, he did not send for the house owners, and inform them, on the spot, of the amount of the rate he proposed to assess on their houses, to enable them to submit their objections. To aggravate the evil, the newly imposed house-tax has also been assessed on the basis of the revised water-rate assessments. The people are groaning under the two heavy assessments which are now collected from them. The assessments are undoubtedly excessive, and the paternal Government would do well to have them revised and reduced, and thereby check the iniquity of the Municipal Board in the matter.

PRAYAG SAMACHAR, 11th September, 1904.

Complaint regarding the proposal to impose a tax on the Prayagwals for putting up their *chaukis* at the Benighat at Allahabad.

7. The *Prayág Sámachár* (Allahabad), of the 11th September, says that some time ago the *Prayágwáls*, or Ganges priests, at Allahabad were ordered by the Cantonment Magistrate to remove the straw sheds which they erected upon their *chaukis* (low wooden tables to sit upon) at the *Benighát* at Allahabad for the convenience of bathers, and to use only bamboo umbrellas for protection against the sun and rain. They are now asked by the same authority to pay a tax of four annas each on pain of being disallowed to put up their chaukis at the ghát in future. This proposal to impose a tax on the Prayágwáls is simply egregious, no such tax having ever being levied from them before.

PRAYAG SAMACHAR, 11th September, 1904.

The roads at Allahabad.

8. The *Prayág Samáchár* (Allahabad), of the 11th September, says that the condition of the *Chauk* road leading to Dáráganj, especially down to *Kothápárcha* at Allahabad is simply disgraceful, being quite out of repairs, and full of deep holes. The majority of the roads in Allahabad are generally in an unsatisfactory condition. The reason is not far to seek. The concrete is simply consolidated by means of a cylinder worked by an engine, and not beaten down with rammers as was done formerly; and the result is that no sooner has a road been mended than the concrete gets loose and comes out, and holes form.

(e).—Education.

9. The *Chhátra Hitaishi* (Aligarh), for August, observes that while the courses of studies prescribed for the lower school classes in the United Provinces were already too heavy for the students—who, by the by, are given no religious education whatever—Government has now thought fit to lay down that every student, while studying Hindi or Urdu as his second language, should pick up so much of the other vernacular also, as will enable him to write from dictation from a primary class text book in the latter language. It is a pity that a fresh burden has been laid on the boys, which will certainly put a severe strain on their energy and affect their health ; but Government has power to do what it likes!

CHHATRA HITAISHI, August, 1904.

Complaint regarding the courses of studies prescribed for the lower school classes in the United Provinces.

10. The Hindi *Hindosthán* (Kálákánkar), of the 8th September, says that according to the *Civil and Military Gazette*, the Director of Public Instruction in the Panjab has, to give impetus to the spread of primary education, recently decided to grant a moiety of the house rent, of the cost of furniture, books, &c. to the indigenous boys schools, and the entire cost of books, sewing materials, &c., to the girls schools in that province. This is a move in the right direction, and is well calculated to encourage the spread of elementary education in the villages to a considerable extent ; and the Education Department in the other provinces would do well to take similar steps to disseminate primary education among the masses, especially among the females. According to a Sanskrit verse, education is the first step in the ladder of all happiness and prosperity, and Government should give people as much facility and aid in acquiring it as it possibly can.

HINDOSTHAN, 8th September, 1904.

Special steps taken in the Panjab to give impetus to the spread of primary education among the people.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

11. The *Rohilkhand Gazette* (Bareilly), of the 8th September, bitterly lamenting the corruption so extensively prevalent among public officials, observes that different officials take bribes in different ways and forms. Some make no scruples to accept bribes personally, while others feeling chary of doing so, arrange to get their bribes through a third party. Some officials would fight shy of accepting hard cash, but readily take in presents of all sorts of articles, jewellery, grain, &c. Some officials go the length of selling justice to the highest bidder. There is yet a class of still greater rogues of officials who would quietly pocket a bribe, but render no benefit or help to the giver. As the law makes it penal for both the giver and receiver of a bribe, corrupt officials are seldom exposed, the people being afraid to state true facts in court. Let Government modify the present law, making bribe-givers no more liable to punishment, and it will soon see how readily people come forward to accuse dishonest officials of corruption, and produce positive facts and figures against their misbehaviour.

ROHILKHAND GAZETTE, 8th September, 1904.

Corruption among public officials.

12. The *Indian People* (Allahabad), of the 8th September, says :—We welcome the timely appearance of the Government order in connection with plague administration. The plan of campaign which commands most approval and is accepted by Government is :—

INDIAN PEOPLE, 8th September, 1904.

Recent orders of the Local Government regarding plague administration in the United Provinces.

(1) preventive action by improving general sanitation ;

(2) vigorous action on the occurrence of the first cases by disinfection with perchloride of mercury, and the destruction of probably infected material ;

(3) evacuation of infected areas when the disease becomes epidemic, combined with so much disinfection of any kind or desiccation as the people wish and as can be carried out, those who can afford to do so paying for it ;

(4) the destruction, where the people wish it, of rats and mice.

Regarding general preventive action the order says that 'an active policy of sanitation is being pursued in all the big cities ; and municipalities have been relieved in whole or in part of police charges in order to enable them to continue and extend it. It has been impressed upon all municipalities that improvement in sanitation is their first duty . . . . . There is reason to hope that the general sanitary condition of towns has appreciably improved in the course of the last two

years, but no effort should be spared to carry on the improvement.' In spite of what Government says we confess we have not noticed any appreciable improvement in the sanitary condition of Allahabad; for other cities we cannot speak.

We are heartily at one with the suggestion that 'committees and *panches* should be formed or strengthened in all municipalities and towns to pay special attention to cleanliness,' and hope that all district officers will, without any loss of time, call public meetings to form such committees 'and instruct all their subordinates to do the same.'

We are further in agreement with Government in thinking that 'every influence that can legitimately and prudently be brought to bear on the people should be brought to bear on them to clean the interiors of their houses, when cleansing operations are going on outside.' We are glad to find that our view that the *Dewali* white-washing operations may be made a part of the general process of disinfection commends itself also to Government.

The order lays down :—

In places where Hindus predominate those operations may appropriately be arranged to coincide with the Dewali festival, when all orthodox Hindus should whitewash or clean their houses, a custom, like many other Hindu customs, based on ancient sanitary experience.

Regarding the organization of charity and action in municipalities the observations of the Lieutenant-Governor deserve reproduction.

The misery caused by plague cannot fail to touch the hearts of an essentially kindly and charitable people. The Lieutenant-Governor desires to acknowledge the many acts of charity which the epidemic has called forth in the past. It will be for the ward committees and leading men of each city to organize local charity in aid of persons rendered widows and orphans by the pestilence, and of destitute persons who require medical comforts. District officers will aid any such organization.

In anticipation of an outbreak of plague, ward committees should be appointed by the district officer in consultation with the municipal board. Such committees should consist of members of the board and others, including, wherever possible, private medical practitioners of all kinds, and their duties should be—

(a) to call attention to any defects in sanitary arrangements, particularly as to surface filth;

(b) to make arrangements to obtain the earliest intelligence of any case of plague;

(c) to give information to the health officer or assistant health officer, as the case may be, of plague cases;

(d) to advise as to, and to assist in, the distribution of charitable funds, and generally to help and give confidence to the people.

Sufficient use has not yet been made of organized unofficial help. In some cases no doubt there is difficulty in securing such help, but much valuable and devoted work has already been done in the large cities by individuals; what is wanted is more complete organization.

We also believe that 'sufficient use has not yet been made of organized unofficial help.' Among non-officials the people who are best able to help in this matter are doctors, *hakims* and *vaids*. Some of them have during past outbreaks of the epidemic rendered valuable help to the public. What is wanted is for District Officers to seek the help of all such, and show that such help is appreciated.

In connection with arrangements for evacuation, it is laid down that they should be made, as we insisted in our issue of the 25th ultimo, *before* the advent of plague.

(1) Sites should be selected for health camps, and if necessary, compensation for the land should be agreed on. Separate sites should be provided for those who can pay for hutting materials and for those who cannot. For the latter, open spaces in the city near their homes in which they can put up *chappars* will ordinarily suffice. In choosing a site, regard should be had to facilities for watch and ward, conservancy, lighting, water supply and fire protection.

(2) Materials for temporary huts should be collected and stored in quantities at the time when they are readily procurable.

(3) A separate site should be chosen for a hospital, materials for huts should be provided, and arrangements should be made for the treatment of the sick should necessity arise.

Care should be taken to keep the sites for hospitals and for health camps as distinct as possible.

Sites should be provided free by the municipal boards, and the people should be left to build their own huts. It has been found that many persons complain of the huts built by the Government, while still more are deterred from going to them owing to their resemblance to hospital and segregation camps. It is not necessary to insist on a standard plan, but ventilation of the camp should not be impeded and sanitary conditions should be carefully observed. Materials should be provided at cost price to all who can afford to pay, and free to the poor.

In this connection we venture to make a suggestion. It is said that 'sites should be provided free by the municipal boards, and the people should be left to build their own huts.' Could not the municipal boards provide on reasonable terms such sites for people to build permanent dwellings *for themselves to live in?* We know there are many persons of moderate means who are eager to build modest houses for themselves outside the congested areas of cities, but cannot do so for want of suitable sites. We do not mean that capitalists should be allowed to take advantage of any sites that might be offered by municipalities for the purpose of making money. Those who will occupy sites themselves are alone to have them. No one should have more than one plot. The area of each plot, the portions of each that should be built upon and left vacant, the sanitary rules to be observed in the construction of the houses, their drainage, ventilation, &c., all may be stringently laid down and enforced by the municipalities.

There are many such sites in the outskirts of every city, and there is no reason why people should not have facilities to acquire them.

The last paragraph of the order is very important and runs as follows:—

The great thing for district officers to remember is that little can be accomplished without organizing unofficial assistance and making large use of it. Once the confidence of the people has been won, much may be accomplished which cannot now be thought of. For the province as a whole it must be admitted that the attitude of the people is still one of profound and fearful distrust. Until quite recently many educated men believed that Government was spreading the plague. One of the Commissioners reports that an experienced tahsildar lately admitted to his Collector that he had shared this view. No effort should be spared to win the confidence of the people.

If 'the attitude of the people is still one of profound and fearful distrust,' Government is responsible for it to a very large extent. The unwise and stringent measures adopted by Government at the first outbreak of plague furnished the occasion for this disturst. Government distrusts even educated people. Government officers in their omniscience think that they know all about the people's feelings, wishes and needs, but that educated Indians have dropped from the clouds and cannot and do not voice the feelings, wishes and needs of the people. Trust begets trust, distrust begets its like. Why then complain? Begin to trust the public, take them into your confidence and you will have their confidence. As for the masses, so long as they are so largely illiterate, no sanitary or other measures can have their full measure of success. Let Government spend more money on education and sanitation and less on expeditions and exploitation, and there will be less reason to complain.

Government orders regarding anti-plague measures to be adopted in the United Provinces.

13. The English *Hindosthán* (Kalákánkar) of the 9th September, says:— We are glad to learn from para. 43 (of the Administration Report of the United Provinces for 1902-1903) that the Lieutenant-Governor attaches great importance to the maintenance of the village sanitation inspection books, and has noted with regret that they are neglected in several districts. We are rejoiced to learn this. Surely, sanitation and other preventive measures should be taught to the uneducated Indians who are great sufferers from plague and other pestilences in India. They should be taught where to keep their sheep, goats, cattle, &c., &c. They keep these animals at present in their very houses, where they themselves live, and the refuse of these animals is heaped up in front of the doors, or somewhere thereabouts. The smell of the dunghills is horrifying to a man who is unaccustomed to them; but it is not perceptible to those who live among these cattle, and get accustomed to the noxious effluvia, though they bear the result of its effect, by getting cholera, plague, fever, &c., &c., and die like rotten sheep. The water they drink is also very noxious. With the exception of places where *puckka* wells are sunk by the rich mahajans of the country, the poor villagers drink sometimes the water of tanks and *jhils* where they bathe, and wash their cattle, and even wherein the country pigs of the villages wallow.

HINDOSTHAN, 9th September, 1904.

Now a few words *anent* the principles laid down by the Government as quoted in our last issue. Yes, it is true, and very sad indeed, that the attitude of the people of these provinces is still one of profound and fearful distrust towards Government, and it is true that, until quite recently, even many educated people believed that Government was spreading the plague. (There ought to be a law passed, for particularly punishing these mischievous, disloyal, suicidal people.) The first proposal of the Government is to take preventive action by improving

sanitation; and we gladly aye it with all our heart, provided that the above-mentioned sanitation is taken, at the very beginning, into hand. Secondly, our Government proposes to take vigorous action on the occurrence of first cases, by disinfection, and by destruction of infected materials. This also is a most desirable measure, and it should be resorted to. The third proposal is the evacuation of infected areas. This is a most desirable measure, and has been now well adopted by the people all over the country, and, has therefore, proved a great source of saving lives. The fourth is the destruction of rats and mice where the people wish it. This is a ridiculous thing for Government to do. We believe the villagers can better manage to destroy rats and mice than Government soldiers or the police can do. They do not require any bayonet charges, or volleys, nor does the police baton seem properly adapted for attacking and destroying these rats *et souris*. But our Government seems to have quite forgotten that the bubonic disease is not only carried by rats and mice, but that it attacks also monkeys, squirrels, cattle, and the denizens of the forest. So if the destruction of these big animals is intended, then undoubtedly they require a column of the standing army and a posse of police.

HINDOSTHAN, 12th September, 1904.

Government orders regarding anti-plague measures to be adopted in the United Provinces.

14. The English *Hindosthán* (Kalákánkar), of the 12th September, in continuation of the above article, says:—However, one thing is very strange, and that is this, that His Honour, with all his good suggestions for preventive measures, quite forgets the introduction of any medical measure. Inoculation is not mentioned at all. Then, again, various medicines have been discoverd by some English doctors as being very effective. Indian doctors have also discovered that the use of *ním* leaves in different ways is good, both for the fever, and for the ripening, and curing of the bubo, and that the smoke of the burning twigs and leaves drives away the bacilli of the disease from the infected areas. The best proof of the utility of the *ním* tree is demonstrated in Kalakankar, where the Raja has planted *ním* trees all over the Bazar, Hanumanganj, and the Kalakankar Fort, inasmuch as although the plague came as close as Kara and Manikpur, it did not come to Kalákánkar. Then, the use of leeches over the bubo, and the application of garlic poultices, have been discovered by native doctors to be very efficacious for ripening and curing the bubo. Why are all these medicines not introduced, along with the sanitary measures in contemplation? There is one thing very satisfactory in the laying down of the principles by the Government, that is that His Honour the Lieutenant-Governor considers it of the utmost importance to secure an organisation of an unofficial character and assistance; because wherever plague previously appeared in an epidemic form, this will often be comparatively easy to bring about. This is a move in the right direction, because too much of anything is bad. Sir Antony MacDonnell's precautions were too great, and were rejected and looked upon with great fear and diffidence by the public. We heard it from the lips of our friends and correspondents, that some people being made to wash their clothes by the doctors before going to Naini Tal, got fever on the way through cold, because either they could not use their warm clothes, or they were too wet to be used. The plague surely is making great havoc, and it seems as if it were getting a firm footing in India. Under these circumstances it would be a pity, a great pity, to suffer this dreadful epidemic to become a native disease of this country.

V.—Legislation.

ZAMINDAR-WA-KASHTKAR, August, 1904.

Comments on Qazi Aziz-ud-din Ahmad's suggestion for enacting a law against the partition of big landed Muhammadan estates among their heirs.

15. The *Zamındár-wa-Káshikár* (Bijnor), for August, referring to Qázi Aziz-ud-din Ahmad's suggestion for enacting a law against the partition of big Muhammadan estates among their heirs (*vide* article No. 15, page 266, of the U. P. *Selections* from the Native Press for 1904), says that the proposed measure can never be acceptable to Muhammadans in general, firstly because it will militate against the Muhammadan law, and secondly because it is calculated to make a single son the sole master of his father's estates, and leave all other heirs unprovided for. The Qázi, moreover, commands no special respect of, or influence over his co-religionists, he being known to them only as a novelist, a freemason and an Anglicized Government official, and nothing more, so that there is hardly any chance of their accepting a reform at his initiative, which is so revolutionary in its character and subversive of the Islamic principle that has

been rigidly observed among them for the last 1300 years. The Muhammadan law gives full power and liberty to the owner of an estate for the time being to bequeath or otherwise transfer his property as he pleases, but unfortunately owing to the intricacies and technicalities of the existing laws enacted by the British Government on the subject of transfer of property, disputes often arise regarding such transfers, which as often as not prove ruinous to the property, in the long run. The Muhammadans would, therefore, far from approving of any legislation being adopted on the lines suggested by the Qázi, on the other hand, gladly welcome a measure whose object should be to prevent a will or any other form of transfer of property that is formally and duly made from being unnecessarily contested in courts.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad :
The 20th September, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

Mr. Walkkate

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SELECTIONS

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I.—Politics.

(a)—Foreign.

INDIAN PEOPLE, 15th September, 1904.

The Tibetan Treaty.

1. The *Indian People* (Allahabad), of the 15th September, says:—While it is of course a matter for congratulation that at last a treaty has been signed between the British and Tibetan Governments, it is premature to say anything of the treaty itself until its terms are published. Why they are still kept from the public we cannot tell; but doubtless they will be let known to the world in due course. From Colonel Younghusband's speech at the 'Durbar' where the treaty was formally ratified we infer that the terms of the Secretary of State's Despatch of November last, that there should be no annexation and no protectorate and that no resident should be posted at Lhassa, have been kept. What provisions have been inserted in the treaty to ensure future peaceful relations between India and Tibet consequent on the faithful observance of the terms of it by the Tibetans is important to know, as on those provisions may be said to rest the chances of war and peace in the future. Meanwhile we earnestly hope that this first Tibetan raid will be the last also, and that no occasions may again arise for Indian blood and money being spent on such disgraceful massacres as the one at Tuna on the 31st March.

PRAYAG SAMACHAR, 18th September, 1904.

The Tibetan Treaty.

2. The *Prayág Samáchár* (Allahabad), of the 18th September, referring to the signing of the Treaty between the Tibetan and British Governments, says that the Indian people have every reason to rejoice at the conclusion of this treaty, inasmuch as the cost of the Tibetan expedition, which was to be squeezed out of them, poverty-stricken as they are, will now be realized from the Tibetans as an indemnity.

INDIAN PEOPLE, 18th September, 1904.

Cost of the Tibetan Expedition.

3. The *Indian People*, (Allahabad), of the 18th September, says:—The conclusion of an understanding between England and Tibet is an event of congratulation, and we hope the army now stationed at Lhassa will soon be safely on its way back to India. This terminates the political and military questions in dispute between England and Tibet, but it does not in any way affect that other point in dispute between England and India about which we hope the last word has not been said. The entire public opinion of India aided by an influential section of the Anglo-Indian press has cried out loudly against the Indian revenues being saddled with the cost of the expedition; and just the other day a public meeting at Madras voiced the same opinion. The same view was expressed in Parliament on the occasion of the debate on the Indian Budget by the solitary Indian Member, who, as it happens, is a staunch supporter of the expedition, and he was supported by Mr. Herbert Roberts, M.P. The Secretary of State's reply to Sir Muncherjee Bhownaggree was as feeble as it could have been. Mr. Brodrick said that in determining whether England or India should pay the cost of a given undertaking, 'you must have regard whether it does arise from Imperial policy or not.' Of course the Tibet expedition does so, as Sir Muncherjee had no difficulty in pointing out. The Honourable member for Bethnal Green asked himself whether politically the mission had any connection with, and bearing upon the prestige of the British Government as an Imperial Power, and answered the question in the affirmative with the support of the official literature on the subject. 'When you consider,' Sir Muncherjee said, 'the true inwardness of the undertaking, it is not difficult to see that what we have aimed at is that in that region another great Power should not obtain an influence preponderating over ours. In other regions, far beyond the confines of India, in Persia, in China, and in Turkey, we have had over and over again to contend against its attempts to establish similar preponderance, and the only difference I see between those cases and that of Tibet is that the road to Tibet is from India, and negotiations with it have been conducted by or through the Indian Government.' But surely, as Sir Muncherjee said, this does not of itself make the operations against Tibet a matter of purely Indian interest.

* * * * * * * *

(b).—Home.

AL BASHIR, 18th September, 1904.

Contrast between the treatment accorded to the Russian and Indian Muhammadans by their respective Governments.

4. *Al Bashír* (Etáwah), of the 13th September, publishes an extract in Urdu from the *Observer* (Lahore), in which the writer states (1) that the Musalmans residing in Russian territory are freely given higher posts in the Russian army without the distinction of colour and creed, and are highly valued

by the authorities; (2) that the Russian Government allows all matters relating to marriage, divorce and succession among its Muhammadan subjects to be decided by Kazis and Muftis appointed for the purpose; and (3) that *Imáms* are appointed and paid for by the Russian Government to attend to the spiritual needs of the Musalmán soldiers. Contrasting this treatment of Russian Musalmáns by their Government with that of their Indian co-religionists by the British Government, *Al Bashír* regrets that though the bravery of Musalmán soldiers is beyond question, the British Government, while making much of Sikhs and giving them all sorts of encouragement, seems to value and trust the former less and less every day, perhaps because it thinks it cannot trust Musalmáns to fight against their co-religionists in the North-West frontier, against whom it has often to send expeditions, as loyally as it can count on Sikhs to do. But this is a sheer misapprehension on the part of the Government, there having been several instances in which Muhammadan soldiers have freely fought, for the British Government, against their co-religionsits in India. The administration of the Muhammadan law in India is also not satisfactory, inasmuch as an officer, who is not himself a Muhammadan, is hardly expected to thoroughly master the niceties and technicalities of that law. It were much better if Hindus were appointed to administer Hindu civil laws, and Muhammadans to administer Muhammadan civil laws, European officers trying only those civil suits in which the parties are followers of different religions. It would give great satisfaction indeed if the British Government appointed also Imāms for its Muhammadan soldiers as Russia does. *Al Bashír* further adds that the Russian Government takes upon itself to pay the expenses of the mosques situated within Russian territory; but the editor is not prepared to request the British Government to follow the example of Russia in this matter, because the expenses will simply be enormous, considering the numerous mosques that lie scattered throughout India. But then there is no reason why the British Government should still maintain the Ecclesiastical Department for the benefit of British soldiers in India. The continuance of the Ecclesiastical Department is a deep blot on the just administration of the British Government, and the sooner it is done away with the better.

5. The English *Hindosthán* (Kalákánkar), of the 19th September, says:— HINDOSTHAN, 19th September, 1904.

Comments on an open letter addessed to Lord Curzon, relating to his late administration of India.

The following assertion of the writer of the open letter (addressed to Lord Curzon):—"My Lord,—In the hope—which I frankly admit is against hope—that one more faint echo of the all but universal public opinion of India against your doing so, may dissuade Your Lordship from returning to my country as its Viceroy and Governor General," is incorrect, and whatever may be the hope (against hope) of Lord Curzon's unjust opponent about his good services to India and his return to our country, we heartily welcome his return to India to complete his twelve promised reforms. We really consider it a sin to call Lord Curzon a veriest "Brummagem," and it is also incorrect to compare him with the poet Viceroy of the seventies—we believe the writer means Lord Lytton. We also believe that no evil consequences of Lord Curzon's rule have penetrated into any department at all to the best of our belief; nay, rather, on the contrary, that he has been effecting his twelve promised reforms, for which he has won the golden opinion of the English nobility and public, and of the loyal and educated Indians in this country. Lord Curzon is also blamed for having ignored the claims of both Hindus and Mahomedans; but there is no proof of this statement of the writer of this open letter on any record as far as our experience goes. Lord Curzon has been praised by the Hindu and Mahomedan Members of his Legislative Council. He has prepared most economical budgets during his viceroyalty. He has remitted taxes, arrears of revenues, &c., &c., and yet he is falsely accused of having been the cause of the bankruptcy and ruin of the finances of India. Who is the author of this disloyal and seditious writing? Is he one of the Indians who has retired to England to earn his livelihood there, or is he one of the retired Anglo-Indians who wants to wreak his vengeance on the noble Lord? Really, it is very seditious to find fault with the Delhi Durbar. It was a most loyal, pompous and showy meeting indeed. We never saw or heard of any insult or disregard being offered to the Indian princes at the Delhi Durbar. As for Lord Curzon's deposing one or two rulers without any public judicial enquiry, as is stated, we do not know what the writer means,

and unless he names the cases he refers to, we are unable to understand to what he alludes. Lastly, His Excellency is accused of depriving His Highness, the Nizam, of Berar, by the very clever manœuvre of granting him a G. C. B. The writer must be a fool, a silly fool—we cannot apply the term D. F., which is a slang expression. The aim of the English Government from beginning up to this time, whether under the predominancy of a Liberal Government, or of a Conservative Government, has been to keep Berar, and make it part and parcel of British India. So now, if, after making so many attempts to release it through many representatives, and, lastly, after making a strenuous effort through the old Sir Salar Jung in India and England in vain, the Nizam's Government chooses to compromise this long ticklish question in the name of Lord Curzon, then why should the present Viceroy be accused of having taken the Province of Berar by a great strategem ?

Dilli se main aun, khabar kahe more bhai. This is a proverb which is analogous to this case. It means " I come from Delhi and my brother relates the story of my circumstances." In the same manner through his clever manœuvre Lord Curzon deprived His Highness the Nizam of Berar, (not for his own good, but for the good of his Government) and the deprived personage (the Nizam) does not complain. But the real Indian, the open-letter writer, bitterly cries for the loss of Berar, who cannot be even considered a distant brother of the Nizam, and therefore is not justified in even telling the tale so much as was the brother of the comer from Delhi.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

Nil.

(*b*).—*Police.*

PRAYAG SAMACHAR, 18th September, 1904.

Pay of the village chaukidars in the United Provinces.

6. The *Prayág Samáchár* (Allahabad), of the 18th September, observes that the Lieutenant-Governor of Bengal thinks the pay of Rs. 6 a month given at present to village chaukidárs in that Province is too low to attract a good class of men for the service, and contemplates raising the same. In the United Provinces the village chaukidár gets only Rs. 2-15-0 per mensem ; and does not the Local Government consider it expedient to raise this paltry pay, and thereby improve the status and *morale* of its village police ?

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

PRAYAG SAMACHAR, 18th September, 1904.

Protest against the proposed levy of rent from the Prayagwals at the Benighat at Allahabad.

7. The *Prayág Samáchár* (Allahabad), of the 18th September, referring to the notice which the Cantonment Magistrate is reported to have issued to the *Prayágwáls*, who put up *chaukís* at the Benighat at Allahabad for the convenience of bathers, requiring them to pay a monthly rent at four annas per chauki, for sanitation purposes, says that the notice has created a great sensation among the *Prayágwáls*. During the Muhammadan supremacy, a certain Muhammadan ruler imposed a capitation-tax on pilgrims who visited Allahabad from distant parts of India to bathe at the junction of the rivers ; but even then no tax was levied from the *Prayágwáls*. The pilgrim tax was, however, abolished shortly after the establishment of British rule. The sanctity of Benighat dates back for ages and it would be well not to interfere with it now.

8. The *Prayág Samáchár* (Allahabad), of the 18th September, complains that the hackney-cart drivers at Allahabad load their carts with about 100 maunds of grain and then mercilessly beat the animals if they do not go fast enough to their satisfaction. The Municipal authorities should see that cart drivers do not practise such cruelties on the poor dumb animals.

Complaint against cart-drivers practising cruelty on their animals, at Allahabad.

PRAYAG SAMACHAR, 18th September, 1904.

(e).—Education.

9. The *Indian People*, (Allahabad), of the 18th September, says:—The older Universities are busy electing Fellows according to the new Universities Act. We do not know why our University has not yet taken any action in the matter. Are our graduates going to have the right of election, or are they not? We have more M. A.'s than Madras, for instance. We do not know, therefore, why we should not have the right of election conceded to our Masters of Arts and holders of a higher degree in some faculty.

Election of Fellows under the new Universities Act.

INDIAN PEOPLE, 18th September, 1904.

10. *Al Bashír* (Etáwah), of the 13th September, referring to the results of the late B. A. Examination of the Allahabad University, says that while none of the other colleges in the United Provinces could pass more than five Musalman candidates in that examination, the Muhammadan College at Aligarh passed as many as 27 Musalmans. This clearly establishes the editor's proposition, which he has urged several times before, that the existing State Education Department and State colleges and schools in India are of little use to Muhammadans, whose religious and "national" requirements, like those of domiciled Europeans, Eurasians and Native Christians, are quite different from those of the other community (Hindus), who practically derive the greatest benefit from the educational institutions in question. Such being the case, the Musalmans cannot be expected to make satisfactory progress in education, unless and until special and separate provision is made for their exclusive benefit. Government should, therefore, take from its total expenditure on education in India, that amount which should be spent on the education of Muhammadans, calculated on the basis of their population as compared with that of other communities, and establish denominational educational institutions for them with the same. This, the editor contends, is a fair claim, and a perfectly reasonable proposal, and should be given careful consideration.

Suggestion for Government to establish State denominational schools and colleges for Muhammadans.

AL BASHIR, 13th September, 1904.

(f)—Agriculture and questions affecting the land.

Nil.

(g).—General.

11. The *Citizen* (Allahabad), of the 19th September, says:—It has been the misfortune of Lord Curzon to contend against one of the most terrible famines to which India fell a victim. The dark cloud of another famine is ominously becoming visible in the horizon. That is perhaps going to be the most salient feature of Lord Curzon's second term of Viceroyalty. The masses in India are not above superstitious notions, and they regard Lord Curzon as a famine-spreading Viceroy. The management of the last famine reflects no credit on Lord Curzon, for lakhs of men were without compunction suffered to die of starvation. A Government that raised a tax from the people on the explicit understanding that it would go to create a fund to insure against famines has no right to let a single person die of starvation, so long at least as the fund lasts. A Viceroy who conveniently forgets all about the Famine Insurance Fund, and the solemn promises made before its creation, and then complacently makes flimsy excuses for numberless deaths occurring for want of food, cannot inspire confidence in the minds of the people at the present juncture. If there is to be a second Curzonian famine, we may anticipate a repetition of the horrors of the first one. We should, however, beware of following the policy of indifference. We have seen that it is English opinion that Lord Curzon is most anxious to court and win. Let our political organizations make arrangements to keep the British Press fully supplied with the particulars of the impending famine and the way in which

Famine impending in India, and the reappointment of Lord Curzon as Viceroy.

CITIZEN, 19th September, 1904.

the Government of Lord Curzon deals with it. This will no doubt have some effect on the Viceroy to guard against deaths from starvation during the threatened famine.

HINDOSTHAN, 19th September, 1904.

Suggestion for supplying the plague inoculation serum to people who apply, and are willing to pay for it.

12. The English *Hindosthán* (Kalákánkar), of the 19th September, says:—It is satisfactory to note that the system of vaccination has got such a strong footing in the country that even the prevalence of plague could not prevent the operation of vaccination going on. Under these circumstances, we think it is a pity not to introduce the system of inoculation in this country. We quite agree with the principle of our Government that people must not be compelled to be inoculated; but we, at the same time, see no reason, why those people, who know and appreciate the value of inoculation, should be deprived of the use of it. The serum is not a thing which can be made in India, nor can it be ordered from Europe by a private individual or a landed-proprietor, without the intervention of the Indian Government. Under these circumstances we crave the indulgence of the Government to kindly procure the serum for those landed-proprietors and people of India, who apply for it, and agree to pay the price of the medicine. The rapid recrudescence of plague is filling our minds with great fear and apprehension, and hence it behoves our Government to come to our help, especially when we are ready to pay for the serum.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
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SELECTIONS

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Nil.	
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Nil.	

QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	7,000 copies.
2	Hindustán Review and Káyasth Samáchár.	Allahabad	Munshi Durgá Parshád ...	1,200 „
3	Káyasth Conference ...	Gorakhpur	Babu Rám Garib	...
	Twice a month.			
4	Cochrane	Allahabad	S. B. Sarbadhikari ...	200 copies.
	Weekly.			
5	Citizen	Allahabad	Babu Jotindra Náth Sen ...	500 copies.
6	Express	Lucknow	Munshi Siddiq Ahmad	600 „
	Twice a week.			
7	Advocate	Lucknow	Gangá Parshád Varmá ...	1,000 copies.
8	Indian People ...	Allahabad	Mahbúb Ali Khán ...	600 „
	Three times a week.			
9	Hindosthán	Kálákánkar (Partábgarh) ...	P. N. Chatarji	200 copies.
	ANGLO-URDU.			
	Monthly.			
10	Aligarh Monthly ...	Aligarh	Wiláyat Husain	130 copies.
	Weekly.			
11	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	120 copies.
	ANGLO-SANSKRIT.			
	Once in two months.			
12	Shri Káshi Patrika ...	Benares	Báji Rao Bálkrishna Bhat ...	...
	URDU.			
	Monthly.			
13	Al Burhán	Sháhjahánpur	Muhammad Kifáyat-ullah ...	500 copies.
14	Al Islám	Allahabad	Hakim Ahmad Husain ...	400 „
15	Al Nadwah	Sháhjahánpur	Saiyid Abdul Hai	...
16	Al Nazír	Meerut	Munshi Nazír Husain ...	300 copies.
17	Árya Bandhu ...	Meerut	Dr. Ram Chand	500 „
18	Árya Musáfir ...	Hardwar (Saháranpur) ...	Lala Munshi Rám ...	900 „
19	Árya Patra	Bareilly	Raghubir Sahái	3,000 „
20	Árya Samáchár ...	Meerut	Pandit Murli Dhar ...	500 „
21	Asr-i-Jadid	Meerut	Khwája Ghulám-us-Saqlain ...	300 „
22	Dil Árám	Bulandshahr	Naubat Rái	300 „
23	Gurukul Samáchár ...	Sikandarabad (Bulandshahr) ...	Pandit Nardeo Sharmá ...	300 „
24	Háfiz-ul-Mulk ...	Hapur (Meerut)	Háfiz Abdul Qádir ...	...
25	Hamdard	Kara (Allahabad)	Munshi Jamál Ahmad ...	...
26	Hamdard-i-Islám ...	Agra	Muhammad Abdul Hamid ...	...
27	Hamdard-i-Qaum ...	Meerut	Raghubir Singh	1,000 copies.
28	Káyasth Conference ...	Gorakhpur	Babu Rám Garib	...
29	Khátún	Aligarh	Shaikh Abdullah, B.A., LL.B.	...

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
30	Magazine-i-Hind ...	Meerut	North-Western Provinces Trading Company, Ld., Meerut.	1,000 copies.
31	Mazhar-ul-Islám ...	Moradabad	Qázi Mazhar Qayúm ...	200 „
32	Muraqqa-i-Alam ...	Hardoi	Hakím Muhammad Ali Khán ...	300 „
33	Mushír-i-Rozgár ...	Meerut	Muhammad Abdul Wáhid ...	500 „
34	Satopkári	Bareilly	Thákur Parshád ...	1,500 „
35	Tohfa-i Muhammadia ...	Meerut	Maulvi Sháh Muhammad Fázil	...
36	Urdu-i-Mualla ...	Aligarh	Saiyid Fazl-ul Hasan B.A. ...	...
37	Vaishya Hitkárí ...	Meerut	Mohan Lál	800 copies.
38	Yádgár-i-Jashan-i-Tájposhi	Moradabad	Pandit Bhagwán Sahái ...	200 „
39	Zamánah	Bareilly	Munshi Maháráj Parshád ...	1,000 „
40	Zamíndár-wa-Káshtkár ...	Bijnor	Sher Ali	600 „
	Twice a month.			
41	Akhbár-i-Imámia ...	Lucknow	Mir Abid Ali	300 copies.
42	Anjan Akhbár ...	Moradabad	Hakim Mendhai Lal ...	...
43	Ittihád	Lucknow	Maulvi Muhammad Abdul Halim	...
44	Muraqqa-i-Tasawwur ...	Fatehpur	Sheo Ratan Lál	130 copies.
	Three times a month.			
45	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Abdullah	400 copies.
46	Mushír-i-Hind ...	Etáwah	Lálá Múl Chand	140 „
47	Rafiq Punch	Moradabad	Qázi Mahmúd-ul-Hasan ...	...
	Weekly.			
48	Agra Akhbár... ...	Agra	Khwájá Siddiq Husain ...	150 copies.
49	Al Aziz	Agra	Muhammad Abdul Aziz Khan...	...
50	Al Bashír	Etáwah	Muhammad Bashír-ud-din ...	850 copies.
51	Áwáza-i-Khalq ...	Benares	Lálá Gulób Chand ...	450 „
52	Cawnpore Gazette ...	Cawnpore	Harnám Singh	300 „
53	Colonel	Moradabad	Pandit Sheo Parshád ...	200 „
54	Dabdaba-i-Sikandari ...	Rámpur	Muhammad Husain Khán ...	300 „
55	Edward Gazette ...	Sháhjahánpur	Saiyid Mukhtár Ahmad ...	500 „
56	Fitnah	Gorakhpur	Hakim Abdul Karim Khan ...	350 „
57	Hindustáni	Lucknow	Gangá Parshád Varmá ...	1,100 „
58	Jádu	Jaunpur	Háfiz Abdur Rahman Khán ...	250 „
59	Jám-i-Jamshed ...	Moradabad	Qázi Jamshed Ali	150 „
60	Káyasth Hitkári ...	Agra	Ahmad Husain	400 „
61	Khurshed-i-Nánpára ...	Nánpára (Bahraich) ...	Bádullah	200 „
62	Mádan-i-Ulúm ...	Bareilly	Babu Gopi Náth	1,900 „
63	Mufíd-i-Ám	Agra	Qádir Ali Khan	100 „
64	Mukhbir-i-Alam ...	Moradabad	Qazi Abdul Ali	300 „
65	Naiyar-i-Azam ...	Moradabad	Saiyid Ibn-i-Ali	300 „
66	Nasím-i-Agra ...	Agra	Bireshwar Sanyál ...	200 „
67	Nasím-i-Hind ...	Fatehpur	Muhammad Karim Bakhsh ...	100 „
68	Nizám-ul-Mulk ...	Moradabad	Qázi Fahim-ud-din ...	200 „
69	Oudh Punch	Lucknow	Shaikh Sajjád Husain ...	300 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
70	Rahbar	Moradabad	Brij Lál	500 copies.
71	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	280 „
72	Rohilkhand Gazette ...	Bareilly	Shaikh Abdul Aziz ...	500 „
73	Roz Afzún	Bareilly	Mir Mahmud Ali	250 „
74	Sahífa	Bijnor	Munshi Faiz-ul-Hasan ...	300 „
75	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	200 „
76	Sitára-i-Hind ...	Moradabad	Pandit Sheo Parshád ...	150 „
77	Soldier	Moradabad	Pandit Bansi Dhar ...	...
78	Surma-i-Rozgár ...	Agra	Itrat Husain	175 copies.
79	Tafríh	Lucknow	Rámji Dás Bhárgava ...	500 „
80	Tohfa-i-Hind	Bijnor	Sajjád Husain	300 „
81	Urúj	Bijnor	Naím-ul-lah	250 „
82	Zul Qarnain	Budaun	Munshi Ahmad Husain ...	400 „
	Twice a week.			
83	Riyáz-ul-Akhbár ...	Gorakhpur	Saiyid Riáz Ahmad ...	325 copies.
	Daily.			
84	Oudh Akhbár... ...	Lucknow	Munshi Sheo Parshád ...	700 copies.
85	Sulahkul	Gorakhpur	Pandit Param Sukh ...	400 „
	URDU-ARABIC.			
	Monthly.			
86	Al Bayán	Lucknow	Maulvi Muhammad Abdul Wáli	300 copies.
	HINDI.			
	Monthly.			
87	Anand Kádambini ...	Mirzapur	Pandit Badri Náráin ...	Very small.
88	Bhárat Sudashá Pravartak	Farrukhabad	Pandit Ganesh Parshád ...	300 copies.
89	Bráhman Samáchár ...	Parichhatgarh (Meerut) ...	Pandit Chhuttan Lál ...	100 „
90	Chhátra Hitaishi ...	Aligarh	Sheo Charan Lal	...
91	Hindi Pradíp... ...	Allahabad	Bálkishan Bhat ...	140 copies.
92	Jásús	Gahmar (Gházipur) ...	Gopál Rám	400 „
93	Kánya Kubj Hitkári ...	Cawnpore	Rám Duláre	900 „
94	Mitra	Bithur (Cawnpore) ...	Ráj Kishor	500 „
95	Nátya Patra	Allahabad	Deoki Nandan	200 „
96	Nigamágam Chandriká ...	Muttra	Bhárat Dharm Mahámandal ...	3,000 „
97	Sanádhyopkárak ...	Agra	A Committee of Sanádhya Bráhmans.	300 „
98	Sanátan Dharm Patáká ...	Moradabad	Pandit Rám Sarúp ...	1,000 „
99	Saraswati	Allahabad	Babu Girja Kumár Ghose ...	600 „
100	Shri Gopál Patriká ...	Lucknow	Pandit Murli Dhar ...	200 „
101	Vánijya Sukhdáyak ...	Benares	Babu Jagan Náth Parshád Singh	500 „
102	Ved Prakásh	Meerut	Pandit Tulsi Rám ...	700 „
103	Vyápár Engine ...	Farrukhabad	Sádh Amar Singh ...	500 „
	Twice a month.			
104	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	164 copies.
105	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	468 „
106	Rájpút	Agra	Rájpút Madhyastha Sabhá ...	1,900 „

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
	Weekly.			
107	Árya Mitra	Agra	Raghunandan Lál... ...	500 copies.
108	Bhárat Jíwan ...	Benares	Rám Kishan	1,500
109	Khichri Samáchár ...	Mirzapur	Mádho Parshád	Very small.
110	Prayág Samáchár ...	Allahabad	Rám Gopál	500 copies.
111	Sipáhi	Cawnpore	Babu Síta Rám	100 „
	Daily.			
112	Hindosthán	Kálákánkar (Partábgarh) ...	Babu Sheo Narain Singh ...	250 copies.
	HINDI-URDU.			
	Monthly.			
113	Árya Darpan	Sháhjahánpur	Munshi Bakhtáwar Singh ...	800 copies.
114	Dharm Punch ...	Meerut	Shri Narsingh Sanskrit Pustakálaya Sanatan Dharm Rakshini Sabha.	...
	GUJRÁTI.			
	Monthly.			
115	Panch Patriká ...	Benares	Pandit Baldeo Dat Sharmá ...	250 copies.
	Twice a month.			
116	Gujráti Patriká ...	Lucknow	Pandit Baldeo Rám ...	300 copies.

I.—Politics.

(a).—Foreign.

'PRAYAG SAMACHAR, 25th September, 1904.

Reported indignation of the Mongolian Buddhists at the entry of the British expedition into Lhassa, and the cost of the expedition.

1. The *Prayág Samáchár* (Allahabad), of the 25th September, referring to the excitement which the entry of the British Expedition into Lhassa, and the flight of the Dalai Lama from that town, are reported to have caused among the Mongolian Buddhists, says that there is nothing strange if the Buddhists should feel great indignation at the discomfiture of their most revered spiritual *leader*, and at the lifting of the veil of their most sacred city by Englishmen. The predominance of the British Government in Tibet will, however, be wholly and solely advantageous to the Imperial Government in every way; and the editor fails to understand why India, poverty, famine and plague stricken as she is, should be saddled with the cost of the Tibetan expedition.

BHARAT JIWAN, 26th September, 1904.

The Tibetan Treaty.

2. The *Bhárat Jiwan* (Benares), of the 26th September, referring to the conclusion of the Tibetan Treaty, asks what has the British Government gained by spending so much money and men on the Tibetan expedition, but a paper Treaty, signed not by the Dalai Lama, the true Tibetan ruler, but by the so-called Regent appointed probably by the British officers themselves to get a Treaty hurriedly patched up, being anxious to bring back their small force to India before the rigours of the approaching winter set in. Verily the Tibet expedition is a third blunder of its kind committed by the Government of India, the two previous blunders being the useless, wasteful and humiliating expeditions sent to Kabul, one in 1839, and the other during the Beaconsfield-Lytton *régime*. It was, however, thought that the British Government would take a salutary lesson from the two fruitless Kabul expeditions, and never enter again on a wild goose chase on the frontier. But, alas! the irresponsible Government of India is again and again led astray, into wild adventures, by its military advisers. The fact of the matter is that a much larger army is maintained in India than is required for her actual needs. And such being the case, employment for the surplus army must be provided somewhere else, the Indian Treasury being always ready to supply as much money for military expeditions as the military authorities care to spend on them.

INDIAN PEOPLE, 29th September, 1904.

Mr. Brodrick on the Tibetan affairs.

3. The *Indian People* (Allahabad), of the 29th September, says:—In his latest rhetorical outburst on India, Mr. Brodrick said that 'if the Cabinet had been as effete as depicted, we could not have come so satisfactorily out of this (the Tibetan) business, the final settlement of which depended largely on communication with London.' The *Pioneer* could not digest this. To its mind the statement is only a 'triumph of cool assurance.' Our contemporary says—

> On this side at least, it is quite well known that the Home Government were timorous to a degree from the very first, and that *they could have availed themselves of any loophole of escape from what they thought was a dangerous adventure. It was only Lord Curzon's persistence and his characteristic confidence of success that prevented a fiasco when the Tibetans began to oppose the Mission by force, and, later on, during the troublous period of the siege of Gyantse, his influence at Home was exerted to keep the Cabinet from patching up some half-and-half agreement.* As to the actual advance to Lhassa, after the period of grace given to the Dalai Lama had expired, *the Home Government would again have welcomed any excuse for continuing the negotiations at a distance from the capital. It was a matter of common knowledge in political circles at Home that they were tired of being badgered with questions in Parliament and awkward references to "bloodshed" and "massacre." Fortunately there was not only Lord Curzon in London to keep up constant pressure upon the wavering members of the Cabinet,* but in India also Lord Ampthill and the members of his Executive Council were resolved to see the business through.

What do the italicised portions of the above show? Apart from the always sufficiently well-known fact that the chief responsibility for the adventure rests with Lord Curzon, do they not clearly establish the wisdom of what Lord Curzon called the obsolete rule, that the Viceroy of India should not vacate his post during his tenure of office? Is it not conceivable that, were they not influenced by Lord Curzon's persistent importunity on the spot, his Majesty's Government would have concluded some agreement at an earlier stage of the progress of the massacring mission, and thus avoided many a future difficulty? For, as it is, let no one imagine that our difficulties have ended with the signing of the treaty at Lhassa. On the contrary everything unmistakably points to the fact that they have but just

begun, and that we are destined to see no end of future troubles consequent on this first raid into Tibet. Then, how far is it constitutional for his Majesty's Government to be swayed by the counsel of a private individual—for, according to the constitution Lord Curzon has been nothing but that from the day of his departure from India—and to allow him to force their hands as it were?

We have said that there is every fear that our troubles have only just begun. No authorised version of the treaty has yet been published and we have no intention of committing ourselves to any definite opinion of its merits before its publication; but unless the information contained in the message of the *Times'* Peking correspondent were substantially inaccurate, we fear it must be said that Lord Curzon has embarked India on a really perilous path. The establishment of markets at Gyantse and Gartok means the pushing of the trade influence of the British much farther than at present, and we know what sinister significance there is in that. Nor is the statement of the *Pioneer* that 'the influence of Lhassa will not be felt so directly at Gartok as it has been on the Sikkim frontier,' calculated to lessen our misgivings. Tibet is to pay an indemnity of half a million sterling, in three yearly instalments, and British troops are to occupy the Chumbi valley until the indemnity is paid. This is very ominous. It means that the military occupation of a portion of Tibet is certain for three years. And it will be a matter for surprise, not if at the end of this period the British will not withdraw from Tibet but continue to occupy the said portion of it for an indefinite length of time, but if they will withdraw.

The Secretary of State told the House of Commons that the British Government 'would not attempt either to annex it, to establish a protectorate over it, or to control its internal administration. But now he would seem to have rather shifted the ground, as he is reported to have stated in his latest speech that the British Government had kept its word in that it did not *permanently* annex any portion of Tibet. What does that *permanently* mean? Once there is a temporary occupation, as often as not it may lead to permanent annexation under some pretext or other. We hold therefore the three years' occupation of the Chumbi valley to be in the highest degree unwise and perilous, and we shall not be at all surprised if it lead to future difficulties of the most embarrassing character. We also agree with Sir Henry Cotton and the *Daily News* that the treaty is equivalent to annexation, and that the Government's assurances on the subject have been flouted. And if China does not agree to its ratification and Russia sees in it a grave menace to itself, the poor Indian tax-payer may well shudder to contemplate future possibilities.

(b).—Home.

HINDOSTHAN, 26th September, 1904.

Comments on an open letter addressed to Lord Curzon.

4. The English *Hindosthán* (Kalákánkar), of the 26th September, in continuation of its comments, in a previous issue, on an open letter addressed to Lord Curzon, says:—The next (paragraph) is the most disloyal, unjudicious and non-representative expression of the open letter writing memorialist:—

"My Lord, I beg to assure you that India does not want you as Viceroy for a second time. You have deeply wronged her. There is, for aught I know, the well-grounded suspicion, that you will wrong her the more hereafter. An adverse majority in Parliament puts an end to the life of a Ministry. Should not the deeply-felt and loudly-expressed wish of the people of India, that you should not come back to India, affect your decision? A one-sided, and a much less unanimous wish, to a like effect, did so affect the decision of Sir Henry Norman, who rather cancelled his acceptance of the Viceroyalty, than come here when a section of the public did not want him. If the same idea of personal and political self-respect inspires you, Your Lordship will not require long to make up your mind against your present decision. That your Lordship should so decide rightly, and as a friend of the Indian people, is the humble prayer of Your Lordship's most obedient servant."

It is a piece of audacious boldness for the writer to say that India does not want His Lordship Lord Curzon as Viceroy; because this statement emanates from a hypocritical open letter-writer, without any authority from the Indian people, which fact has caused him not to give his name. Lord Curzon did not either deeply, or lightly wrong India during his first term of office, nor is there any suspicion,

or probability that he will do so during his coming term of office. It is true, that an adverse majority in Parliament puts an end to the life of a Ministry; but, at the same time, we are sure that such a change will not affect Lord Curzon's Viceroyalty, as it was not conducted on a party principle, but has proved to be based upon an impartial principle, independent of English party feelings. Yes, the wish of the people of India is at the heart of Lord Curzon, and, therefore, he should come back to India at any cost and risk. Sir Henry Norman was surely not deterred, nor did he cancel the acceptance of the Viceroyalty of India, on account of the good or bad opinion of the Indian public; but the fact of the matter was this, that in his old age he did not feel strong enough to undertake the task of this vast Viceroyalty after his long service. However, on the contrary, young as Lord Curzon is, he undertook the office of Viceroy of India, and performed it so ably, that at the end of his Viceroyalty, not only the Indian people, but his countrymen as well, considered it necessary to extend his term of office, after allowing him a change of about six months' time, to enable him to visit his mother country. Under these circumstances, the open letter-writer is entirely wrong, in pretending to have expressed the opinion of the whole of India, in his selfish open anonymous letter, which seems to be ignored, and justly so too, by Lord Curzon and his colleagues in power in England.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

SHAHNA-I-HIND, 24th September, 1904.

Alleged excessive assessments of the income tax at Meerut.

5. The *Shahna-i-Hind* (Meerut), of the 24th September, publishes a letter, in which the writer complains that the assessments of the income-tax made this year at Meerut have been most arbitrary and excessive, the assessing officials paying no heed to the assessees' account books, declarations, &c., being probably led to do so, on account of false information received, or by personal grudge, or simply to please their superior officers. One Ahmad-ullah, *daftri*, has been assessed to the tune of Rs. 52, certain houses belonging to others being treated as his. Another man, Shams-ud-din, an ordinary artisan earning a few annas a day, has to pay Rs. 55, and Ali Bakhsh, whose income amounted to Rs. 358 only during the last year, has to pay Rs. 35. Similarly one Bhagwan Das and one Kedar Nath, whose respective annual incomes would hardly amount even to Rs. 200, are required to pay Rs. 20 each. Examples of such arbitrary and oppressive assessments are plentiful, and there is much clamour and heart-burning in the town. The authorities ought to see that only God-fearing and just officials are deputed to assess the income-tax.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

INDIAN PEOPLE, 22nd September, 1904.

Alleged undue patronage of a certain English publishing firm by the Education Department in the United Provinces and Bombay.

6. The *Indian People* (Allahabad), of the 22nd September, says:—They in Bombay do not seem to be better situated than we out here in the matter of the undue patronage of one or two English publishing firms by the Education Department. In the United Provinces it is a common and growing complaint that no Indian firm stands much chance of successful

competition with Messrs. Macmillan and Co.; not, however, on account of any inherent superiority in the latter, but for some occult reason difficult to explain. It is also notorious that the prices of school books are fixed too high by this firm, whether we consider the merits of the books themselves, or the means of the boys or the rates at which Indian firms are prepared to supply the same. In Bombay a similar complaint is voiced by the *Gujarati*. Our contemporary refers to Messrs. Longmans' copy-books, the use of which is being enforced in all Government and Municipal schools; but which notwithstanding 'a very large compulsory demand upon (for) them,' continue to be sold dearer than necessary. The *Gujarati* thinks that this monopoly 'must be enquired into and Government requested to get the prices of the copy-books reduced by 50 per cent.' Certainly it will prove to be a very interesting enquiry, and we hope public opinion will succeed in getting it instituted.

Meanwhile the ubiquitous Messrs. Macmillan and Co. would seem to have succeeded in securing another monopoly. According to the *Gujarati*, the Government of Bombay are about to entrust to them the publication and sale of the new series of vernacular text-books, as they 'think that the new arrangement will result in the greatest benefit to the Department and enable the Government Central Book Depôt to produce the books in a shape very superior to anything it has hitherto been able to secure. May be; but we doubt if no Indian publishing firms of Bombay can turn out suitable books in a fairly decent form. As a matter of fact it is said that the favoured English firm itself 'will avail itself of such local presses as are best able to attain to the required standard of work.' But what about the price of the books? 'Who is to fix it now? Who fixed it in the case of Longmans' books?' Under the proposed arrangement, 'the Company will no doubt make a handsome profit and Government too will get their commission'; but it is the parents of school-boys that are most concerned about the prices of the books 'and the public would have liked to know something regarding the principles settled between Government and the publishers about this matter. As the *Gujarati* says, 'poor children whose parents cannot afford to feed and clothe them properly, are not in urgent need of superfine printing.'

7. The *Indian People* (Allahabad), of the 25th September, says:—We understand that His Honour the Lieutenant-Governor has decided to appoint a committee of Indian gentlemen to consider the best means of spreading the education of Hindu women in the United Provinces, and that Rai Bahadur G. N. Chakravarti, Inspector of Schools, has been offered and has accepted the chairmanship of the committee. The step is taken not a day too soon. It is notorious that in this educationally the most backward of all provinces in India, no branch of education is more backward than female education. But if society is to advance and the community is to live a more real life, too much effort cannot be made to bring about a better state of affairs. We hope the labours of the committee will be fruitful of practical suggestions which can at once be carried out, and that no endeavour will be wanting on the part of the educated and wealthy section of the people as well as of the Government to give effect to them. The Lieutenant-Governor has done well to restrict the membership of the committee to Indians, and it is to be hoped that its composition will leave nothing to be desired. We have to thank His Honour for his kindly solicitude in the matter, and trust good will come out of it.

INDIAN PEOPLE, 25th September, 1904.

Appointment of a Committee by the Government for promoting Hindu female education in the United Provinces.

8. The *Indian People* (Allahabad), of the 25th September says:—We join our Lucknow contemporary in its emphatic protest against the innovation made in appointing a European just landed in the country to the post of Headmaster of the Queen's Collegiate School, Benares. This is one of the posts reserved for the Provincial Educational Service, and no reason has been advanced in justification of its being given away now to the Indian Educational Service; a service called *Indian*, presumably because few, if any, Indians can hope to be admitted into it. This is a fresh act of glaring injustice to the members of the Provincial Service, who are mostly Indians, and we cannot divine why it has been thought fit and necessary thus to punish a body of deserving and hard-working, and by no means generously treated public servants. It may also be questioned whether a European ignorant of India and her people, and not

INDIAN PEOPLE, 25th September, 1904.

Protest against the appointment of a European from England, as Head Master of the Queen's Collegiate School, Benares.

knowing the language of the pupils whom he has to teach himself, and whose teaching by his assistants he is supposed to supervise, is quite the fittest man for the place.

HINDUSTANI, 28th September, 1904.

Protest against the appointment, by the Secretary of State, of a European to the Headmastership of the Queen's Collegiate School, Benares.

9. The *Hindustáni* (Lucknow), of the 28th September, expressing great indignation at the appointment of a European from England to the Headmastership of the Queen's Collegiate School at Benares, says that while all other higher posts in the Education Department were already reserved for Europeans appointed by the Secretary of State, one of the two first-grade Headmasterships has also now been snatched away from Indians, to which they could hitherto aspire as their highest goal in the Department. It is true that Government never made any promise that Hindus, Musalmans, Native Christians, or even Eurasians—whose number in the Education Department has, by the way, been rapidly increasing of late—would be exclusively appointed to the two Headmasterships in question; but so long as these posts did not come in practice to be filled by Europeans directly appointed at Home, the Indian members of the Education Department could always have the delightful prospect of the possibility of their being promoted to those prize-posts in the service. But alas! the Indians can no longer expect to rise even to a Rs.400 post in the Education Department, a very gloomy and disheartening outlook indeed. The appointment in question is, moreover open to very serious objection from another point of view. The newly appointed European Headmaster cannot be of much use to the school for a considerable time, a Headmaster's duty being not only to teach the Entrance class, but also to look after and direct the teaching of the lower classes, in which instruction is imparted mainly through vernacular, of which he (probably) knows nothing. In a year or two, when he has been able to pick up something of vernacular, he would probably aspire to a professorship in a college, and would obtain it as soon as a chance occurred. It will thus be seen that the utility of appointing an entirely new European, however able he might be, to an Indian school is quite questionable. However, if it is considered expedient and desirable that before a European is made a professor of a college he should have some experience as Headmaster of a school, one of the lower grade Headmasterships should have been raised to the first grade to provide such a post for a would-be college professor, instead of taking away one of the two such existing posts from Indians.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

CITIZEN, 26th September, 1904.

Number of Indians in the higher grades of the public service.

10. The *Citizen* (Allahabad), of the 26th September, says:—"How unfairly the claims of the Indians to appointments in the various departments of the public service have been treated is made clear by an analysis of the Government statistics on the subject. We shall here deal but briefly with the statistics of some of the chief departments under the Government of India. In the Forest Department in 1867 there were 46 posts with salaries ranging from Rs. 200 to Rs. 1,000 per month, and these were all filled by Europeans and Eurasians. In 1903 such posts swelled to 273, and of these only sixty-six were filled by Indians. There are at present 23 posts in this department carrying salaries above Rs. 1,000, and they are all filled by Europeans. In the Financial Department in 1867 there were altogether 1,369 posts carrying salaries from Rs. 200 to Rs. 1,000, and of these only 597 were filled by Indians. There are at present 278 posts in this department carrying with them salaries above Rs. 1,000, and of these only nineteen are filled by Indians. In 1903, 31 new posts with higher salaries were created in the General or Administration Department, and of these only five have been given to Indians. In the Customs Department there are only eight posts with salaries above Rs. 1,000, and they are all filled by Europeans. Recently thirty-one posts were created in the higher branch of the Educational Service which carried with them salaries above Rs. 1,000, but of these all are filled by Europeans, except one which has gone to a Hindu. The 19 new posts created in the Forest Department with salaries above Rs. 1,000 have all gone to Europeans and Eurasians. In the Financial Department 95 new appointments with salaries above Rs. 1,000 have

been given to Europeans, eleven to Hindus and five to Muhammadans. In the Political Department, of the 64 appointments only one has been given to an Indian, and that Indian a Muhammadan. In the Public Works Department while there are 177 Europeans and Eurasians, there are only nine Hindus and two Muhammadans, drawing salaries above Rs. 1,000. In the Police Department, of the 49 posts with higher salaries not a single one is filled by an Indian. There are eleven posts with high salaries in the Salt Department, but of these none has gone to an Indian. In the Telegraph Department the same is the case, while in the State Railways a small number of Hindus and Muhammadans are found to occupy posts with salaries ranging from Rs. 200 to Rs. 1,000. Now, what we contend is that this is far from being a fair apportionment of the appointments in the Public Service among the members of the various races constituting the Indian population.

BHARAT JIWAN, 26th September, 1904.

Alleged want of patriotism among Indians, and their present unsatisfactory condition.

11. The *Bhárat Jíwan* (Benares), of the 26th September, observes that the condition of the Indians, losing, as they do, in power, freedom, and respect every day, is growing worse and worse, but that the British rulers cannot be blamed for this so much as the people themselves. It is true that these rulers are not so sympathetic and just to the Indians as they ought to be; but the latter could certainly ameliorate their condition in many respects, if there were real patriots among them willing to sacrifice every thing for the sake of their country. The writer then citing certain noble examples of American and Japanese patriots, positively tells his countrymen that India does not suffer so much from the attitude of her rulers towards her as from the selfishness and indifference of her own children; and warns them that unless and until they cease to indulge in mere tall talk, and take to cultivating true patriotism that would induce them even to lay down their lives for the service of their country, there is little hope of the day of a better state of things ever dawning upon her, and she must sink deeper and deeper in the depths of despair, decay and degradation.

V.—Legislation.

Nil.

VI.—Railway.

SULAH KUL, 25th September, 1904.

Admission of visitors to the Railway stations at Cawnpore.

12. The *Sulah Kul* (Gorakhpur), of the 25th September, referring to the introduction of the system of issuing platform tickets on the Oudh and Rohilkhand Railway, and to the absence of the same on the East Indian Railway at Cawnpore, says that the system is excellent in itself, and should command public approval. But as in practice only Indians have to buy the tickets, while Eurasians and Native Christians find free admittance to the platform, the Indian nobility and gentry feel it as a humiliation to themselves. It would therefore be well if platform tickets were not used at any station, but simple instructions issued to the railway officials to admit respectable classes to the platform without hindering them.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 4th September, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a)—Foreign.

ADVOCATE, 2nd October, 1904.

The Tibet Mission, and the Mongolian Buddhists.

1. The *Advocate* (Lucknow), of the 2nd October, says:—The (Tibet) Mission is on its way home. What has it done? It has done wonders, and Colonel Younghusband is the doer of them. Himself a peace-loving man and not a member of the forward school, he secured a peaceful treaty at the point of the bayonet from the Tibetans; he showed fight only to obtain the treaty. No sooner had the document been signed than he thawed considerably. Formal and ceremonial visits began to be exchanged between the Mission party and Tibetan officials; presentations to mark the feeling of amity established passed between the hosts and the guests; theatrical performances were given by Tibetans and foreigners to please and amuse each other; the exchange of amenities just on the eve of departure of the Mission were marked by a cordiality that showed the Tibetans ever ready to forgive and forget—so rare in the relations between any two European Powers.

Colonel Younghusband has done more than this? He has secured the best possible terms for the British Government and British traders at a comparatively small cost, though heavy enough for the poor Indian tax-payer; he has established the British prestige throughout Tibet and far into Mongolia; to China he has secured virtual suzerainty over Tibet, making the Chinese Amban a power in Lhassa in place of the ornamental figurehead that he was; the Regent, the National, Assembly and many more Lamas have been conciliated to a very satisfactory extent; all prisoners of State have secured their liberty, and a promise from the Tibetan Government to be molested no more. These are sure gains to all parties concerned. There are other factors that are no less important in the proper settlement of the Tibetan question.

Opinion differs as to the effect of the British entry into Lhassa on the Buddhistic world, particularly upon the Mongolian races. The future movements of the Dalai Lama have much to do with this aspect of the problem. There is satisfaction in China at the success of the British Mission. The *Times'* Pekin correspondent thus writes on the subject: 'Despite the foolish talk in England, the Chinese view with approval the British Mission to Tibet, for they see in the success of the Mission hope for the establishment of Chinese authority in that forbidden land. Thoughtful Chinese know that the only possibility of securing control of Tibet and of making it an additional province of the Chinese Empire, ... depends upon the success of the British expedition and the destruction of the priestly power of the Lamas.'

The deposition of the Dalai Lama, though temporary, strengthens the above view. The Tibetans are no less satisfied with the new order of things. It is held by the *Pioneer's* correspondent that the Dalai Lama will not dare to come back to Lhassa again after such a humiliation, but that even if he does, he will probably think it wise to come as a suppliant for pardon and without the power to wreak vengeance on those who have concluded the Treaty with Colonel Younghusband. Some Tibetans certainly scored a point when they remarked that it was rather a low thing for the Chinese Emperor to degrade the Dalai Lama for running away, considering that all the world knew that the Chinese Emperor had not been above adopting such a course himself.

(b).—Home.

CITIZEN, 3rd October, 1904.

Lord Curzon's late speeches in England, and their probable effect on the minds of the British public.

2. The *Citizen* (Allahabad), of the 3rd October, says:—From his recent utterances before the British public, it appears that Lord Curzon has thrown out his propositions as though it were an admitted fact that Indian administration was the acme of perfection, and that it was all due to himself. Never was fiction introduced before the public with greater assurance than in these instances. However well acquainted with the details of European politics, his audience was composed of men who were sublimely ignorant of the real state of Indian administration. All that came out of the Viceregal lips was sure to be accepted by the hearers, for there was no one to controvert his premises, and Messrs. Balfour and Company, who are chiefly responsible for the Curzonian Viceroyalty, endorsed all his expressions and patted him on the back with an all-approving thump. These circumstances

are calculated to do great mischief and lead the British public to think that India is really a well-governed country and that they need not bother themselves about it. Lord Curzon did his utmost to sow ideas such as these in the minds of the British public. An experienced Parliamentarian, a superb dialectician, a speaker of the very first order, and commanding an official position, which is as dazzling by its magnificence as consequential by its great influence, Lord Curzon must have profoundly impressed the British public by his recent utterances.

But are we to allow the mischief to grow and spread that is inevitable from His Lordship's speeches in England? Is it not right that we should exert ourselves with greater strength for the vindication of our grievances by constitutional means, and arrest the further progress of the great wrong that has been done us? Lord Curzon has striven all through his progress in England to paint himself to the greatest advantage. Is it not proper that we should hold up before the English public his true portrait? He has by his retrograde policy laboriously striven to undo the good work of some of his predecessors. He has disregarded the material and moral prosperity of the country, and in defiance of the unanimous opinions of the educated public passed into law Bills of a downright retrogressive character. India stands in need of a sensible and sober Viceroy. Lord Curzon is all vanity from base to apex. It was this feeling which was at the bottom of that magnificent failure—the Delhi Darbar. It was this feeling which led to the invasion of Tibet against all counsels of good sense and justice. It was this feeling which chiefly accounted for the organization of the various Commissions. As a result of these labours, what gain accrues to the Indian people? It increases their financial burden without bringing an iota of profit to them. It makes high education a dream to the poverty-stricken many, and a grave uncertainty to the wealthy few. And it places the Indian journalists (who have never spared Lord Curzon) in a lamentably awkward position, ready to be grabbed any moment by the provisions of the Official Secrets Act.

3. The *Citizen* (Allahabad), of the 3rd October, says :—The Indian political horizon is overcast. The result of political agitation for a quarter of a century has been extremely disheartening to those who expected a good deal in the immediate present. It resulted, of course, in the adoption of the Local Self-Government scheme, in the recognition of the elective principle, in the foundation of competitive examinations for admission into the public service, and in the expansion of the legislative assemblies into which any man can make his way who enjoys the confidence of the public. These may not be very magnificent acquisitions, yet they ought to give contentment to every rational mind, and inspire him with greater confidence in the value of political agitation. The great political struggle that is going on in this country is without a parallel in the world's history. The administration of the country rests with the Anglo-Indian bureaucracy, who are downright opposed to the political ambitions of the Indian people. There is no struggle between the people and the sovereign power. The great struggle is between the people and the Anglo-Indian officials, who monopolize the administration of the country. We demand a greater share in the administration of the country, which would necessarily involve reduction in the strength of the bureaucracy. If their administration is unjust or oppressive, we make it an object of criticism, and hold up the offenders to public censure, and do also ask for retribution. The officials, who consider themselves to be superior beings, naturally resent these effusions of public feelings for twofold reasons. Because the political agitation of the country is opposed to their interest, and because, with the lofty pride of conquerors, they cannot bear the idea of Indians being allowed to manage the administration of the country to the same extent as themselves. They could not, under the circumstances, be expected to lie content beside their bottles of nectar, and allow political agitation to flourish over the head. In their speeches, reports, and pamphlets and by thousand other ways, they have attempted to ruin the hopes of the Indian National Congress. An Indian Viceroy, in a post-prandial speech on the occasion of a purely social festivity, focussed into a point all the reason and eloquence that he was capable of to expose the Congress as an object of ridicule. A provincial governor took up the cue and followed suit in a pamphlet, which was printed and circulated broadcast with a view to expose the unwisdom of Congress politicians and to establish that a constitutional Government on an elective principle was not suited

CITIZEN, 3rd October, 1904.

The Indian National Congress movement, and the Anglo-Indian officials

to an eastern climate. The heads of Governments did not stop even here. They issued circulars forbidding all public servants to take part in political assemblies. But this did not prevent Anglo-Indian officials from presiding at Anti-Congress meetings packed up with a view to create a discord between Hindus and Muhammadans, and to prove that the Congress was not a representative assembly.

The official view being thus distinctly opposed to the aspirations of the National Congress, the Muhammadans thought they could gain a good deal from the Government if they banded together to form the party of opposition. A small number of Hindus also joined the Mohammadans in this cause. An impression was created in the minds of the ignorant and semi-educated public that an abjuration of the Congress creed was an *open sesame* to public service and official favours generally. This impression was considerably strengthened by the fact that sons and nephews of broken-down Taluqdars began to be recruited for the subordinate executive service, who did not possess any other recommendation than this, that for the most part they were toad-eaters, and that they had consumed several bottles of oil (genuine Jaunpur brand) in applying the same to official soles. In the midst of such terrible antagonism, if the Congress has succeeded even to the extent indicated above, the leaders of that movement ought to be congratulated.

RIYAZ-UL-AKHBAR, 1st October, 1904.

The National Congress, and English educated Musalmans.

4. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 1st October, in a long article, endeavours to show that English educated young Musalmans of the present day are quite wrong in thinking that it is high time they should take part in the politics of the country, and join the National Congress. The Musalmans can little expect to derive any special benefit from joining the Hindus on the political platform. Why, the Congress can hardly be said to have yet achieved any success. Certain reforms which have lately been introduced in the administration of the country, have been inaugurated by Government of its own accord, and not on account of the agitation of the Congress. In fact the Congress can never gain its objects unless and until the industries and trades of the country are sufficiently improved and the entire community comes to be united as one nation. The leaders of the Congress are again making special efforts at this time to induce young inexperienced Musalmans to join their movement. But their efforts are based on selfish motives to increase the importance of their agitation; otherwise they have no real sympathy or love for their Muhammadan fellow-countrymen, as is evident from their late inauguration, in Bengal, of the annual celebration in memory of Síváji, which cannot but wound the feelings of the former. In conclusion, the writer calls upon Mohsin-ul-Mulk to take steps to inculcate on the students of the Aligarh College the necessity of discriminating well between what is good and what is bad for them, and not plunge headlong into any movement without duly considering its *pros* and *cons*.

II.—Afghanistan and Trans-Frontier.

OUDH AKHBAR, 3rd October, 1904.

Afghan refugees in India.

5. The *Oudh Akhbár* (Lucknow), of the 3rd October, referring to the stingy treatment accorded by Russia to Afghan refugees in Central Asia, on the one hand, and to the liberal pensions or subsistence allowances granted by the British Government to such refugees in India, on the other, says that the present Amir of Kabul now allows these refugees to return to their homes on condition that they will take the oath of allegiance to him. Several refugees have already availed themselves of this permission, and quitted India. With every Afghan refugee returning home, there will be a decrease in the total amount of the allowances paid by the Indian Government and hence the latter would naturally approve of this line of policy of the Amir. However the editor thinks that the Indian Government should use more discrimination in allotting allowances to Afghan fugitives in future, though it need not leave them altogether to shift for themselves, as Russia generally leaves them to do in Central Asia.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

6. The *Brahman Samáchár* (Parichhatgarh, district Meerut), for September, says that while the murderer of Pandit Lekh Ram, a distinguished Brahman Arya Samájist in the Punjab, is still at large, another Brahman, Pandit Tulsi Ram, station master at Faridkot, was lately reported as having been stabbed to death by a *Jain*, which is very strange. It is a matter for much regret that Brahmans should fall victims to assassins' hands so frequently in these days. The murder of a Brahman created as much *furore* in former times, as that of an Englishman does at present in India. The writer expresses his deep sympathy with the widow and other relatives of the deceased Tulsi Ram, and prays Government to see that Brahmans are not slain, like sheep, with impunity.

Late murder of a Brahman at Faridkot.

BRAHMAN SAMACHAR, September, 1904.

7. The English *Hindosthán* (Kalakankar), of the 5th October, says:—Happily we are now informed that the present Local Government has very prudently cancelled the orders confining the jurisdiction of Taluqdar Honorary Magistrates to their estates, and has asked for proposals through the District Officers as to extending their jurisdiction. This is a move in the right direction, and consequently we offer our heart-felt thanks to the Local Government. But we must be forgiven for digressing a little here from the subject. How we ask did Sir Antony MacDonnell interpret the meaning of the Supreme Government differently from what General Barrow and Sir George Couper understood it to be, and how is it that our present Government is reverting to the former policy of General Barrow. We know there was a time, when none of the civil, criminal and revenue courts were presided over by natives of this country. It was, perhaps between 1830 and 1840, that Indians were first employed to decide civil, criminal and revenue cases, and within the course of this short space of sixty or seventy years, they have been raised as high as puisne judges of High Courts, and allowed to officiate on many occasions as Chief Justices. Therefore, we are led to believe that the intention of the Government was not to confine the powers of the Honorary Assistant Commissioners and Honorary Magistrates to their own estates, but on the contrary, it seems that the intention of the Government was to give them and their sons and relatives a greater latitude in taking part in the administration of the country. Why should there be any harm if a landed-propietor tries the people of another Raj, when they are tried by the Tahsildars and Deputy Collectors, and why should a landed-proprietor object to his people being tried by another landed-proprietor, when his objection to the jurisdiction of Tahsildars is disallowed by Government? At present, with the exception of the Ruling Chiefs, who administer justice in their states, other landed-proprietors in British India have no right to raise their voice against the procedure of the civil, criminal and revenue courts, whose presiding officers must be Government nominees. The locality of their offices must also be defined by the Government, and the parties must be tried in the court to which they are subjected by the order of Government. Under these circumstances, we could not, and even now cannot understand, what Sir Antony MacDonnell meant by saying that non-honorary magistrate landed-proprietors objected to the exercise of powers by the honorary magistrate landed-proprietors over the people of their Raj. If any reason can be assigned for the correctness of Sir Charles Crosthwaite's and Sir Antony MacDonnell's principles and statements, then the fact must evidently be that the principle of General Barrow and Sir George Couper's scheme must have been partially altered by the Supreme Government, either at the suggestion of Sir Charles Crosthwaite, or that of Sir Antony MacDonnell, and if our surmise is correct, then Sir James Digges LaTouche, also, in the same manner, may have got cancelled the last order of the Indian Supreme Government, granted at the request of his predecessor, or predecessors, and may have obtained a new order, or have got restored the former order on which the late General Barrow and Sir George Couper acted. However, the present scheme of Sir James Digges La Touche is very encouraging, and we heartily invite the co-operation of the landed-proprietors, their sons and relations, to help and aid this scheme of the Government. Then, again, the scheme of confining the

Jurisdiction of Taluqdar Honorary Magistrates.

HINDOSTHAN, 5th October, 1904.

powers of the Honorary Assistant Commissioners and Honorary Magistrates to their estates, was generally impracticable. For instance, Pandit Het Ram is a small landed-proprietor, exercising his powers throughout the Bareilly district, and our Raja Rampal Sinh, who was allowed to exercise his Magisterial powers throughout the Partábgarh and Lucknow Districts, has now been confined to his own estate only. These are the anomalies which spoke, and speak volumes against the Crosthwaite and MacDonnell scheme. While, on the one hand, Village Banks were being established, Village Munsif courts introduced, Police reforms contemplated, on the other hand, and at the same time, the Magisterial powers were being taken away from the hands of the respectable and young people of the country. Then, again, we state on the authority of our Raja Rampal Sinh (who is a Magistrate of about 35 years' standing, his age now being a little over 55 years, and he having been invested with Magisterial powers at about the age of 20 years) that as long as he acted in his two districts of Partábgarh and Lucknow as Honorary District Magistrate, all the petitions filed for transferring cases from his court were disallowed by the District Magistrates; but since he has been exercising his powers within his estate only, numbers of cases have been transferred from his court; because, whenever any petition is filed against him, and sent to his Court by the District Magistrate, requesting him to state what he has to say in the matter, he invariably replies that although his decision is always unimpeachable for any partiality, yet he does not like to try the case of any person who doubts his impartiality. Therefore he requests the Deputy Commissioner to kindly send for the case immediately (from his Court) and thus greatly oblige him. On account of this order for confining the powers of Honorary Magistrates to their own estates, many Honorary Magistrates have lost their Court muharrirs, because there is an order of the Local Government which says that if a Magistrate does not decide 120 cases yearly, his Court muharrir shall be taken away, and that, under the circumstances, he should either keep his Court muharrir at his own cost, or he should close his office. So the enforcement of the Crosthwaite-MacDonnell scheme has compelled some Honorary Magistrates to keep their Court muharrirs at their own cost, and dissuaded others from exercising their powers.

(b).—Police.

SULAH KUL, 1st October, 1904.

A most outrageous case of kidnapping and robbery at Fyzabad.

8. The *Sulah Kul* (Gorakhpur), of the 1st October, says that on a moonlit night, a few days ago, a ruffian boldly entered the house of a Parsi merchant, who is also an Honorary Magistrate, at Fyzabad, while the servants and the other occupants of the house were awake, and, quickly wrapping up the merchant's wife in a shawl, carried her off and stripped her of all her jewellery, and leaving her decamped. Can there be anything more outrageous and frightful than this act of most audacious blackguardism?

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

MOHINI, 26th September, 1904.

Proposed increase in the chaukidari tax at Kanauj, district Farrukhabad.

9. The *Mohini* (Kanauj), of the 26th September, has heard that the authorities comtemplate increasing the chaukidari tax at Kanauj. But the people, far from being prosperous, generally find it difficult to make both ends meet. Living has become dearer than it was formerly, while the sources of income remain the same, and the recurrence of famine has been making the financial condition of the people worse and worse. The majority of the residents are not therefore in a position to pay more tax, and the authorities would do well to increase the assessment of the tax on such persons only as may be found to have improved their business and are well able to bear it.

INDIAN PEOPLE, 2nd October, 1904.

The Municipal Board, and the European merchants at Cawnpore.

10. The *Indian People* (Allahabad), of the 2nd October, says:—We have read with sorrow what the Cawnpore correspondent of the *Pioneer* wrote, in its issue of Thursday, on the state of the Municipal Board of that city. Cawnpore is a busy industrial centre; which means that European merchants form an important factor in its civic life. As it happens, they are profoundly dissatisfied with the management of the affairs of the Municipal Board, and they ascribe the alleged unsatisfactory state of things to the predominance of the Indian element in it. It would seem that the Indian members

of the Board are, as a rule, subservient to the Collector-Chairman whose municipal administration has not met with the support of the European merchants. So the latter are eager for a change in the constitution of the Board, so as to place them in a majority. 'It might certainly be simpler if Municipal Boards were composed entirely of Europeans, with *a few natives nominated* by Government for the proofs they had given of intelligence and activity in public affairs.' So writes the *Pioneer's* correspondent, and we need have no doubt this is the consummation devoutly wished by the European merchants of the city.

We need not say that we dread the prospect of the sweepingly reactionary measure which the writer wishes to see adopted. Said good Lord Ripon, in his reply to the address of the Delhi Municipality:—

* * * * * * * *

But I may venture to say to those who may be not unnaturally impatient . . . . . that *they should not let their impatience run away with them to the extent of allowing them to obstruct or abandon the principle of self-government. Patience is necessary in the beginning of all things.* (The italics are ours.)

We commend the above to the impatient and unsympathetic European merchants of Cawnpore. Let it not be said of them that their advent into India meant not only the annihilation of indigenous industries and the consequent impoverishment of the people, but also the destruction of local self-government.

We have two suggestions to make in this connection. Our first is to Government, that they should encourage the election of non-officials as chairmen, and the second is to the rate-payers of Cawnpore, as well as of other places, that, as a rule, they should not elect any but English-knowing men and business men as members of municipalities. In this way independent and intelligent men who understand what they are about and who care for the efficient and progressive administration of the municipalities, will be sent up to the Boards, and there will be no room for complaint on the part of the most fastidious critics, that ignorant and subservient men constitute the Municipal Board. It is not less important that the chairman should be, wherever feasible, a non-official Indian gentleman. It will be far better that the district officer exercised outside control than that he should himself be the chairman. If even the city of Bombay can have an elected president of the corporation, it would be idle to pretend that the arrangement will not meet the needs of the situation in the case of lesser places. Let there be handsomely paid executive officers by all means, but they should be the servants, not the masters of the Municipal Boards. Both our suggestions seem to us to demand attention.

(e).—Education.

11. *Al Bashír* (Etawáh), of the 4th October, in an article, headed "An attack of the Allahabad University on Islam," stating that Cox's History of India which formed part of the course prescribed for the Entrance examination of the Allahabad University before 1889, was, on the representation of the Muhammadan Educational Conference (held in that year,): removed from the curriculum, on the ground of its containing attacks on the Muhammadan religion: regrets to say that the History of India appointed at present for the same examination also makes adverse criticisms on Islam, while comparing this religion with Buddhism. It is a great pity that while the British Government has made non-interference in religion its guiding principle in the administration of this country, the Allahabad University should think fit to prescribe a book for its Entrance examination which cannot but wound the religious feelings of the Muhammadans. The use of such objectionable books in the curriculum of the University examinations is one of the causes that deter Muhammadans from freely receiving English education, and the editor trusts that the Lieutenant-Governor will, as Chancellor of the Allahabad University, order the book in question to be removed from the curriculum.

AL BASHIR, 4th October, 1904.

Objection taken to the History of India prescribed at present for the Entrance examination of the Allahabad University.

(f)—Agriculture and questions affecting the land.

Nil.

(g).—General.

Nil.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 10th October, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 42 of 1904.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

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I.—Politics.

(a).—Foreign.

ALMORA AKHBAR, 30th September, 1904.

The Tibetan Expedition, and its success.

1. The *Almora Akhbár*, of the 30th September, referring to the success of the Tibetan Expedition, congratulates Colonel Younghusband, the officers and the troops on their splendid, though arduous, exploit in that mountainous country. Bakhtiyár Khan Khilji, a Pathan General, tried a similar feat in 1304, but even before his troops entered the Tibetan domain they were nearly all destroyed by the Tibetans, and the few that escaped perished from starvation in the jungles of Kooch Behar. Maharaja Ranjit Singh of the Punjab also sent an expedition to Tibet long afterwards, but his troops, too, failed to reach their destination. What is particularly remarkable in the British Tibetan Expedition is that it has gained its object, without either causing much bloodshed among its own men or among the Tibetans, or entailing any very heavy expenditure on the Government.

(b).—Home.

ALMORA AKHBAR, 30th September, 1904.

Alleged failure of the Indian National Congress as a political movement.

2. The *Almora Akhbár*, of the 30th September, in a long article, endeavours to show that though several lakhs of rupees have been spent on the movement of the National Congress during the last twenty years it has been in existence, it does not seem to have secured any tangible good, or political right or privilege for the people. But even if it had succeeded in securing Indians a few of the higher posts in the public service, would that ameliorate the lot of the general public in any appreciable degree? Surely those means should first be provided which would enable the people to properly feed and clothe themselves, before it is sought to secure them politicial rights. Had all the money, that has been wasted in holding the Congress sessions from year to year, been invested in the establishment of some mills, factories, &c., lots of people would have been benefited. Let Indian patriots and leaders first seek to prevent the enormous drain of money from the country by providing at home means for supplying all the daily requirements of the people, and inducing them to use only home-made articles and then try to secure political rights and privileges. There should also be appointed a committee in every province whose object should be to find out the daily grievances of the people, and lay them before the Congress at its annual meetings, which the latter should endeavour to get redressed by making due representations to the authorities. Let the Congress turn its attention to these all-important matters, and it will prove a real saviour of the country.

ASR-I-JADID, October, 1904.

The Congress, and the alleged need for establishing a separate political association for Muhammadans.

3. The *Asr-i-Jadid* (Meerut), for October, while refusing to accept the assertion of Mr. N. Chaudhri, President of the late Bengal Provincial Conference, that a conquered people have no political rights, and that consequently political agitation is useless for the Indians, thinks that the National Congress would, however, do well to deal with only one or two matters or reforms at a time, and not take up another until it has fully impressed their importance and need on both the Government and the people. The writer then adds that the bare spread of English education among the Musalmans is not expected to prove a panacea for all their ills, and that therefore the latter should establish a political association of their own, consisting of a select few men, who really have the well-being of their co-religionists at heart, and are willing to serve them. The object of such an association should be to bring to the notice of the authorities those grievances which specially affect the Muhammadan community.

ALIGARH INSTITUTE GAZETTE, 10th October, 1904.

Muhammadans and politics.

4. The *Aligarh Institute Gazette*, of the 10th October, referring to an open letter which one Jamál-ud-din Ahmad, editor of the *Hamdard* newspaper, lately addressed to Mohsin-ul-Mulk, the Secretary of the Aligarh College—telling him that it was high time that Muhammadans established an association of their own for safeguarding their political interests, or educated Musalmans would soon feel obliged to join the National Congress—endeavours to show that as

the chief demands of the Congress are representative Government and the recruitment of Government posts by competitive examinations, both of which are detrimental to the interests of the Muhammadans, no thoughtful or wise Musalman should join that movement. As regards the question of establishing a separate political association for Muhammadans, the foundation of such an association was laid some years ago, and great efforts are being made at present by Nawab Wiqár-ul-Mulk, and Hamid Ali Khan, Barrister-at-law, to give it a practical shape. But such a movement requires money to carry it on, while Muhammadans, though they would indulge much in tall talk, are little disposed to supply the sinews of war. In another article in the same issue, the *Aligarh Institute Gazette* says that many a Musalman has lately come to think that Government gives high posts and titles to those leaders of the Congress who abuse it freely, or boldly criticize, and find fault with its measures and officers, while it shows no such favours to Musalmans, because it considers the latter, who abstain from political agitation, to be mere toad-eaters; but that such notions are altogether unfounded. Government has not honoured certain Congress leaders as such, but because they possess sterling merits and richly deserve the honours or posts conferred on them. Musalmans should bear well in mind, that if they take to political agitation, or abuse the Government like the Congressists, they will soon find many of them relegated to jail or hanged. The Muhammadan masses are notorious for their ignorance and bigotry, so that if their leaders begin to criticize Government measures, it will simply create deep hatred among their people against Government, which must bring dire consequences to them. Would to God that such a day never arrived for Muhammadans! As regards Government not making special concessions to Muhammadans for their aloofness from political agitation, Government can hardly do so: all the communities being equal in its eyes, and it cannot but give appointments in the public service to such persons as are well qualified for it. But Goverment helps Muhammadans a good deal in the matter of their education, the aid it gives to the Aligarh College being a positive proof of the same.

RAHBARS.
7th October, 1904.

Comments on the political aspect of the question of wholesale Christianization of India, lately broached in the columns of the *London Times*.

5. The *Rahbar* (Moradabad), of the 7th October, referring to the letter which an Englishman of rank lately published in the *London Times*, urging upon his countrymen to Christianize the whole of India, so that the *makkár* (crafty or deceitful) Indians, who are always intriguing to overthrow British rule, becoming the followers of the same religion as their rulers, should cease yearning to acquire their political independence, asks whether Indians or Englishmen are (really) *makkár*. The whole world knows how very modest and obedient the natives of India are: otherwise it is evident that the seventy-five thousand British troops which the Government keeps in India could not possibly be a match for the thirty crores of the people. It is due to their innate good faith and honesty that Indians have not till this moment ever intrigued against the British Government. The whole world is crying out against the ambitions and high-handed practices of Christian nations; and such being the case, does it not resemble the ravings of a mad man to expect Indians to keep quiet (and do nothing) after they become Christians? The Americans were Christians; why did they then aspire to throw off the allegiance of the British Government? The Irish, too, are Christians, and do they not equally try to gain their independence? Does Christianity destroy the natural human desire for freedom among its followers? Certainly not; on the other hand, so far as the writer's experience goes, it unduly intensifies the longing for liberty; so much so that it even justifies unconstitutional means to secure it. Lord Curzon lately enumerated the services which the Indian soldiers had rendered to the British Government in foreign countries, China, Somaliland &c.: could they have done any greater service if they had been Christians? Again, when all the Indians became Christians, they would no longer be looked upon as strangers and treated with indifference by Britons and other Western nations, so that in future the British Government would not be allowed to rule over them in the manner it does at present: for European Powers would in that case be always ready to extend them a helping hand in their distress, on account of their religion; and they ultimately might even go the length of compelling England to evacuate India, just in the same way as they have compelled Turkey to withdraw from several of her provinces. Why, the Indians, having become

Christians, would probably cease to regard Englishmen as superior to themselves, and seek to throw off their yoke in course of time. Further, Christianized Indians would be able to freely intermarry with various Europeans and in virtue of this relationship the latter would probably be found quite willing to initiate them into Western arts and industries, and, thereby enabling them to provide their requirements at home, prevent England from exploiting India any more. It will thus be seen that the proposed wholesale Christianization of India is fraught with disastrous consequences to Great Britain.

II.—Afghanistan and Trans-Frontier.

ADVOCATE, 9th October, 1904.

The Amir of Kabul, Afridis and the Indian Government.

6. The *Advocate* (Lucknow), of the 9th October, says:—When the Tibet Mission was being sent to Lhassa, some English papers alleged that a mission would likely soon go to Kabul owing to certain differences between Simla and Kabul. This assertion was at once denied, and to a question put in Parliament the reply was given that there was no intention of despatching any mission to Kabul. In a manner the impression was created that the relations between the Amir of Kabul and the Government of India were all well, and that there was nothing left to be desired. But matters were not, and are not all right. The amount of subsidy which had been allowed to accumulate for two years was accepted by the Amir, and for some time it was considered that the differences, if there were any, had been forgotten, and that there was no danger of any conflict of interests. But certain events soon took place which showed that the relations were strained, and, if we are to believe the stories published in the columns of the *Pioneer*, which may or may not be inspired, Amir Habib Ullah Khan is unfriendly towards the Indian Government, and perhaps he cares little whether his actions are likely to give any offence to the Government of India (or not). We are not in possession of the side of the story of Habib Ullah Khan, but matters have reached a stage when any day we may hear of an outburst of feelings which may engulf us in a frontier trouble. It is unfortunate that such should be our situation; India can ill afford to have any quarrel on its frontiers, and we have full confidence in the wisdom of officers in charge of our foreign affairs that they will not allow the repetition of another blunder like the Tirah Expedition. The Afridis who have been at peace with the Government of India, have become suddenly partial to Amir Habib Ullah Khan, and, through their leader, Khwas Khan, are desirous of placing themselves under the influence of the Amir. The Amir has not only recruited one regiment from the Afridis, but is welcoming every Afridi Jirgah to Kabul, and tries to enlist the sympathy of these tribes hitherto outside his influence. Two acts of the Amir have given the greatest offence to the authorities in Simla: an open reception given to Afridis, and the grant of Rs. 50,000 to Khwas Khan. This money was paid to Khwas Khan as a solace for the loss of his son who, he alleges, was killed by his own attendant at the instance of the British Agent. Khwas Khan instead of spending the money for the purposes (for which it was) given to him, has distributed it among the discontented Mullahs in Tirah to preach *jehad* against the British Government. The recent raid on British territory is not connected with the *jehad* preached by the hired Mullahs; yet who knows the sudden unrest is not due to the influences at work at Kabul. This sum of Rs. 50,000 might be part of the money given by the Government of India to the Amir, and thus again the funds given by ourselves are being used against us. One of two things is plain: either the Amir is desirous of absorbing all the tribes between the Durand-line and the Indian boundary, keeping these wild tribes under his influence as wild dogs to let loose on the Government of India on the least political difference; or the Government of India is anxious to subjugate the Afridis in order to take possession of the strategical position occupied by them on the passes of the Hindu Kush, and it is only seeking an opportunity to make the boundaries of the North-Western Frontier Province contiguous with the boundary of Afghanistan. There is no evidence to support either of the two suppositions. But we have enough to support the belief that, whether instigated or otherwise, the Afridis have been demoralised, and that they are taking undue advantage of the consideration shown to them by the Amir. A remarkable article appeared in last Friday's *Pioneer*, headed "Frontier policy or blackmail," signed by "Pede." The writer appears to be well-versed in the past history of our frontier troubles. He says that the prophecy made by

Sir Richard Temple in 1855, while Secretary to the Chief Commissioner of the Punjab, that the Government subsidies would embolden rather than ward off depredations in British territory has proved literally true. No sooner blackmail is paid to one section of the tribe than another section rises. A force is sent to punish the tribes; it returns after knocking down a few mud villages and towers; and the allowance is increased to keep the tribes quiet. After a few years another expedition is forced against the tribes. What happens might be described in the words of the writer: "The results are, of course, identical with those of the previous expedition. Peace is declared with a blare of trumpets. Everybody is eulogised from the troops to the Viceroy, but, alas! as is known to few that annual allowance is increased, the tribe rejoices and the Sirkar continues to be a laughing-stock to all the tribesmen, and even to its own subjects." The writer gives an instance of turbulence in the Mahsud tribe, and shows that every expedition against this troublesome tribe has been followed with a grant of still larger allowance, but that each additional blackmail kept the tribe quiet for a shorter period than the preceding grant. The conduct of the Government in frittering away money wrung out of Indians has been so shocking that the writer, who must be an official in the confidence of the Foreign Office, holds the conduct of his countrymen, in setting aside a portion of the revenues of India to bribing a band of non-revenue-paying robbers to keep quiet, as morally wrong.

7. The *Oudh Akhbar* (Lucknow), of the 12th October, referring to the raid that was made last month by the Afridis across the Kohat border, echoes the *Pioneer* of the 8th idem in observing that "the Kabul faction among the Afridis were undoubtedly responsible for it," and that "if there is any repetition of this kind of business the tribe must be called upon to account at once." To prevent any undesirable complications arising from the misbehaviour of the Afridis who are in touch with the Amir of Kabul, it would perhaps be well to make timely representations to His Highness, and thus nip in the bud the intrigues of Khwas Khan, the Afridi leader.

OUDH AKHBAR, 12th October, 1904.

Unrest among certain sections of the Afridis.

III.—Native States.

8. The *Rahbar* (Moradabad), of the 7th October, observing that the rulers in the European countries freely spend the incomes of their States on their personal requirements, comforts and pleasures, without caring how their people fare, is glad to notice that India is still blessed with native Princes, who practise most rigid self-denial, in order that they may be able to spend as much of the incomes of their States in promoting the wellbeing of their people as possible. The Maharaja of Maurbhanj, for instance, maintains himself on Rs. 30 a month only, though the income of his State is two lakhs of rupees a year. Similarly the Maharaja of Baroda did not, according to the *Titbits*, take his proper meals, when famine raged in his dominions a few years ago.

RAHBAR, 7th October, 1904.

Contrast between the frugal life led by certain Indian Princes, and the high personal expenses of European rulers in general.

IV.—Administration.

(a).—Judicial and Revenue.

9. The *Almora Akhbár*, of the 30th September, stating that the Sessions Judge of Allahabad lately sentenced eight persons to be hanged, in connection with the murder of a single person, says that it was well that the Judge gave this exemplary punishment to as many as the eight accused. The crime of murder has been on the increase, because culprits are not unoften let off for want of adequate evidence. Unless all other Sessions Judges follow the example of their Allahabad brother-officer in showing no leniency to the accused, there is no likelihood of a decrease in the crime of murder.

ALMORA AKHBAR, 30th September, 1904.

A murder case, and the Sessions Judge at Allahabad.

10. The *Hindustáni* (Lucknow), of the 12th October, referring to the complaint which has lately appeared in the *London Times* that there exists much discontent among the District Judges in India, because they receive comparatively smaller salaries, are not generally honoured with titles by Government, have to work very hard, and are otherwise treated with less regard than executive District Officers, and that consequently they cannot be expected to administer

HINDUSTANI, 12th October, 1904.

Administration of civil justice in India.

justice as satisfactorily as they should, though the reputation and stability of the British Government depends a good deal on it; says that though some of the points raised in the *London Times* are quite true, still even if titles were frequently conferred on District Judges, and other concessions were made to them, it would not mend matters. The fact of the matter is that few Civilian Judges possess a mastery of the civil laws, and the result is that they make a sorry figure before learned barristers and vakils who appear before them. A Joint Magistrate of four years' standing may be able to discharge the functions of a Sessions Judge satisfactorily enough, but it is impossible for him to acquit himself creditably as a District Judge. Government should therefore widen the field of recruitment of District Judges, and appoint a sufficient number of them also from among distinguished barristers and vakils. If for some political reason it may not be considered expedient to appoint Indians to District Judgeships, some of these posts should be filled at any rate by European barristers. The *Hindustani* further complains that Munsifs and Subordinate Judges are so over-worked, that their health is generally completely shattered before they retire, and suggests that Government would do well to increase their number. It is often found that owing to press of work, Judicial Civil officers as often as not hurry in the disposal of cases, with the result that the public are generally dissatisfied with their decisions. The editor therefore urges that in order to improve the administration of civil justice, Government should take steps to appoint men of the highest abilities to District Judgeships, and increase the number of munsifs and subordinate judges, so that they may find sufficient time to invariably patiently sift cases before they pass their judgments thereon.

HINDUSTANI, 12th October, 1904.

Protest against the rumoured proposal to transfer the Munsif's court from Biswan to Sitapur in the Sitapur District.

11. The *Hindustáni* (Lucknow), of the 12th October, publishes a letter in which the writer, protesting against the rumoured proposal to transfer the Munsif's court from Biswán to Sitapur, says that Biswán occupies a central position in respect of the various parganas which are under the Munsif's jurisdiction, and that all kinds of articles of daily requirements are easily available there, so that neither the *amlas* nor litigants are inconvenienced in any way. On the other hand, if the munsifi is removed to Sitapur, the people of some of the parganas, who have now to travel not more than 12 miles or so, in coming to Biswán for filing a suit, will have to do as much as 37 or even 50 miles in going to Sitapur. If the munsifi is to be transferred simply on the ground that Government may not have to construct a new building at Biswán for its accommodation, as it was lately decided by the District Judge to do, no new building need necessarily be made, and the court might continue to hold its sittings in the old building, with some needful repairs and alterations.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

AL AZIZ, 21st September, 1904.

A complaint of the *besátis* at Bareilly.

12. A correspondent of *Al Aziz* (Agra), of the 21st September, states that the *besátis* (small traders in miscellaneous goods), who keep their shops near the *Kotwali* and the *Tahsili* buildings at Bareilly, were lately ordered (by the Municipal Board) to remove the straw sheds which they had erected over their shops for protection against the sun and rain, and that consequently they were exposed to very great inconvenience during the rainy season. A set of new shops are, it is true, to be constructed for the use of the *besátis* near the butchers' stalls, but they are not expected to be completed in less than a year; and the *besátis* ought, in the meantime, to be allowed to again put up sheds over their present shops.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

13. The Hindi *Hindosthán* (Kálákánkar), of the 7th October, states that in addition to the scheme already sanctioned for establishing a college at Quetta to give systematic instruction to natives (*sic*) in military art, Lord Kitchener, the Commander-in-Chief, has also proposed to hold, from time to time, a competitive examination among the soldiers of the various native regiments in shooting and other military exercises, and to reward them, accordingly, as they distinguish themselves in the contests, with prizes or promotion to higher grades, and thus encourage them to try their utmost to acquire the highest efficiency they can in the profession. This is certainly a most laudable measure, and will tend not only to make the Indian army highly proficient, but will increase the power and prestige of the British Government at the same time.

HINDOSTHAN, 7th October, 1904.

Lord Kitchener's scheme to hold a competitive military examination, at regular intervals, among the Indian soldiers of the various regiments

14. The *Prayág Samáchár* (Allahabad), of the 9th October, observing that the *Times of India*, which seven years ago got Mr. Bál Gangadhar Tilak, the Natu brothers and the editors of several native newspapers published in the Bombay Presidency into hot water, by insinuating that the murder of Mr. Rand and another British officer was the result of the former's conduct and writings, has now been pleased to direct its attention to the articles that have lately appeared in the *Kál* newspaper issued from Poona. The *Times* in publishing translations of some of the articles of the *Kál* has taken pains to show that, in commenting upon the murder of the Russian Governor M. dePlehve, the latter paper has passed such strictures on Lord Curzon's late administration of India as are calculated to instigate a similar murder of his Lordship, and urged the Bombay Government to institute a criminal prosecution against the editor for his seditious writings. The editor of the *Kál* is an M. A.; and as Indian graduates imbibe, from their boyhood, loyalty to the British Government to whom they owe their education, it is not conceivable that the editor in question could have any such sinister motive as ascribed to him. The Indians, who enjoy perfect protection of life and property, are allowed absolute religious freedom, and equal liberty and privileges in other respects under the auspices of the British Government, always pray for the stability and permanency of that Government in India, and it is impossible to believe that any of them would be so foolish as to harbour an evil motive against it or its principal representative, the Viceroy. The *Prayág Samáchár* trusts that the Bombay Government will not allow itself to be led into any hasty action by the insinuations of any paper, but that it will think well before it takes any serious step in the matter.

PRAYAG SAMACHAR, 9th October, 1904.

The *Times of India* on the alleged seditious writings of the *Kál* published at Poona.

15. The *Advocate* (Lucknow), of the 9th October, says:—The article, headed "Some Genuine Popular Indian Grievances," which was reproduced by us from the *London Times* some weeks ago, deserves more than passing notice. In the article the harassment and extortion to which the people, specially in the rural districts, are subjected at the hands of the low-paid underlings of the executive, namely, the chaprasis or peons, are attempted to be vividly portrayed in a genuinely sympathetic spirit. It is no doubt true that those "little things"—the grievances of the people under this head—turn the measures of sanitation and a hundred other measures of public good undertaken by the Government with the best of intentions into sources of unbounded and insufferable misery to the very people for whose behoof they were undertaken. The domiciliary visits of the Police —the *Lal pagree* of popular fame—, the cruelty and roguery of the underlings on whom devolve the actual execution of plague preventive measures, the want of ordinary consideration shown to the third class passengers on Indian Railways are some of the typical instances of the lengths to which "these emissaries" of the new dispensation as these extortionate and corrupt underlings are described, can go. With a rare and uncommonly sympathetic insight into the condition of Indian village life, the writer pictures to us how these "good people," the villagers, to whose hard-working honest, frugal, and, according to their light, intensely loyal nature he pays a just tribute of praise, are harassed, and their simple happiness is disturbed by these corrupt underlings. "For our good name, for the well being of the people and the stability of our rule," proceeds the writer, "the fewer underlings the better, and the fewer their visits to the villages under any pretext the better

ADVOCATE, 9th October, 1904.

Popular Indian grievances.

still. . . . It is wrong and dangerous that our good efforts and good intentions should be terminated by the act of our underlings." He then goes on to describe how the wild stories about the Government trying to poison the people with plague have their origin in their doings. We should remember, he continues, that the motives and the acts of the Government are naturally enough judged by the quality of the last and lowest link in the official chain which, it is added, is unfortunately of base metal. The writer in our opinion lets out a great truth, which the present-day Anglo-Indian administrators are prone to ignore, that though the people suffer they are slow to complain and slower still to give evidence. It will no doubt require long years of education and of vigilance before the evil can be hoped to be successfully grappled. But, if we may, we should say that besides education and vigilance there is great need of a better example too; for the rank-and-file would naturally take their cue from those set in authority over them, and the latter in their turn from their official superiors, and so on in a connected link until we reach the other end of the chain! We have no doubt, as the writer says, the district officers do their best to repress the evil. But in a good many cases we know that there is darkness beneath the lamp itself, and the peons of some of these district officers are the worst offenders in this respect, and prove the most exacting of *bakshish*-takers. If by any mischance a visitor, however exalted his position, happens to displease his mighty majesty of this great man (of a peon), farewell to all hopes of a prompt visit (grant of interview) ever afterwards. We have also heard of a case in which a good-natured district officer used actually to arbitrate and apportion the booty among the chaprasis in case of dispute! We should have wished the writer in the *Times* to lay some stress on this aspect of the question: his observation or study of this question has never been extended to this direction; he would do well to pursue it even now. It is as well that it should be frankly stated that the belief is forming now among the educated classes of Indians that certain ranks of the Executive do not enjoy that reputation for purity which they did before. The remedy for this again no doubt is the creation of a strong public opinion which can result only from a wider diffusion of education, and so of healthier ideals and conception of public duty.

V.—Legislation.

Nil.

VI.—Railway.

ARYA MITRA, 8th October, 1904.

A complaint regarding the booking of third-class passengers.

16. The *Árya Mitra* (Agra), of the 8th October, complains that though orders have been issued for booking passengers, at many railway stations, at all hours both day and night, yet, all the same, tickets are still issued to them only a few minutes before the departure of a train, which causes much inconvenience to third class passengers. The Railway Conference that is annually held at Simla would do well to take the grievances of third class passengers also into consideration.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 16th September, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SURMA-I-ROZGAR, 16th October, 1904.

Regret at Lady Curzon's sudden illness, and an expression of wish for the non-return of Lond Curzon to the Viceroyalty of India a secon d time.

1. A CORRESPONDENT of the *Surmá-i-Rozgár* (Agra), of the 16th October, observing that Indian politicians generally disapprove of Lord Curzon's reappointment to the Viceroyalty of India perhaps because they think that His Lordship did not do as much as he had led the people to expect from him during his late tenure of office, regrets that Lady Curzon should have been taken suddenly ill when Lord Curzon had completed all his preparations to start for India to resume the Viceroyalty a second time. Would that her Ladyship recovered soon! But Lord Curzon would do well now to give up his intention to return to India for good. Mr. Balfour's Ministry is weak, and His Lordship's services might prove much more useful in England than in India at such a time, and he should not mar his future prospects at home for the sake of the Indian Viceroyalty. As regards the establishment of a memorial to him in India, the Indians would be quite willing to subscribe for erecting his statue without his coming back to rule over them a second time.

HINDOSTHAN, 21st October, 1904.

Lord Curzon's contradiction of his alleged intention to resign his re-appointment to the Viceroyalty of India, and Sir Henry Cotton's selection to preside over the next session of the Congress.

2. The English *Hindosthán* (Kalákánkar), of the 21st October, says:—We are glad to read the following in the telegraphic intelligence:—

"16th October.

"Lord Curzon has informed Reuter that the reports published in the *St. James' Gazette* that he contemplated resigning his post owing to his wife's illness are entirely groundless."

This intelligence must be thorns and thistles to those who do not wish Lord Curzon to return again to the Indian shores; because he is too clever (clever enough) to treat Indian questions separately from the English Party question; because he thinks that the members of the English Government should not identify Indian questions with the English Party question, be they *Liberals* or *Conservatives*. Fancy! what good the advent of Sir Henry Cotton to India for presiding over the Congress would do, as he is a member of the Liberal Party, and is therefore opposed to the principles of the present Government; and how far his presence will attract the Rajas and Maharajas and other landed-proprietors, who are loyal, to their very backbone, to the English Government. One of his objects for coming to India may be to say something against the policy of Lord Curzon, as he did not seem to be very much pleased, at the time of his retirement from India, with his treatment. But he could not do any good to the Congress, not being an independent man himself. However, such recruits as Sir Henry Cotton could never help the Congress to unite Hindus with Mahomedans, Jews, Parsis, etc., etc., and therefore they should have selected some Indian gentleman instead of getting a Radical M. P. (*sic*), from England.

HAMDARD, September, 1904.

The Congress and the Musalmans.

3. The *Hamdard* (Kara), for September, observes that as the aims and objects of the Congress are positively injurious to the interests of the Musalmans, it goes without saying that the movement can hardly ever be beneficial to them in any way. But seeing that to be a Congressist of the first water is a good passport for receiving a title or high post from Government, or to be a member of a Legislative Council, (as witness the cases of the Hon'ble Mr. Badaruddin Taiyabji, the Hon'ble Nawab Saiyid Muhammad, the Hon'ble Mr. Gokhale and others) the writer would not be surprised if the Musalmans, moved by the desire of obtaining similar distinction or recognition by Government, joined the Congress at some future time.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

ROHILKHAND GAZETTE, 16th October, 1904.

An Urdu pamphlet containing attacks on the Nawab of Rampur and his Minister, M. Abdul Ghafúr.

4. The *Rohilkhand Gazette* (Bareilly), of the 16th October, refers to the Urdu pamphlet which one Shaikh Zia-ul-Haq has published, making most damaging and scandalous attacks on the character and conduct of, and administration of Rampur by Maulvi Abdul Ghafúr, the Minister, and accusing His

Highness the Nawab of most shameful debauchery. The language and style in which the attacks are made on the two personages are very objectionable indeed, even if the allegations of the writer are founded on facts; and the editor thinks the accounts contained in the pamphlet are too disgraceful or indecent to bear reproduction. [The *Sulah Kul* (Gorakhpur), of the 22nd October, also refers to the pamphlet, and says that as the charges are most serious, Government ought to take notice of them.]

IV.—Administration.

(*a*).—*Judicial and Revenue.*

5. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 16th October, referring to the rumoured proposal of the Government to transfer the Munsif's court from Fatehpur to Bara Banki, in the Bara Banki district, says that a Munsif's court was established at Fatehpur, and not at Bara Banki, some 25 years ago, because while the distance between Fatehpur and Bara Banki is only 18 miles, that between Bara Banki on one side and Lakhimpur and other places on the other, varies from 32 to 40 miles, (and is much less between the latter places and Fatehpur). If Government now finds that the people of the Bara Banki town and the neighbouring places are inconvenienced in having to go to Fatehpur for filing their suits in the Munsif's court, it should establish a new Munsif's court at Bara Banki, and not transfer that existing at Fatehpur to the latter place, and thereby cause the same inconvenience to the residents of Fatehpur and other towns instead. Government is also said to contemplate the removal of the Munsifi at Biswan to Sitapur in the Sitapur district: this measure is also calculated to cause much dissatisfaction among the people of Biswan.

Complaint regarding the rumoured proposal of Government to remove the Fatehpur and Biswan Munsifis to Bara Banki and Sitapur respectively.

RIYAZ-UL-AKHBAR, 16th October, 1904.

(*b*).—*Police.*

6. A correspondent of the *Surma-i-Rozgár* (Agra) of the 16th October, expresses surprise that while the whole of India has been crying out against the oppressions, excesses, and high-handed practices of the police in general, Sir James Digges LaTouche should have been the first Governor to discover that the police, far from being such sinners as they are generally thought to be, are themselves being much sinned against. His Honor, in his late Resolution on the annual report of the Police administration in the United Provinces, complains that the police are much harassed by "low-class pleaders," and calls upon the courts to keep an eye on the latter. *O tempora! O mores!* So far as can be gathered from the writings of the press, the police of the United Provinces appear to terrorize the people much more than those of other provinces; and the result of His Honor's open sympathy with the police cannot but have very bad effect on the public affairs of these provinces.

Adverse comments on Sir James Digges LaTouche's recent Resolution on the annual report of the Police administration in the United Provinces.

SURMA-I-ROZGAR, 16th October, 1904.

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

7. The *Zul Qarnain* (Budaun), of the 14th October, says that in spite of its complaint in a previous issue, the *kankar* which the Municipality collected sometime ago in muhalla Farshori at Budaun, still lies unused, and blocks the road, to the great inconvenience of passengers. If the repair of the road has been postponed for some reason, the Municipal Board should, at least, remove the *kankar*, and thereby leave the entire road free for public use.

Complaint regarding the heaps of *kankar* lying long unused in a street at Budaun.

ZUL QARNAIN, 14th October, 1904.

(*e*).—*Education.*

8. The *Indian People* (Allahabad), of the 16th October, says:—Against the rules for the election of fifteen Fellows of the Allahabad University laid down by the Chancellor we have some complaints to make. In the first place we are at a loss to understand why the Chancellor, who has made such an amazing use of his power of nomination, should have thought that our graduates,

Protest against the rules laid down by the Chancellor for the election of 15 Fellows of the Allahabad University.

INDIAN PEOPLE, 16th October, 1904.

if given the right of election, would have made a worse use of that privilege. We can without the least hesitation affirm that their choice would not have fallen on men worse than many whom the Chancellor has nominated. Secondly, we are of opinion that those who have been granted the privilege of election should have been allowed to vote by proxy. In the third place, seeing that officials form such a considerable portion of the electorates, and considering the strict notions of official discipline and obedience which the heads of the Educational and other departments have, some method ought to have been devised by which the fact of a particular elector voting in favour of a particular candidate could not have been known. For, unfortunately European officials are not above venting their wrath against those of their subordinates who may be foolhardy enough to record votes in favour of men not in the good books of officials.

Moreover, we do not see any reason why, when the old elected Fellows are to meet for choosing their representatives, the Vice-Chancellor should be their Chairman, and have a casting vote besides. As in Madras and Bombay, the elected Fellows ought to have the right of choosing their own chairman for the occasion. We say this because among other things, it is whispered that His Honor the Lieutenant-Governor has purposely refrained from nominating several distinguished representatives of the educated public in the expectation that they would, and with a view that they might, get in by the door of election. If this be correct, then it would have been better if the Chancellor had allowed the elected Fellows to choose their representatives before making his own nominations, for then he could have nominated any worthy men who had failed to get in by the door of election, and thus the sincerity of the Chancellor's motives could have been at once known. This is the procedure adopted in Calcutta, Bombay and Madras. As matters stand here at present, considering the electorates and the procedure laid down for election, there is not much chance of any popular representatives being elected. And we wonder how, knowing all the circumstances of the case as he must have done, the Chancellor could have really anticipated a different result.

A correspondent informs the *Advocate* that though at present the Chancellor has nominated only 45 Fellows, he supposes that His Honor will appoint the remaining 15 when the results of the election are known. The communication has the appearance of being inspired. And though, if the Chancellor adopts the method which it is supposed he will do, the procedure would be somewhat curious, it would be none the less acceptable to the public, if of course the supplementary nominations will be of the right sort.

(f)—Agriculture and questions affecting the land.

Nil.

(g).—General.

AL BASHIR, 18th October, 1904.

Alleged hostile attitude of the Hindu District Magistrate of Etah towards the Musalmans.

9. *Al Bashír* (Etáwah), of the 18th October, says it is a great pity that, while Maulvi Habib-ul-lah, Joint Magistrate, should have been debarred from promotion to a District Magistracy or District Judgeship, and Maulvi Hashmat-ul-lah made to revert from a District Judgeship to Joint Magistracy, on quite false and unfounded complaints, no notice should be taken of the high-handed practices of the Hindu Collector and Magistrate of Etah in respect of the Musalmans. The editor noticed, in a previous issue, the case of the Musalman jailor at Etah who was recently accused of having misappropriated Government money by the District Magistrate. The (jail) treasure chest was secured with two padlocks, the key of one of which was kept by the Hindu Deputy Collector, Superintendent-in-charge of the jail, while the key of the other was with the Musalman jailor. The District Magistrate, receiving information of a deficiency in the treasure, himself went to the jail, and finding Rs. 100 short, instituted a prosecution against the jailor. After the statement of the jailor was taken down, the chest was examined a second time, and a currency note for Rs. 100 was found in it, which made up the deficiency. An attempt was then made to prove that the jailor had got the note put into the chest; while the Hindu Deputy Collector was not prosecuted at all, though justice required that as the chest could not be opened without the collusion of both the officials, who held one key each, either both should have been prosecuted or neither.

10. The *Sulah Kul* (Gorakhpur), of the 18th October, referring to the annual celebration which educated Bengalis have of late years come to hold in Bengal, in memory of Sivâji, says that this celebration is simply calculated to wound the feelings of Muhammadans; otherwise Sivâji did nothing in his life remarkable for which he might be treated or worshipped as a hero. He was nothing more than a rebel during the time of Aurangzeb, and it is a mistake to suppose that he brought about the downfall of the Moghal Empire in India. Again, he plundered and harassed Hindus as much as he did the Musalmans. And such being the case, whence does his claim come for being honoured as a national hero by the Hindus of the present day?

SULAH KUL, 18th October, 1904.

The Sivaji celebration in Bengal.

11. The *Bhárat Jiwan* (Benares), of the 10th October, says that it complained, in one of its late issues, that while the free sale of cocaine at Benares was already demoralizing the people to a considerable extent, a number of powdered *bhang* (hemp-leaves) shops were opened in the town, which simply aggravated the evil. But it is not known whether the local authorities have taken any steps in the matter or not; if they have not, they should do so now.

BHARAT JIWAN, 10th October, 1904.

Sale of ready-made potion of *bhang* at Benares.

12. A correspondent of the *Oudh Akhbár* (Lucknow), of the 15th October, regrets that the *Yunáni* or Muhammadan system of medical treatment, though very suitable to the temperament of the people of India, is very much neglected at present both by Government and the general public. While the European medical system has hitherto failed altogether in successfully grappling with the plague that has been raging in India for several years past, the *hakíms* or Yunáni practitioners have often achieved marked success in curing patients suffering from plague in the various towns. It would be a great day indeed for the *Yunáni* system, if Government patronized it in some form, or made arrangements at least for instruction being given in the Arabic and Persian books on the subject in some important places in the country. But it is Utopian to expect the British Government to do anything of the sort, and thereby injure the European system of medical practice and cause a decrease in the import of European drugs into India.

OUDH AKHBAR, 15th October, 1904.

Lament over the alleged neglect of the *Yunáni* medical system in India.

V.—Legislation.

Nil.

VI.—Railway.

13. The Hindi *Hindosthán* (Kálákánkar), of the 16th October, referring to the memorial which the Marwaris' Association at Calcutta has sent to the Government of India, complaining that owing to the negligence and carelessness of railway officials, goods consigned to railways for transport at what is called "Owner's risk," are very frequently damaged, pilfered or lost, and praying that the railway authorities should (ordinarily) be made responsible for the safe delivery of such consignments also, says that the request is perfectly fair and reasonable, and should be acceded to. When a consignment is entrusted to a railway management for transportation, the latter are bound to protect it from damage or loss so far as they can. Whereas when the railway officials find at present that a consignment is to go at "owner's risk," they take little care of it, and the result is that the consignee is, as often as not, put to much loss owing to the pilfering of railway employés, or to other (preventable) causes.

HINDOSTHAN, 16th October, 1904.

The Calcutta Marwaris' memorial to the Government of India praying it to make the railway managements ordinarily responsible for protection and safe delivery of consignments entrusted to them for transport.

VII.—Post Office.

14. The *Bhárat Jíwan* (Benares), of the 10th October, referring to the suggestion which the Upper India Chamber of Commerce has lately made to the Director-General of the Post Offices for reducing the postage on packets and parcels from half an anna to quarter of an anna per five *tolas*, says that the suggestion is a good one, and will, if adopted, prove beneficial both to business-men and Government.

BHARAT JIWAN, 10th October, 1904.

Suggestion for certain alterations in the rates of postage on packets and parcels.

SULAH KUL, 14th October, 1904.

The newly-amended rules regarding the investment in Government securities made through the agency of the Post Office.

15. The *Sulah Kul* (Gorakhpur), of the 14th October, referring to the newly-amended rules regarding the investment in Government securities made through the agency of the Post Office, says that the rules will promote thrift among the public by affording them greater facilities for such investments; but suggests that the limit of the maximum amount which may be thus invested should be raised to Rs. 10,000, and that the distinction between an adult and a minor investor should be done away with in this respect.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

ALLAHABAD:

The 25th October, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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Nil.

I.—Politics.

(a).—Foreign.

ALIGARH INSTITUTE GAZETTE, 24th October, 1904.

Protest of the *Aligarh Institute Gazette* against India being charged with the cost of the Tibetan Mission.

1. The *Aligarh Institute Gazette*, of the 24th October, publishing the ten articles of the Tibetan treaty, which lately appeared in the *London Times*, says that in view of such a treaty it is impossible for the editor to agree with Mr. Brodrick in thinking that the Tibetan Mission was sent by the British Government *simply* with the object of promoting Indian trade, and that therefore its cost should be paid from the Indian Treasury. Even the name of India does not occur anywhere throughout the treaty, and the latter is (distinctly) understood to have been concluded between Tibet and Great Britain. The very wording of the treaty shows that the promotion of Indian trade was not the *sole* object of the Mission. If the object of the mission was, however, purely commercial, why, one may reasonably ask, a provision has been inserted in the treaty for closing the door of Tibet against other foreign Powers? Was not the object of this provision Imperialistic? Such being the case, no reasonable man would probably deny that the Mission was undertaken on Imperialistic grounds. And as India is not considered to be in a position to send any political mission beyond her borders, at her own cost, to interfere in any foreign political affairs, or to enter into any treaty by herself, why should an exception be made in the case of the Tibet Mission, and she be charged with its cost?

(b).—Home.

SURMA-I-ROZGAR, 24th October, 1904.

Proposal of the Madras Congress Committee to erect a statue of Lord Ripon, at Calcutta.

2. One Saiyid Haidar Husain writing to the *Surma-i-Rozgár* (Agra), of the 24th October, highly approves of the proposal which the Madras National Congress Committee has recently made, to erect a statue of Lord Ripon on the *maidan* at Calcutta. Verily, of all the British Governors-General who have ruled over India up to this time, it was Lord Ripon alone whom all classes of Indians regarded as having true sympathy for them. By the moral conquest which His Lordship achieved over the hearts of the people by his liberal and sympathetic measures he made the British Government in India much more stable and firm than any of his predecessors had done before, or his successors have done thereafter. The Indians do not only still admire Lord Ripon's Viceroyalty, but remember it with pride, and most fervently wish that His Majesty's Ministers would invariably select broad-minded noblemen like Lord Ripon for the Indian Viceroyalty; though owing to the party system of Government prevailing in England it is rather difficult, it must be admitted, to secure men of the stamp and sympathy of Lord Ripon, and India must of necessity continue to endure ignorant and inexperienced men as her Viceroys. In conclusion the writer says that seeing that very many costly statues of other great men stand on the *maidan* at Calcutta, it would rather be an insult to erect there, a shabby statue of "our" most popular and sympathetic Viceroy, Lord Ripon there, costing only Rs. 15,000 or Rs. 20,000, and urges his fellow-admirers of His Lordship to raise sufficient money to erect a statue which would both be worthy of his Lordship, and fittingly express "our" respect for, and appreciation of him.

INDIAN PEOPLE, 27th October, 1904.

Lord Curzon's approaching return to India to resume the Viceroyalty.

3. The *Indian People* (Allahabad), of the 27th October, says:—Lord Curzon expects to sail for India in the last week of November. The people of India to a man rejoice that Lady Curzon is recovering and nearly out of danger, and they pray that her ladyship may be soon restored to perfect health and blessed with a long and useful life. But of course critics of His Lordship's Indian administration—and they form an overwhelming majority of thinking Indians—cannot be expected to gratefully welcome back as their ruler a politician who mistakes re-action for reform, extravagance for economy, and war for peace, and with whom 'shallow spread-eaglism nicknamed imperialism' does duty for statesmanship.

ADVOCATE, 27th October, 1904.

Comments on Mohsin-ul Mulk's renewed opposition to the Congress.

4. The *Advocate* (Lucknow), of the 27th October, says:—The unusual warmth shown by the Aligarh organs in saying hard things against the Congress, the deputation of emissaries from Upper India to the Western Presidency to dissuade Bombay Muhammadan leaders from throwing themselves in such large numbers with (into

the arms of) the Congress, and the feeling of satisfaction expressed at the withdrawal of an important Muhammadan from the Bombay Reception Committee, for which a correspondent gives full credit to Nawab Mohsin-ul-Mulk's personal influence, go to show that the Aligarh leaders are conscious of their weakness, and are afraid that the time is coming when Muhammadan youths may cast in their lot with every progressive movement. The time is not far distant when the Muhammadan leaders will either join the Hindus on one common platform to raise, or from a different platform themselves raise their voice in demanding the rights of British citizenship, and in denouncing legislative measures and executive acts of Government which set back the hands of progress. The ably-written paper in the *Urdu Moalla*, an Aligarh monthly, conducted by a Aligarh graduate with much ability, and the publication of an open letter of the editor of the *Hamdard*, another Muhammadan monthly, have disturbed the equanimity of Nawab Mohsin-ul-Mulk, who has come out with two signed articles in the *Aligrah Gazette* of the 10th October, many statements in which may be in keeping with Sir Syed's later-day policy, but are surely not with that of Nawab Mohsin-ul-Mulk whom we give credit for being free from the anti-Hindu feeling. The articles have called forth strong protests from the friends of the Congress, and the one from a correspondent, under the *nom de plume* of "Hak Pasand" in yesterday's *Hindustáni*, is most strong and frank. After observing that the Nawab pays very poor compliment to the Government for intelligence if he holds the Congress leaders—(whose example he only the other day asked his co-religionists to follow)— are worthy of honour for their public services, and yet accuses them of harbouring seditious ideas, this correspondent says :—

"In my opinion every intelligent Hindu and Muhammadan will read these words of Nawab Moshin-ul-Mulk with feelings of great regret and shame. To say that the Mutiny of 1857 was a Hindu mutiny, and that the Muhammadans suffered on account of them is to throw mud on the history of India. The Mutiny of 1857 was a Hindu and Muhammadan Sepoy mutiny, and both Hindu and Muhammadan mutineers suffered on account of their misdeeds. I wish to tell the Nawab Sahib that to paint the events of 1857 by racial feeling and prejudice, and thus to rouse the feeling of hatred in Muhammadan minds against the Hindus is to do a great wrong to India. Apart from this historical aspect, I ask the Nawab Sahib if Muhammadans are really such fanatics and so prejudiced that after hearing political speeches on the Congress platform they would run to the British barracks with *lathis* in hand. Does the educated Muhammadan community not possess the capability to protect its rights by constitutional means? If such be your condition, then with what face do you demand high offices or seats in the Councils? On the one hand you tell us that the Muhammadans are such fanatics that they are ready to fight with the Government on the least provocation, on the other hand you ask Government to confer high offices and titles on them. What does this mean? It means simply this that you consider Muhammadans with the rest of Indians thoroughly capable of taking share in the government of the country; but that for a special purpose a false and horrifying picture of Muhammadans is painted. Do you expect that the Muhammadan interests will be served by flattering Englishmen? Perhaps you have forgotten Sir Syed's writing when Mr. Mahmud left the High Court. * * * * Both Hindus and Muhammadans are in distress; the cloud of poverty is spread all over the country. Where is the Muhammadan zamíndár who does not complain of over-assessment and does not agree with Mr. Dutt and Mr. Dadabhai Naoroji in denouncing the land settlement policy? Where is an educated Muhammadan who having read history of the last one and a half century does not admit that the East India Company had deliberately killed Indian industries and trade. * * The Congress desires to protect both Hindus and Muhammadans from certain disabilities which both of them feel at every step. Your policy that Muhammadans should not strengthen the hands of Hindus by joining the Congress is a policy of suicide. Six crores of Muhammadans are being preyed upon by famine in the same manner as 19 crores of Hindus are. The scarcities and famines are killing them both. The European nations are trying to oust both from trade. In South Africa both of them are treated like dogs. What remedy do you propose for these miseries? Are the Muhammadans to close their mouths, and when unable to bear these grievances to quarrel with Hindus to gain their objects?"

We cannot conceive that the Nawab in making the Hindus responsible for the Mutiny had any ulterior motives; he simply repeated a sentence from the later-day writings of his predecessor. But a man of his position ought to have known that the statement that the people, whether Hindus or Muhammadans, were responsible for the Mutiny, is pure and simple fiction. An attempt was made after the Mutiny was over by a number of Anglo-Indians, guided by the spirit of vengeance, to blame the people, but it was frustrated. Reiteration of exploded theories is a useless task. As to the fanaticism of Muhammadans, we have to say this much that this parrot cry can no more serve any political purpose. There was a time when certain Muhammadan leaders used to impress upon easy-going Anglo-Indians that the Muhammadans were so superstitiously fanatic and excitable that they were ever ready to disturb the peace of the country on the least provocation; and that it was they (the leaders) who kept their fanaticism in proper control. Such assertions can no more pay. The Anglo-Indian official has grown wiser, and the Muhammadan mass have also grown in intelligence. They are not any more willing to be misrepresented by anybody. No more promises of Government patronage can induce them to agree to be libelled in this manner. The memorial of the *Unjuman Islamia*, Lahore, against the system of competitive examination has called forth protests from Muhammadan young men, who attribute the desire to do away with the competitive test to the wish that do-nothing sons of richer classes of Muhammadans should get Government posts of responsibility to the exclusion of educated middle class Muhammadans, who have neither influential relatives to press their claims on Government attention, nor a brilliant ancestry to appeal to. The times have changed, and we are sure the Muhammadan community will not thank Nawab Mohsin-ul-Mulk for thus libelling his co-religionists. In the real sense of the word no fanaticism exists in the country either among Hindus or among Muhammadans. The closing of all military career to the ambitious youths of the country, and the rigid working of the Arms Laws has emasculated the entire nation. The discontent is deep-seated and is shared both by Hindus and Muhammadans. Both sections groan under disabilities. Both feel that the doors of Government services are being closed day after day. Both realise their abject position. Both feel the contempt with which they are treated. If the Hindu speakers are loud in their complaints on the public platform, the Muhammadans are loud in their homes and social gatherings. If the Hindu press expresses its indignation in a more organised form and in no uncertain terms, the section of the Muhammadan press, which has the ability, follows the same course. Attempts were made in the past to rouse ill-feeling of the Muhammadans against Hindu *sahukars* (creditors), vakils and zamindars by pointing out that these had risen on the destruction of Muhammadan wealth and greatness. But these attempts failed and would fail in future. The good Nawab now and then speaks of Hindu wealth, Hindu influence and Hindu unity. But these do not exist anywhere. If the Hindus have comparatively better dwellings, or have a few metal utensils in place of earthen pots, these have been preserved by living on starvation diet, by denying clothes to the children. Practically the condition of both is deplorable and sad, and the one has no reason to feel jealous of the other. Both are equally in a sad plight. Hindus and Muhammadans know it. We would give credit to the Government of India that it knows this to some extent. And no amount of writings of the sort which now and then appear in the Aligarh organs can deceive anybody except the writers thereof.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

INDIAN PEOPLE, 27th October, 1904.

European planters and the labour question in Mysore.

5. The *Indian People* (Allahabad), of the 27th October, referring to the proceedings of the late meeting of the representative assembly in Mysore, says:—But we cannot get over the impression several measures of Sir Krishnamurti's administration have produced on the mind, that it will perhaps be well for the future welfare of the people of Mysore if he were a little less ready to accede to the wishes of the Europeans that have settled down there as exploiters.

It is one of our greatest and most reasonable complaints against the British Government that they are only too willing to subordinate Indian to alien interests. Should Indian Díwáns of Native States make themselves amenable to the same

accusation? Sir Krishnamurti has failed in a most important respect if he does not realise that he is expected to pay more heed to the interests of the Indian labourers than of the foreign capitalists.

European employés in Kashmir.

6. The *Advocate* (Lucknow), of the 27th October, says:—The appointment of Rai Bhawani Dás as the Revenue Member of the Kashmir Council has been the cause of a welcome revelation. The *Panjabee*, while replying to the strictures of the Muhammadan press against the appointment of a Hindu in a State peopled largely by Muhammadans, justly finds fault with the critics for keeping mum about the exploitation of Kashmir by Europeans as holders of posts carrying fat salaries. Our enterprising contemporary gives out a list of the Europeans who draw Rs. 500 and more a month from the State treasury, the highest amount being Rs. 2,500, the second highest Rs. 1,800. So out of 28 appointments carrying more than Rs. 500, only 13 are held by Indians and the rest, more than 50 per cent. by Europeans. What a sad commentary on Lord Curzon's dictum that Native States should be the field for the expansion and display of Indian administrative genius!

ADVOCATE, 27th October, 1904.

The Rampur pamphlet.

7. The *Advocate* (Lucknow), of the 27th October, says:—A pamphlet purporting to be issued by Sheikh Zia-ul-Haq of pamphlet notoriety has reached us, from where we know not, in which serious charges of oppression, bad management, connivance at the regrettable mode of life now lived by the Nawab of Rampur, have been brought against his minister, Shaikh Abdul Ghafur, Khan Bahadur. The pamphleteer has surely not taken all this trouble for the sake of the people of Rampur: he has apparently done so in his own interest and those of the powerful opponents of Shaikh Abdul Ghafur. We all the same desire that the Local Government should make enquiries into the serious allegations. There is one matter which Shaikh Abdul Ghafur, Khan Bahadur, should at once take notice of. In the *Sahifa-i-Zarrin* family histories of the titled gentry are given mostly from the pen of the members whose lives have been noticed. Zia-ul-Haq says that the account of the Khan Bahadur's life is full of lies. The date of his birth, 1st October 1837, the name of his brother Shaikh Qadir Bakhsh, Tahsildar of Bharatpur, the statement regarding his appointment as a Deputy Collector of Allahabad, are all false. The Khan Bahadur should explain how such a false account could appear in a book of reference, with his knowledge and acquiescence.

ADVOCATE, 27th October, 1904.

IV.—Administration.

(a).—Judicial and Revenue.

Complaint against the Tahsildars in the United Provinces, generally allowing their clerks to entertain private assistants to help them in their official work.

8. The *Zul-Qarnain* (Budaun), of the 21st October, stating that a Tahsildar is reported to have recently been suspended in the Punjab for conferring a post on a candidate, without previously obtaining the sanction of the District Magistrate, asks what punishment should then, *à fortiori*, be inflicted on the Tahsildars in the United Provinces who generally allow their tahsili clerks to entertain private assistants to help them in their official work in the very tahsils, without either the permission or knowledge of their district officers. It is evident from this that the tahsili clerks must practise much extortion, for they are not expected to be able to provide the salaries of their assistants out of their own petty pay of Rs. 15, or Rs. 20 a month, and maintain themselves and their families with the same. This objectionable practice of admitting irresponsible private clerks into the tahsils, does not prevail in the interior of the districts alone, but in the *Sadar* tahsils also, and the authorities should certainly stop it.

ZUL-QARNAIN, 21st October, 1904.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Suggestion for the abolition of the salt tax.

9. The *Hindustán Review and Káyasth Samáchar* (Allahabad), for September, in commenting upon the late debate on the Indian Budget in Parliament, says:—We certainly agree with the opinion that there should be no tax on such a necessary of life as salt. This duty is impolitic and dangerous, and there are

HINDUSTAN REVIEW AND KAYASTH SAMACHAR, September, 1904.

recorded pledges of previous Governments of India that at the earliest possible opportunity it should be done away with. Such an opportunity has now come, and with recurring magnificent surpluses there is no reason, that we can think of, for not redeeming past promises. But Sir Henry Fowler thought that the salt tax was a splendid financial reserve of the Government of India analogous to the income-tax in England, which could be increased in times of exceptional emergency such as war, and that therefore the Government could not afford to do without it. But what is there to prevent the Government of India from re-imposing a tax once repealed, just as they could add to it when necessity arises? It is idle nonsense to affect that the unpopularity of the step would interfere with the Government doing so. Would not an enhancement be equally unpopular, or nearly as much? And, is the Government of India always or often guided in its actions by the popularity or unpopularity thereof? We desire to remind Sir Henry Fowler of the sound financial principle he himself laid down in his speech on the Indian Budget in 1902, that no Government would be justified in keeping up taxation not needed for present purposes in the fear that at some future time it may be needed and for the sake of avoiding its re-imposition or enhancement at that time. It is Sir Henry Fowler himself who said that it is far better for a country that money should fructify in the pockets of the people than that unnecessary taxation should be imposed by Government in the hope of spending the surplus money for the good of the people. If taxation is kept up at an unnecessarily high limit, it is more likely that the Government will be encouraged to spend extravagantly on unproductive and wasteful objects, which are so dear to the heart of bureaucratic and irresponsible Governments such as the Government of India unquestionably is, than that it will be anxious to utilize the surplus strictly for the good of the people. The people of India could wish for nothing better than that their Finance Minister should read, mark, and inwardly digest the chapter in Mr. Morley's latest and greatest work which deals with the spirit of Gladstonian finance. Then we may confidently expect a radical reform in the system and methods of Indian financial administration.

SHAHNA-I-HIND, 24th October, 1904.

Complaint regarding the summary rejection of objections made against the assessments of the income-tax at Meerut.

10. A correspondent of the *Shahna-i-Hind* (Meerut), of the 24th October, complains that while the income-tax has been most arbitrarily assessed by the assessing officials at Meerut this year, no attention is paid to the objections of the assessees by the courts. To quote an instance out of many, the objections of one Kidar Nath and one Bhagwan Das came up for hearing on the 19th October before the Deputy Collector Pandit Sheo Sahai (Awasthi); but though the objectors had a number of highly respectable townsmen present in the court to testify to their non-liability to pay the tax, yet the Deputy Collector without taking the evidence of any of these witnesses or examining even the objectors' account-books, summarily rejected their objections, as though he had made up his mind to do so from the very outset. Such proceedings are simply scandalous, and the writer, assuring Government that the objectors are in extremely reduced circstances, requests it to have a thorough enquiry made into their present condition by some just officer.

(d).—Municipal and Cantonment Affairs.

AWAZA-I-KHALQ, 24th October, 1904.

Complaint regarding the non-publication of its proceedings in the local press by the Municipal Board at Benares.

11. The *Awaza-i-Khalq* (Benares), of the 24th October, complains that as the proceedings of the Benares Municipal Board are printed only in English and circulated among a select few, no copies thereof being ever supplied to the local newpapers for publication, the public are kept entirely in the dark as to how the taxes levied from them are spent. The Board does not supply the copy of its annual reports to the local press. It appears to have paid no heed also to the suggestion lately made by the *Sujan Samaj* for appointing a Commission to enquire into certain municipal matters. All this might be taken to imply that the Board does not think itself responsible in any way to those who supply it with the "sinews of war." The writer, however, does not see why the Board should not be able to spend a few rupees in printing its monthly proceedings in Urdu, Hindi and English and have them distributed among the people through the local press or otherwise and thereby remove the general complaint on the subject.

12. The *Naiyar-i-Azam* (Moradabad), of the 26th October, complains that Muhammad Ilyás, who is the headman and the (*Punchayat*) member-in-charge of the house-tax at Mohar, district Unao, oppresses the people a good deal, extorting articles, &c., from them and getting up false cases now and again. Lately he had a complaint lodged at the Police station that one Pandit Kishan Bihári and one Bachchu Maharáj were receivers of stolen property and kept up an acquaintance with bad characters; but the Sub-Inspector of police who enquired into these allegations found them to be quite groundless. Muhammad Ilyas has made himself quite a terror to the people, and the writer earnestly prays the Deputy Commissioner to clip his wings by depriving him of his office.

NAIYAR-I-AZAM, 26th October, 1904.

Complaint against Muhammad Ilyas, the headman and member in charge of the house-tax at Mohan, district Unao.

(e).—Education.

13. The *Shri Káshi Patrika* (Benares), for September-October, referring to the status of the various kinds of schools existing at the present time in India, says:—A real private school is one in which the teacher and pupil freely choose one another; and the choice is bound to be free, because the education is free. So this contract is strictly private and therefore real; while there is no such contract at all in the modern public schools, where the teachers and professors are only chosen servants of a foreign Government, the programme of education is outlandish being neither English nor Indian, the students are forced to attend the schools against their natural inclinations, and the educational toil of the public servants is valued and regularly paid for by the guardian of every student. There is neither a contract directly between such a teacher or professor and the pupil, nor any sort of natural or intelligent relation. The pupil thinks that his guardian pays for the labour of his teacher who is a public servant and therefore also his (pupil's) servant. As the teacher cares only for his salary he must try to teach all students that actually pay hard cash, whatever may be his attitude towards them. With such conceit in the head of the pupil, and mercenary motives in the heart of the teacher, what better result can be expected than the deluded and denationalised class of modern educated men, who can know neither their duties nor their rights, and are at the mercy of any single wave of any foreign influence. That our educated men should imitate and recommend Christianity in everything, and welcome with open arms, and embrace the same in theosophical garb as a god-send is due solely to the unnatural character of our present education. Such are the firm convictions of a true Brahman.

SHRI KASHI PATRIKA, September-October, 1904.

Contrast between the ancient and the present system of education in India.

14. The *Citizen* (Allahabad), of the 24th October, says:—Under the Indian Universities Act, the Chancellor of each University has been invested with the powers of an autocrat. It is a matter of his pleasure and sweet will to nominate and appoint any man he likes to a Fellowship in the Senate. It does not matter if the man has never in his life been in touch with the Education Department. It does not matter if the man has never taken any interest in affairs educational. Far from being disqualifications, these (defects) are in fact his chief recommendations. "He is a harmless *fellow*. Let us have him by all means". * * * *

CITIZEN, 24th October, 1904.

Nomination of Fellows of the Punjab and Allahabad Universities by their respective Chancellors under the new Universities Act.

The Chancellors of the Universities of the United Provinces and the Punjab have nominated a number of Fellows. We have carefully perused the names of the nominees, and we are sorry we cannot compliment the Chancellors upon their choice. We cannot resist the inference that either the Chancellors did not know nor cared to know what they were about, or they failed to discharge the sacred trust of appointing the very best men for the guidance of a progressive institution.

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With a few honourable exceptions, the appointments made by the Chancellors of the two Universities have proved extremely disappointing. The selection is bad by reason of the incompetency of a number of Fellows placed upon the Senate and also by reason of a large number of able men being deliberately excluded.

Those who are the pioneers of education in this province, who have devoted their entire lives to the cause of education, those who though unconnected with the Education Department, have rendered important services to the country for the spread of knowledge, and under whose fostering care schools and colleges have sprung, have been jealously excluded from the University. Persons whose straitened foreheads

are decorated with a title, or whose sole qualification is that they possess a long name which can be measured by the yard have been placed on the Senate, even though they are sublimely innocent of the English language and cannot understand the proceedings of the Senate. The University has been thoroughly officialized. It has been converted into a political institution. We lament this sad change. Our Universities, with all their shortcomings, were no seed-plots for the manifestation or spread of political prejudices and racial distinctions. Within the sacred precincts of the University, all considerations arising from one's birth, nationality or political opinion have hitherto been drowned. No matter whether they were Hindus or Musalmans, Bengalis or Kashmiris, no matter what political opinions they professed and whether they were in the good books of the authorities or not, if they were educated, intelligent, conscientious men, the University never as yet scrupled to place them on the Senate. But things have changed now, and the qualification of a man is to be determined by the likes and dislikes of the Chancellors: that is the sole criterion.

INDIAN PEOPLE, 27th October, 1904.

An educational officer on the election of Fellows of the Allahabad University by the Chancellor.

15. The *Indian People* (Allahabad), of the 27th October, publishes a letter from "an educational officer," in which he, referring to the nomination of Fellows of the Allahabad University by the Chancellor, says :—Out of a total number of 60 which the Chancellor could nominate, he has been so far pleased to nominate only 45 men, and it is hoped in certain quarters that he may complete the statutory number after the electorate has chosen its own men. Now, whether the right sort of men will be elected by the electorate seems for obvious reasons to me more than doubtful now.

I cannot believe that such men as Messrs. Browning, Ward, Hythornthwaite, Knox-Johnson, Mulvany, Malaviya, Satish Chandra Banerji, and Ramananda Chatterjee will find favour with the electorate. If they do, it will be an agreeable surprise to me. And I cannot delude myself with the hope that what the electorate may fail to do, the Chancellor will be ready to do. Well then, we may take it that our University will have to go without these men and that many more of the sort of men (barring of course certain very honourable exceptions) that have been stuffed into the official Senate will be elected or nominated. It is truly wonderful how in this age we are asked to change our settled notions of things. It seems now as if the old idea that a Senate was the place for the intellectual aristocracy of the land was altogether false, and that henceforth we are to look upon it as the preserve of the 'landed aristocracy.' Surely the time seems to have come when thorns and thistles may be expected to yield figs and grapes. I had thought that such *practical* men as the taluqdars and zamindars were never discredited with being men of academic leanings. But as things go at present, we may soon expect not only to have them in our Senate, but also see them delivering lectures on economics and politics to the B. A. class students of at least some of our colleges. Lest I should be misunderstood, I may tell you that I for one should have had no objection to a preponderance of the European element in our Senates. So long as there is the guarantee that our senators are men of true scholarship and culture and independence, it ought to matter little whether we have the Europeans in larger numbers in the Senate than the Indians, or *vice versâ*.

But when considerations of 'class' dislodge those of merit, when people are put into the Senate not because they have so much brains, but because they have so much less of that uncomfortable accompaniment of human existence than others, because they may be depended upon as excellent gramophones of the official voice, one may be permitted the impious inquisitiveness to ask, If this be true what does it mean?

Perhaps the Chancellor has some very good answer to questions like this, and perhaps he may be good enough to give it, when he meets the Senate and the public at the next Convocation. Till then let us wait, reflect and hope.

INDIAN PEOPLE, 27th October, 1904.

Complaint regarding inadequate staff, insufficient teaching, &c., in the Muir Central College, Allahabad.

16. The *Indian People* (Allahabad), of the 27th October, publishes the following communicated article:—A student who for the first time enters the corridors of Muir College is simply dazzled by the enormous building, high tower and many domes. He thinks that Government spends much in the cause of higher education. By and by he comes to know that the rich men, rájas and

mahárájas of these and other provinces have contributed almost the whole of the money for the main building.

Perhaps he has heard before that a large number of European professors is to be met with in the college and that teaching is much superior than in private and aided institutions. But all his dreams are dispelled on looking closely into the affairs of the college for a month or so.

He reads the official opinion that under one teacher there ought not to be more than 30 or 35 students, but he finds that in this *model* college there are 64 in the first year class, 50 in the second year, about 55 in the third and more than 45 in the fourth.

He thinks that in the M. A. class all subjects prescribed in the calendar are taught in this Government college ; but the case is quite the reverse. There is so great a dearth of professors that not more than one subject besides Physics, Chemistry, Mathematics and Arabic can be taken. If the Principal wants to teach English, no one can get lectures in History or Philosophy. If History is taken up by some students, there is no tuition in English. For a long time no candidate has appeared in Philosophy, while Latin, Greek and Hebrew are, of course, out of the question. Perhaps the real reason why the English and the Philosophy course for the M. A. are not taught is that the teaching of these subjects involves more laborious preparation on the part of professors than History. Anyone desirous of studying Sanskrit must inflict an additional amount of labour on the already overworked Sanskrit Professor. There are six classes in the college and only one Professor of Sanskrit. Fortunately for Arabic and Persian there are two professors, one of whom does not know a word of English. So in this model college, where even post-graduate studies ought to have been encouraged, the Government does not care to make barely sufficient provision for teaching the ordinary courses. It knows how to make indirect efforts to abolish colleges under non-official management, and to exclude capable men from the Senate, but it neglects altogether to provide the so-called University college with a sufficient staff.

No professor can be expected to work at the most for more than three hours a day, but in spite of the professors of this college making up their minds to work for four, the lectures are altogether insufficient in number. Let us now turn to the B. A. classes to illustrate our remark.

In the third year class, English, which is the compulsory and the most important subject, is taught *only thrice a week!* It is a notorious fact that this college enjoys the largest number of holidays in the University. It meets for hardly more than 110 days in a year. So that only 50 or 60 lectures in English at the utmost can be delivered. Owing to certain exigencies, as for instance, when a holiday falls on the very day of a lecture, the professor cannot take his students in English even on so many as 60 days in a year. Every one knows that in other colleges not less than 150 lectures in English are delivered to the third-year class. The Government is anxious to raise fees and to make as large an income as it can but not to provide sufficient lectures. Again, essays are written by students in other institutions not less than 20 times in a year, but owing to the lack of professors here they cannot write any in the third year. Only if the professor be anxious to take additional trouble, he may get essays written once a year.

At least three out of seven books prescribed have to be left out and students must help themselves. But in spite of this fact it is well-known that by some magical process the professors show good results at University examinations.

No lectures are given on the criticism or history of English literature because prefessors are overworked. But the case with other subjects is worse. History is taught to the B. A. classes by the Assistant Professor of English Literature. He cannot even teach daily and he lectures only thrice a week to the 3rd and 4th year classes *together!* All students can imagine how hard it is to master more than half the course without any tuition or lectures. Only one or at the most two books are finished hurriedly and the rest is left for students to go through unaided. Why this nominal teaching and farce of help to students ?

Philosophy is abolished one year and introduced the next. In this way the Principal tries to find time after devoting himself to numerous subjects. Even then it is taught only thrice a week. About 80 lectures in both the years are delivered, and students are left to the mercy of examiners. Any man of common sense can imagine how much can be taught in 80 hours when the volumes

prescribed contain hundreds of pages. But the Principal can silence critics by referring to examination results!! There is no separate professor of political economy. The Principal, who *luckily* can teach *all* subjects, devotes his time to it and thus gives up to political economy what was meant for philosophy. In science, of which the Government boasts so much, in the Muir College there is only one professor for chemistry and another for physics. Students of these subjects are found in all classes. Hence theoretical lectures for the most part must take up all the time of the professors, and even alternate lectures leave them little time for helping the students in practical work. The first and second year classes receive lectures from the demonstrator in chemistry ; and in the first year physics is all the year round taught by the curator. The whole of the practical work is done by students almost without any assistance from the professors, and unless professors work over and above their allotted time no help can be expected. Such a deplorable insufficiency of staff in itself shows that the Government has no mind to impart substantial education in higher branches. Even a portion of the money spent on darbárs, memorials and missions, can improve the higher education immensely.

Only the subject of Mathematics has been recently supplied with professors adequately, but that has been done by engaging Dr. Ganesh Parshad temporarily on a low salary of Rs. 200. He is one of the most distinguished scholars in that subject, but being born in India and having a dark complexion, cannot hope to get as much as a third-rate graduate of Cambridge. Though fortune is blind, it is not colour-blind in India. This very fact of not sufficiently remunerating Dr. Prasad has discouraged many students and has prevented one doctor of our University from going to England.

How do the intermediate classes fare? They are taught by Indian assistant professors wholly, and, just as in many other colleges classes are altogether crowded because 64 have been admitted into the first and 50 into the second year. Till year before last the same complaint of insufficient teaching was to be found. To a certain extent it has been removed by an addition of an assistant professor on Rs. 100 who is also the Superintendent of the Government Boarding houses. No one can believe that a scholar who stood first in M. A. and passed in the first division will sacrifice his life and prospects for Rs. 100 and do both the duties. We have said that lectures in Physics and Chemistry are given by demonstrators and Sanskrit lectures are given only on alternate days.

Then officialism prevails throughout the staff. Students are so much afraid of the professors that they have not the courage to hold a conversation with them. College lectures are the only thing which they can have. No company, no association.

Let us look at the Law department. One hundred and ten students are enrolled in the Law classes, and the income slightly exceeds the expense including the salary of professors. The Readers are given Rs. 150 monthly. What low wages for learned doctors and barristers! Then the vacation of five months is enjoyed by students in addition to other holidays and Sundays. Somehow the professor finishes 80 lectures, the Readers cannot deliver more than 65 each. The Government is neither thinking of raising the pay of the Readers notwithstanding an adequate income, nor is it considering the necessity of adding one Professor more for morning lectures. How can one justify the enormous and unnecessarily long vacation? Students have to come on the first of July after a long summer vacation; after about six weeks they are again dismissed for two months and a half.

Muir College thinks of excelling in the length of its vacation and the heaviness of its fees, but not in paying the teachers sufficiently and imparting sound education. Surely the lecturers in Law would not stay at Allahabad during the High Court vacation unless they are paid enough. Again the Prospectus shows only one month's vacation, but somehow it is contrived to give a vacation for two months and a half. The whole is a farce.

Government is crying about want of hostels in private colleges. But the ideal college possesses only two bungalows which can hardly accommodate more than 38 students. Though private persons are trying their best, students have to go away from Allahabad for want of boarding-houses. Again no arrangement for the law students is made. Especially when a law college is going to be established

here, it is proper that a hostel should be built for the law students. At the end of this month when the law classes open, there will be a great rush of students from all places. Many will have to turn their faces against Muir College for want of accommodation. What a pity for the model college of this University and these Provinces.

The Library, though large enough in appearance is of little advantage to students. The books being prescribed in so many classes are not issued, and who can find time to finish them in one or two hours' interval of leisure? Though many subjects are not taught at all, still the books are not issued to them and the rule is strictly followed. Everything is done against the interests of students.

In the B. A. and M. A. classes hardly any class examinations are held throughout the two years, because professors are supposed not to have any time to examine answer-books after all the work they have to do.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Alleged hostile attitude of the Hindu District Magistrate of Etah against Musalmans.

17. The *Riyáz-ul-Akhbár*, of the 24th October, referring to the complaint of *Al Bashír* which attributed religious feelings to the Hindu District Magistrate of Etah, in lately prosecuting the Muhammadan jailor on the charge of misappropriating public money (*vide* para. No. 9, page 362 of the United Provinces Selections from the native papers of 1904), joins *Al Bashír* in requesting Government to take notice of the affair. The *Riyáz-ul-Akhbár* heard of a similar complaint of the display of religious prejudice by the magistrate in question in connection with the case of one Shafáat Husain, Sub-Inspector of Police, some time ago, but it demurred to give credence to the report.

RIYAZ-UL-AKHBAR, 24th October, 1904.

Gambling in opium speculations at Agra.

18. The *Nasím-i-Agra* (Agra), of the 23rd October, observing that the gambling in opium speculations is ever on the increase at Agra, expresses surprise that the Municipal Board should have allowed the platform at the base of the Fountain, which has been erected in memory of the late Rai Bahadur Doctor Mukund Lal in that city, to be used for the purpose of carrying on this tumultuous and ruinous business. This concession is simply calculated to encourage the gamblers, and the writer urges that the District Magistrate should see that they are not permitted to indulge in the objectionable game at such prominent public places.

NASIM-I-AGRA, 23rd October, 1904.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 31st October, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 45 of 1904.

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III.—Native States.

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IV.—Administration.

(a).—*Judicial and Revenue.*

ADVOCATE, 30th October, 1904.

Rumour regarding the amalgamation of the Court of the Judicial Commissioner of Oudh with the North-West Provinces High Court.

1. The *Advocate* (Lucknow), of the 30th October, says:—From the paragraph in the *Indian Daily Telegraph* about the amalgamation of the Judicial Commissioner's Court and the High Court, it is clear that the writer's information is not quite accurate. A despatch has gone up, but the conjecture that it involves an expenditure of 40 lakhs is simply incredible, and it would be well not to hazard any conjectures till some definite information is available.

HINDUSTANI, 2nd November, 1904.

Inconveniences to which jurors and assessors are exposed in the United Provinces.

2. The *Hindustáni* (Lucknow), of the 2nd November, referring to the representation which the Upper India Chamber of Commerce has lately made to Government with regard to certain inconveniences which jurors have to endure in these provinces, fully endorses the views expressed by the Chamber, and hopes that Government may see its way to removing the complaint. The provision of a separate waiting and consulting room, with proper accommodation for attending the calls of nature, for jurors is urgently needed. Jurors should also be supplied with lunch at Government expense. Again, all native jurors cannot afford to keep conveyances of their own, and it is only just that they should be allowed carriage hire in all cases in which their attendance in court extends beyond one day. Government is justified in claiming that jurors and assessors should discharge their duty without expecting any remuneration; but it does not seem fair to make them pay carriage hire out of their own pockets day after day, at the same time.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

INDIAN PEOPLE, 30th October, 1904.

Comments on the Local Government Resolution on the provisional Educational Code.

3. The *Indian People* (Allahabad), of the 30th October, says:—The Government Resolution on the provisional Educational Code purports to be an exposition of 'the general policy of Government.' It is made up of the usual harmless platitudes, and here and there the not easily comprehensible *obiter dicta* in which Resolutions of the Local Government have of late abounded. With many of the remarks of a general character which we come across in the Resolution we can have no quarrel. On one important point of principle, which in fact seems to be the central feature of the Resolution and the very object of its promulgation, our assent must be of a more qualified nature. The Lieutenant-Governor attaches great and just importance to the district officer evincing active interest to the cause of educational progress in his district.

But when the Resolution goes on to explain in some detail the shape the manifestation of this interest should take and to instruct educational officers to pay a certain amount of deference to the district officer in proceeding to discharge their own duties, we think it will be generally felt that it goes too far and that the new policy of centralization, or whatever else it may be called, will not conduce to smooth working and may produce some friction. The Government wish for 'more complete co-operation and more constant communication between officers of the department on the one hand and the boards through the district officer on the other.' They regret that 'of late there has been too little of that full, free, and frequent exchange of views in personal discussion between district officers and officers of the department which is essential for good administration.' To their mind the result is that the educational department is in less close touch with the district officer than other departments, and they feel this to be 'an administrative inconvenience and an injury to education. 'The whole administrative system,' we are told, 'is based on the responsibility of the district officer for every department of good order and well-being within his jurisdiction. He alone is to the people the representative of Government, and any movement from which he stands aloof, or which he does not actively encourage and support, is looked on as one that lacks the cordial approval of the Government.' The interest of district officers in education is said to have languished, and 'it is important that in future the district officer should take more interest generally in all kinds of education in the district, in personal communication with educational officers.' The idea is worked out more fully still. We are told, for instance, that 'the hands of inspectors will be much strengthened if, instead of attempting to work alone, they will take every opportunity of consulting the district officer, of explaining to him their views, and seeking his assistance.' Assistant inspectors are required to go a step further. They 'should arrange their tours in any district in personal consultation with the district officer either in the rains or at the beginning of the cold weather, and they should go to him constantly for help.' District officers are told that, while primary education is their principal concern, no branch of the educational system is outside their sphere. 'It is right that they should make their influence felt on the rising generation of educated men, and that they should bring the department into touch with wholesome local opinion. They can give the inspectors and the Director (even him!) most valuable advice; they can direct public spirit which seeks a means of proving itself by works of public utility, to the provision of school accommodation, the construction of boarding houses, the foundation of scholarships, and the like; and they can do much for the physical training and healthy employment of the boys. In a word, they can stimulate activity in improving educational institutions *as no one else can.*' Stranger still, 'members of the district staff should also understand that inspection of primary schools and the encouragement of primary education generally is one of their important duties.' 'In order to economise effort and secure intelligent supervision district officers should, in consultation with inspectors and assistant inspectors, issue simple instructions for the guidance of all who work under them or with their approval.' Finally the Lieutenant-Governor trusts that 'Commissioners will use their great influence to encourage and stimulate educational effort of all kinds, to soothe any irritation that may arise, and to induce district officers, departmental officers, and non-officials to work together for the good of the people.'

It is notorious how highly district officers think of their own attainments like the rest of their omniscient class. But we venture to think it will be news even to them, at all events to the saner amongst them, that they are educational experts and authorities as well. Nobody who knows aught of the district officer with his strong points and weaknesses will, we think, be disposed to concur in the superlative eulogium a benevolently inclined Government have thought fit to pronounce on him. If it were indeed true that even the Director of Public Instruction will be the wiser for a few minutes' chat with the district officer, the question would certainly arise if the right sort of men are being secured for the Educational Department. That most of our latter-day educational officers are of inferior calibre is not to be denied; but we confess we certainly cherish a higher opinion of them than the Government of Sir James LaTouche seem to do. If as head of the district, as president of the district board, and frequently as chairman of the municipal board of the headquarters of the district, the district officer is told to take legitimate interest

in the educational progress of the part of the province in his charge, we can understand it. Indeed we should feel surprised that such specific instructions were necessary at all in such an obvious matter. But we have it in the Resolution itself that there is grave doubt whether the district officer is discharging this part of his duty, and so the admonition is deserved. But when assistant inspectors are told to arrange their tours in consultation with the district officer, when inspectors are directed to explain their views to him and seek his assistance, and when even the head of the Educational Department is assured that he will find in the district officer a most valuable adviser, we think it time to emphatically protest against the policy underlying these seemingly innocent instructions. Why should members of the district staff have anything to do with the inspection of schools, and if the arguments employed in the Resolution with much evident self-satisfaction be pushed to their logical conclusion, may we not live to witness the day when the fiat will go forth that educational officers of various grades should work in subordination to divisional and sub-divisional officers, etc., till we shall come to the village schoolmaster and his advising master, the village *chaukidar ?* We think we may claim to ourselves that we are not less interested than the Government in educational progress; and being sincerely anxious for it, we feel bound to protest against the unnecessary and harmful degradation of educational officers to the position of subordinates of the district executive. This retrograde step is fully in consonance with the policy industriously followed under Lord Curzon's Government, and we cannot pretend to view this latest step in pushing forward that policy with much equanimity. The district officer has of course not the time to do more than he is now doing. But that is not the point. An important principle is involved here. The subordination of educutional officers to him is that principle, and against it we raise our warning voice.

HINDOSTHAN, 31st October, 1904.

Need for Technical Education in India.

4. The English *Hindosthán* (Kálákánkar); of the 31st October, says:—It is a well-known fact that there is hardly an industry in India that would not greatly benefit from the employment of trained scientific assistants, skilled especially in chemistry and electricity. This shows the importance of technical education in India, and the advantages likely to accrue from the teaching of these subjects in schools and colleges more generally than is the case at present. Germany and Japan owe their high positions among other nations to technical education, and India should follow in the footsteps of these countries by taking largely to technical and commercial education.

INDIAN PEOPLE, 3rd November, 1904.

The Ranchi college scheme.

5. Referring to the scheme of establishing a college at Ránchi, in Bengal, the *Indian People* (Allahabad), of the 3rd November, says:—Our own opinion expressed more than once in these columns is that it is the duty of the Government to provide a completely equipped residential college in each province from State funds, particularly after the passing of the new Universities Act, and no subscriptions ought to have been asked from private persons. Under the new educational régime private colleges shall have to largely increase their expenditure unless they are to be disaffiliated; but how can they hope to do so if private philanthropy is tapped for the benefit of State educational institutions as well? Granted, however, that it is a legitimate demand which the Government of Bengal is making on the wealthy public, what has become of the assurance publicly conveyed by Sir Andrew Fraser that the offer of subscriptions should be perfectly voluntary on the part of the donors? Verily, it only remains to carry out the suggestion of the *Amrita Bazar Patrika* that district superintendents of police should be told off to do the work of collection to complete the voluntary character of the whole business!

(f)—Agriculture and questions affecting the land.

Nil.

(g).—General.

HINDOSTHAN, 31st October, 1904.

Collisions between Europeans and native villagers.

6. The English *Hindosthán* (Kálákánkar), of the 31st October, says:—Collisions between officers while out on *shikár* expeditions and villagers are becoming much too common. One recently occurred at Poona, in which the villagers, who were clearly proved to have been in the wrong, were severely punished by the

Magistrate; and now a similar one is reported from the Sholapur district where two officers out after black buck were forcibly detained by the villagers without rhyme or reason. The District Superintendent of Police is making a strict enquiry into the matter, and the guilty parties will be duly punished.

MUFID-I-AM, 28th October, 1904.

A suggestion for raising the Agra Medical School to the status of a college.

7. The *Mufid-i-Am* (Agra) of the 28th October, states that it is high time for raising the Agra Medical School to the status of a college capable of turning out Assistant Civil Surgeons. The spread of various epidemic and infectious diseases in this country has considerably increased the demand for medical men of higher attainments than the Hospital Assistant. The four existing institutions in the whole of India, where provision is made for bringing up Assistant Civil Surgeons are insufficient for the needs of the country, and many candidates for admission are therefore rejected. And as the provinces of Bengal and the Punjab and the presidencies of Bombay and Madras have each a medical college, the United Provinces seem entitled to have one. The extent and scale of the medical school buildings and equipments at Agra make it a fit place for a medical college, and all that seems to be required is an additional expenditure of about two or three thousand rupees per month for the additional staff that will have to be entertained. In fact the sympathetic Lieutenant-Governor Sir James Digges LaTouche in his speech on the occasion of his visit to Agra last year said that a medical college was to be established at Agra at an early date, and it is to be hoped the establishment of such a useful institution will not be long delayed during a régime which has been marked by a succession of beneficient measures for promoting the public welfare.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

INDIAN PEOPLE, 3rd November, 1904.

Establishment of a Press Room at the headquarters of the Government of India for supplying official information to newspapers.

8. The *Indian People* (Allahabad), of the 3rd November, says:—The Government of India are entitled to the hearty thanks of Indian publicists for the new arrangement by which the Press will be more freely supplied than before with official information on important public questions of present importance. The most valuable privilege now extended to the Press is in not confining the communication of such information, as has hitherto been the practice, 'to matters upon which a final decision has been arrived at, but in extending it to correspondence in progress and questions still under discussion.' If this concession be liberally worked something will have been done to remove the *purdah* from Government in India, a step very much needed in the interests of the rulers and the ruled alike. But the papers which can afford to have accredited representatives at Calcutta and Simla will nearly all be Anglo-Indian papers, and the Indian section of the press will not be able to derive much benefit from the new concession unless local Governments will make very liberal use of the power granted them to recommend papers, 'in view of their influence and circulation, to be furnished with official correspondence and reports.'

Allahabad:
The 7th November, 1904.

KUNJ VIHARI LAL, B.A.,
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(a).—Foreign.

Nil.

(b).—Home.

AWAZ-I-KHALQ, 8th November, 1904.

Appeal to all classes of Indians to celebrate the Proclamation Day on one common platform every year *en masse*, and bring their grievances to the notice of their Gracious Sovereign on that occasion.

1. The *Awázah-i-Khalq* (Benares), of the 8th November, observing that the 1st of November was the day when her late Gracious Majesty Queen Victoria published her celebrated Proclamation of 1858 in India, on the restoration of order and peace in the country after the most unfortunate and disastrous mutiny of 1857, promising complete religious toleration, and equal treatment to all classes of her Indian subjects in all matters, without the distinction of colour and creed, regrets that the Indians should have hitherto taken no steps to celebrate that most important day in a fitting manner every year. This year the Allahabad people had almost decided to observe the "Proclamation Day," but had to give up the intention for certain reasons. Surely all classes of the natives of India should remember the Proclamation Day and commemorate it every year, offering prayers for the late Queen Victoria who gave them most liberal pledges in the Proclamation, and bring to the notice of her son and successor, King-Emperor Edward VII, all those matters in which British Ministers or Anglo-Indian rulers fail to carry out the promises of her late Majesty.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

ROHILKHAND GAZETTE, 1st November, 1904.

Alleged need for the appointment of a Commission to enquire into the administration of criminal justice in India.

2. The *Rohilkhand Gazette* (Bareilly), of the 1st November, referring to the letter of a correspondent lately published in the *Amrit Bázár Patrika* in which he calls Mr. Roe, Sessions Judge, Midnapore, to be a very severe Judge, because he sentenced three of the five persons accused of a murder to capital punishment, and the other two to transportation for life, observes that the Sessions Judges, like Mr. Piggot, in the United Provinces beat their brother-Judges in Bengal quite hollow in the matter of inflicting severe punishments. But what is worse Government even then considers that Judges are not severe enough, and always eggs them on to deal with offenders still more severely. Frequent or indiscriminate infliction of capital punishment is to be deprecated, inasmuch as if a person hanged is afterwards found to have been innocent, the authorities cannot restore him to life again. The Indians are, moreover, a peaceful and law-abiding people, and there is hardly any necessity for dealing with them with a heavy hand. But Government perhaps desires to have severity practised on Indians, so that the world may know them to be an uncivilized and villainous people, and it may not consequently have to grant them any rights or privileges. Native Judges too are becoming severe dispensers of justice, in imitation of their European brother-Judges. It is high time that a Commission were appointed to enquire into the administration of criminal justice in India, though Indians seldom derive any benefit from, or are even allowed to see the report of, such Commissions, the Mulkowal Incident Commission and the Police Commission being instances in point.

CITIZEN, 7th November, 1904.

Approval of the proposed amalgamation of the Oudh Judicial Commissioner's Court with the North-Western Provinces High Court.

3. The *Citizen* (Allahabad), of the 7th November, says:—The scheme as regards the amalgamation of the North-Western Provinces High Court, and the Judicial Commissioner's Court, Oudh, has for a long time been on the tapis, but the matter did not make any great progress beyond occasional waste of pages of Government foolscap. Considering the great advantages which are sure to ensue to the sister provinces by the amalgamation of the two courts, it is a consummation devoutly to be wished for. It is true that the Barons of Oudh violently opposed the scheme, abolishing the existing court at Lucknow and localising it (amalgamating it with the High Court) at Allahabad. We are glad to learn that His Honour the Lieutenant-Governor has submitted a despatch to

the Imperial Government, suggesting the location of the High Court at Lucknow, and expressing his readiness to allow forty lakhs of rupees for buildings, if his recommendation was accepted by the Imperial Government. This is the first time that a decisive step has been taken towards the realisation of this scheme, for which our heart-felt thanks are due to Sir James LaTouche.

4. The *Zul-Qarnain* (Budaun), of the 7th November, observing that it is difficult to translate correctly from one language to another without possessing a thorough knowledge of both the languages, and that incorrect translations of English official papers into vernacular not unoften cause a deal of injury to those affected by them, says that a serious mistake was made in the vernacular translation of question No. 2 of the paper set on Excise and Stamps at the Departmental Examination of Deputy Collectors and Tahsíldárs, held in October last, which must have misled many an examinee into giving a wrong answer. The expression "Still Head Duty" was translated as "*mahsúl bhatti*," while its correct translation is "*mahsúl sharáb Hindustani.*" Now these two are quite different duties, the former being a fixed rate of Rs. 3 a month *per distillery*, while the latter is levied at a rate varying from Rs. 2 to Rs. 3 *per gallon*. It would seem that the examiners set the papers originally in English, and then get them translated by their office clerks, taking little care to see that the translations made are correct; but as they generally examine the answers in view of the question papers set in English, it must place the vernacular-knowing examinees at a great disadvantage, and should account for a large number of failures among them. The examiner of the paper on Excise and Stamps, who is probably the Excise and Stamp Commissioner himself, would do well to bear the fact of the incorrect translation in mind when examining the answers; and the Government should in future make the examiners responsible for the accuracy of the translation of the papers they set for the Departmental Examination in question.

ZUL-QARNAIN, 7th November, 1904.

Complaint regarding a mistake alleged to have been made in the translation of an expression in the Excise and Stamps Question Paper set at the late Junior Officers' Departmental Examination.

5. The *Sulah Kul* (Gorakhpur), of the 11th November, stating that the Allahabad High Court issued a circular sometime ago to the effect that all Civil Courts under its jurisdiction should open at 10-30 A. M., and close at 4 P. M., and keep a register showing the exact time of the arrival in, and the departure from court of the presiding officer, says that the circular in question can hardly be said to be strictly observed everywhere, especially in the interior of the districts. Some officers, though graduates, do not consider it beneath themselves to make false entries in the attendance register; for though they attend court at 2 P. M. till 5 P. M., they make entries for 10 A. M. and 4 P. M. respectively, all the same. It would be well if the District Judges were required to inspect the attendance register of the Subordinate Civil Courts quarterly, to see how far the order of the High Court is carried out. As regards the sitting of the Criminal Courts, no time seems to be fixed for it, and many officers come to Court at 2 P. M. and sit on as late as 9 P. M. to the great inconvenience of litigants and others, especially Hindus, who have themselves to cook their food. The hardships to which litigants and others are exposed in attending the court of officers on tour, are especially very great. In the first place, the exact locality where the officer will be on the date of hearing a case is not given in the summonses issued to the persons concerned, so that the latter find much difficulty and trouble in reaching the officer's camp in due time. Secondly, many a touring officer having spent the whole day in doing other things holds his court at about sunset, and rises as late as 9, and even at 11 P. M.; and the result is that the poor litigants, who are strangers in the place, are not generally able to obtain any cooked or raw food at that late hour of the night. The Lieutenant-Governor should take steps to remedy the evils.

SULAH KUL, 11th November, 1904.

Complaints regarding the hours of holding court by Civil and Criminal Officers, especially the latter when on tour, &c.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

RIYAZ-UL-AKHBAR, 4th November, 1904.

Complaint regarding two Bengali dramas, in which certain Muhammadan princesses figure as heroines.

6. *Riyáz-ul-Akhbár* (Gorakhpur), of the 4th November, observes that as Bengalis and Mahrattas are advancing in civilization, and their aspirations are rising higher and higher, they are becoming more and more prejudiced against the Muhammadans and are fomenting discord; but that all their efforts on these lines are destined to failure, it being quite impossible for them either to expel the Muhammadan community from India, or bring about its complete ruin under the benign regime of the British Government which has equal regard for all classes of its Indian subjects. Not satisfied with inaugurating the annual celebration in memory of Siváji, the Bengalis have now taken another step to annoy the Muhammadans still more. They have written a drama in which they represent a daughter of Emperor Aurangzeb as having fallen in love with Siváji. They have published another similar work in which Sultan Razia Begam is likewise pourtrayed to have set her affections on a Hindu of low position. These foolish stories are altogether myths and have no historical bases whatever. Can the Bengalis and their supporters, with such offensive productions as the dramas in question, ever expect the Muhammadans to strengthen the hands of the Congress by joining it? There could hardly be any people in the world more despicable than the Muhammadans, if the latter joined the Hindus in their political movement, even in the circumstances detailed above. Some Musalmans at Gorakhpur, fired with anger at the conduct of the Bengalis, and carried away by desire to retaliate, wanted to inaugurate an annual celebration in honour of some ancient Muhammadan personage, and they selected Ahmad Shah Abdali for their hero, who put to the sword about 2½ lakhs of Mahrattas in the battlefield of Panipat; but the editor who was present at the meeting where this proposal was mooted opposed the measure, and telling those present that it was not a good thing to give tit for tat, dissuaded them from carrying out their ideas.

NAIYAR-I-AZAM, 5th November, 1904.

Need for stopping the use of fireworks in the public streets on the occasion of the *Shab Barát* festival.

7. The *Naiyar-i-Azam* (Moradabad), of the 5th November, says that the use of fireworks largely indluged in on the occasion of the *Shab Barát* festival is a very dangerous sport, thatched houses not unoften catching fire, and people receiving serious injuries from them. This custom of letting off fireworks, pernicious as it is especially in the midst of crowds in the public streets, is not enjoined by Islám, and Government would do well to stop it, or at least prohibit the use of more dangerous fireworks at the festival.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

ROHILKHAND GAZETTE, 24th October, 1904.

Certain suggestions regarding the Post Office Savings Banks.

8. The *Rohilkhand Gazette* (Bareilly), of the 24th October, says that as there are two classes of depositors in the Post-office Savings Banks, *viz.*, those who take, and those who do not take interest on their deposits, it is not fair that the same rules regarding the maximum amount of deposits in a year, the withdrawals of money, &c., should be applied to both the classes. Surely some special concessions ought to be made in favour of those persons who forego the interest, which consequently goes into the public coffers. The depositors of this class should be allowed to withdraw money every day, or at least two or three times in a week, and to deposit more than Rs. 200 in a year, or failing this, to open more than one account in their own names.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

ROHILKHAND GAZETTE, 1st November, 1904.

A lad missing in the Bareilly district.

9. The *Rohilkhand Gazette* (Bareilly), of the 1st November, publishes a complaint on behalf of one Guláb Khan, who says that his younger brother, aged 13 years, by name Ghulám Ali, who, with himself, has been in the employ of one Lal Singh, a Panjábi cloth merchant, residing in village Dhaneta, police-station Sháhi, district Bareilly, was sent, by their master, on the 18th October last, on an errand to a place called Maitus (?) in Rámpur territory, but that he has not returned yet, and has been missing ever since. Guláb Khan strongly suspects Lal Singh of having been at the bottom of the disappearance of his brother, in order that he may resign his place.

ALLAHABAD :
The 14th November, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

CONFIDENTIAL.] No. 47 of 1904.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Received up to 19th November, 1904.

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I.—Politics.

(a)—Foreign.

Nil.

(b).—Home.

ADVOCATE, 13th November, 1904.

Suggestion for the United Provinces to invite the Congress to hold its session next year at Benares.

1. The *Advocate* (Lucknow), of the 13th November, says:—For purposes of political education and for training our youths into better citizens, the leaders of public opinion in these provinces should not shirk the responsibility of inviting the Indian National Congress here. This year it was the turn of these provinces to have invited the Congress. But the few delegates that went from here to Madras had not the authority to offer the invitation. The number of gentlemen who are going this year from these provinces to Bombay is expected to be large. They should go prepared to bring the Congress next year to these provinces. The responsibility will be great, but it must be cheerfully borne. We would like to see the next session of the Congress meeting at Benares or Cawnpore. The prominent citizens of Cawnpore may be induced to take up the responsibility, but the bad sanitation of the town and absence of open grounds within the city or in the neighbourhood are great obstacles in the way. Cawnpore perhaps will not suit as a centre for the next Congress. But there are no special difficulties in the way of our Benares friends who should come forward to take up the responsibility next year. People in the South are very much desirous of having a session of the National Congress in sacred Káshi. Such is also the desire of Congress men all over these provinces. We hope Benares will rise equal to the occasion, assume the responsibility which it can very well discharge, and thus keep up the continuity of political agitation on which so much depends the advancement of these provinces.

INDIAN PEOPLE, 13th November, 1904.

Inauguration of a Muhammadan political association at Ahmedabad in the Bombay Presidency.

2. The *Indian People* (Allahabad), of the 13th November, reproduces from the *Bombay Gazette* the following letter by a Muhammadan gentleman of the Bombay Presidency:—

Sir,—Will you permit me, as a member of the Muhammadan community, to offer a brief comment on the new Muslim Political Association in this Presidency? This Association was inaugurated at Ahmedabad at the time of the meeting of the Provincial Muhammadan Educational Conference. The report of the proceedings of this Association made me considerably despondent about the future of the Muhammadans. It is an unpardonable mistake to have introduced a political element in an educational movement. Government sympathy—if the Muhammadans value it at all—and the sympathy of those Muhammadans who wanted to keep themselves entirely aloof from politics of all kinds are sure to be alienated. I am sorry that the future of the Presidency Muhammadan Educational Conference was not at all considered when this new scheme was launched into existence. I cannot imagine what possible inducement there could be for Nawabzada Nasrulla Khan to jump from the peaceful ground of education into the hot arena of politics.

This political association, though new here, is not at all new to the people of Northern India. Nawab Viqár-ul-Mulk Bahadur, who is the present originator of this movement, has been trying his best for the last two or three years to establish it in Northern India, but unluckily he was unable to make any headway there. In fact, his scheme was received with much coldness. Fortunately for Nawab Viqár-ul-Mulk, he found a good medium in Nawabzada Nasrullah Khan, and his pet scheme saw the light of day.

Before I discuss the aims and objects of this new Muhammadan Political Association, I cannot help remarking that this scheme was inaugurated with an unnecessary attack on our Hindu friends. To say the least, it was not graceful, because in Ahmedabad the success of the Muhammadan Conference was mostly due to them. Further, in this country the interests of the two communities are very intimately bound up with each other.

The need for a separate Muslim Political Association and the object with which it was formed have not at all been explicitly put forward by any of its supporters. The speeches of both the Nawabs have left the question in perfect obscurity.

It must be admitted that the Muhammadans have no separate or independent political rights. As Indians they can claim the same political rights as the other Indian communities. If it is suggested that this Association is formed to protect certain commercial interests and not to claim any political rights, then the whole thing becomes ridiculous. So far it has never been suggested that the existing Muhammadan societies throughout India have not done their duty or have failed to protect the communal interests of the Muslim community. It would be unjust to the leading associations such as the Muhammadan Association of Southern India, Madras, the Muslim Literary Society of Calcutta, the Himáyet-i-Islam of Lahore, Anjuman-i-Islam of Bombay, and other Anjumans (to say they ?) have not looked after the interests of the Muhammadans. For aught all know, these societies have most zealously guarded the interests of the Muhammadans.

It is a pity that the organizers of this Association have unnecessarily attacked the Congress and those devoted Muhammadans who are pledged to the sacred cause of their country. The position of the supporters of this association is somewhat anomalous. Those Muhammadans who do not join the Congress justify their action on the ground of loyalty. If it is a crime to take part in a political movement, then it is difficult to understand how these loyal Muhammadans have initiated this political movement. In a way we ought to be thankful to the Nawabs for having paved this political path for the Muhammadans.

The most important ground put forward for the formation of this Political Association was the present system of the representative Government in the Councils, Local Boards and the Municipalities. In support of this argument, Nawabzada related his own tale of failure in Guzerat for a seat in the Legislative Council. I heartily sympathize with him, but I cannot help saying that there are a good many other considerations to be thought of before a constituency can accept a candidate. Nawabzada is justified in condemning the present tendency of members in sticking on indefinitely to the Council ; but beyond that it is difficult for one to agree with the views of Nawabzada on this subject.

On the whole, Sir, this new Muslim Political Association is useless and superfluous. It will not do any good to the community.—Yours, &c. K.

29th October.

Appointment of Mr. Charles Somers Cocks, C. M. G., as special Assistant Secretary in the Indian Foreign Department.

ADVOCATE, 13th November, 1904.

3. The *Advocate* (Lucknow,) of the 13th November, says :—As India has, perhaps unparalleled in the world's history, an external and an internal frontier as recognised by Parliamentary statutes, she has also two sections to her Foreign Department : one dealing with foreign Governments that are beyond our external frontier line such as the Amir, the Shah, etc., and the other having to look after the foreign, better known as feudatory, states within the British Empire. Over both sections the Viceroy reigns supreme unaided by any Foreign Minister, and he generally means not to share this authority with any officer. And Lord Curzon is of all Viceroys most anxious to concentrate all authority in himself. Hence we learn with wonder that Mr. Charles Somers Cocks, C. M. G., a young diplomatist, has been appointed special Assistant Secretary in the Indian Department for a period of three years. According to the semi-official notification the post has been created " at the instance of Lord Curzon in order that the English Foreign Office and the Indian Foreign Department may each gain a clearer knowledge of each other's system of working, aims, and methods." Mr. Somers Cocks, it is further explained, will deal mainly with cases of external relationship which affect the Foreign Office in London and will " only indirectly have under his observation the work of the Indian Department in respect of the feudatory States." It is suggested—that this new departure is not altogether unconnected with certain recent friction between Lord Lansdowne and Lord Curzon. The friction alluded to was concerned with the Tibet Treaty, and may have had to do with certain mysterious communiques, explanations and denials that have emanated from Whitehall to the bewilderment of the man in the street. We are rewarded (reminded ?) that in purely Indian affairs of a political character, the Viceregal Government has a free hand " subject only to the higher authority of the India Office. But when, as in the case of Tibetan Treaty, any Indian question acquires an international character, the Foreign Office steps in and takes sole charge. It is a cumbrous system, and only too certain to give rise occasionally to conflicts of authority as happened as soon as the Home Government made up its mind to

recognise Chinese Suzerainty in Tibet, thereby transferring to the Foreign Office the final decision." All these particulars, highly interesting as they are, do not much concern us, so long as any foreign complication is averted, no matter by the intervention of what authority, the Viceroy, the India Office, or the Foreign Office. But, in the present case, we may wish to know where Mr. Cocks is to get his salary cheque from? He is evidently employed for Imperial purposes, and let the Imperial Government pay for his services.

BHARAT JIWAN, 14th November, 1904.

Condition of the Indians under the British Government.

4. The *Bhárat Jiwan* (Benares), of the 14th November, in an article headed "Ill-fated India," says that though her late Gracious Majesty Queen Victoria pledged that her Indian subjects would be treated, in all matters, like her English subjects, the Indians have not yet been granted any political rights whatever by the British Government; while the negroes of Liberia (in West Africa), who were slaves only thirty or forty years ago, now enjoy perfect autonomy, electing their President from among themselves, making their own laws, &c. What gives the writer still greater pain is that while England magnanimously took a very prominent part in effecting the emancipation of the negroes that now inhabit Liberia and rule it independently, she is found to be so very illiberal in all matters affecting India. To what else can this be attributed but to the ill-luck of the Indians? They have now been under the blessed rule of the British Government for about two hundred years; but can it be asserted that they are richer or more prosperous than they were in pre-British times? Surely the decadence of the Indians has lately been most marked, especially during the last fifty years; and signs are not wanting to show that the time is not far distant when the higher classes of Indians will, sad to think! disappear from the face of the earth.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

ALMORA AKHBAR, 31st October, 1904.

Protest against the rumoured proposal to transfer the Treasury from Almora to Ranikhet.

5. The *Almora Akhbár*, of the 31st October, says it is rumoured that Government proposes to transfer the Treasury from Almora to Ranikhet, and establish instead a Sub-Treasury at the former place. Ranikhet is a cantonment, where a body of British troops are quartered during the hot season, and the Cantonment Magistrate is in charge of the (Sub) Treasury there at present; and the proposal referred to has perhaps been made to relieve that officer of the Treasury work. But the work is very light, and it becomes lighter still during the winter when the British troops move down to the plains. Besides, Government has at present to keep a Treasury staff at Almora only, whereas it will have to do so at both Almora and Ranikhet in future, if the proposal is carried out. Government should be very careful in spending public money.

JAM-I-JAMSHED, 13th November, 1904.

Complaint against the present single licensee for the sale of opium at Moradabad.

6. The *Jám-i-Jamshed* (Moradabad), of the 13th November, says that after the licenses for the five opium shops at Moradabad were this year sold by auction to five different persons, another man applied to buy up the licenses of all the five shops together, offering to pay Rs. 2,000 more than the total price realized at the sale, and that his application having been forwarded to the Excise Commissioner, his offer was accepted, and he was thus appointed the sole vendor of opium in the town. This was not only unjust to the five persons to whom the licenses had been sold in the first instance, but has enabled the single licensee to sell the drug at what rate he pleases. The drug was formerly sold at the rate of $1\frac{1}{4}$ tola for $4\frac{1}{2}$ annas, but the new licensee has begun to sell it at the rate of 3 tolas per rupee, which has created general dissatisfaction. What is worse still the licensee supplies his agents or retail vendors with packets of opium for a pice, two pice, up to a rupee, which they sell to customers without weighing the drug; and the result is that these vendors

tamper with the packets, reducing their weight, &c., for their private gain, and the customers are *nolens volens* obliged to accept whatever quantity is offered them, the licensee being the monopolist, and there being no competition as existed before when the license of the five shops was given to five different persons. It is much to be regretted that the Excise Commissioner should, for realizing a larger sum for the licenses, have placed the residents of Moradabad at the mercy of one licensee, who can sell the drug at what rate and in what manner he likes. The local authorities should see to the matter.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

7. *Al Bashír* (Etáwah), of the 8th November, says that ever since a serious crime was committed at Basrehar in the Etáwah district, a municipal chaukidár has been posted at the level-crossing on the Etáwah-Farrukhabad road to allow no passenger from Etáwah to proceed beyond that place after 9 P.M.; but that lately he has been ordered to stop all travellers going that way after 4 P.M., which not unoften causes people much inconvenience. It is rather strange that while conveyances from the Farrukhabad side are allowed to enter Etáwah till late hours in the night, people proceeding from Etáwah in the Farrukhabad direction should be stopped even before nightfall. If the District Magistrate has too much solicitude for the safety of the people, he should ensure it by establishing police outposts at an interval of, say, every two miles all along the road in question and not by stopping travellers from going that way at so early an hour as 4 P.M., and thereby interfering with their business.

AL BASHIR, 8th November, 1904.

A complaint regarding passengers not being allowed to travel on the Etawah-Farrukhabad road after 4 p.m.

(e).—Education.

8. The *Shri Gopál Patrika* (Lucknow), for October, expressing satisfaction at the recent orders of the local Government directing the district officers and educational officers to pay special attention to promote primary education in the United Provinces, says that the percentage of literate persons in these provinces is very small, and that there is therefore great need for the authorities to take special steps to promote education. The causes that chiefly stand in the way of the spread of education in these provinces are (1) that the number of village schools is too small ; (2) that only vernacular is taught in the existing village schools, which deters the higher classes from sending their children to those schools, because they think that the bare knowledge of vernacular cannot enable their boys to obtain employment either under Government or on the railways, &c.; and (3) that the higher classes, especially Brahmans and Kshatriyas, are generally so steeped in poverty that they cannot afford to pay the tuition fee and the cost of books for their children. To remedy this state of things, Government would do well to establish more village schools, provide for instruction being given in them in English also up to the middle class standard, and relieve the higher class indigent parents of tuition fee and the cost of books for their boys. The Brahmans and Kshatriyas, who are a fighting people, are a very useful class of men for Government, so that if the latter makes any special concessions to them, these will not be lost on them, but make them loyal to the British Crown, and render it material help in time of need.

SHRI GOPAL PATRIKA, October, 1904.

Need for establishing more village schools, and making special concessions to higher classes in the matter of education of their children in the United Provinces.

(f)—Agriculture and questions affecting the land.

Nil.

(g).—General.

9. The *Shri Gopál Patrika* (Lucknow) for October, expressing satisfaction at the convalescence of Lady Curzon, and referring to the approaching departure of Lord Curzon from England to assume the Viceroyalty of India a second time, says that just as the great God has removed the anxiety and care of Lord Curzon by granting recovery to Lady Curzon, so His Lordship would do well to take steps to ameliorate the distressed condition of the Indians.

SHRI GOPAL PATRIKA, October, 1904.

A request to Lord Curzon to take steps to ameliorate the distressed condition of the Indians, when he resumes the Viceroyalty of India.

V.—Legislation.

Nil.

VI.—Railway.

ADVOCATE, 13th November, 1904.

A suggestion to the Oudh and Rohilkhand Railway authorities to substitute the word 'Indians' for 'Natives' on their carriages.

10. The *Advocate* (Lucknow), of the 13th November, says:—Mr. Pope is all sympathy when the grievances of the lower class passengers are concerned, and is ever ready to remove all causes of irritation among Indians. Hence one wonders why a term is used that creates a sense of humiliation among the Indian travelling public who use the O. R. R. carriages set apart for the natives of Europe and India, labelled 'For Europeans' and 'For Natives' respectively. In spite of the romance associated with the word 'native,' the *indigene* of the French, as used to signify the countless local traditions, prejudices and patriotisms of the habitants of every village or district or province to whom it is applied, we are sure the railway administrations do not use it to call up these personal, more properly local traits of the vast congeries of nations living in this continental country; they mean only to differentiate their own white people from the brown mass of Indian humanity, and pegion-hole them in railway carriages. To the European or Eurasian railway-man and even to the European traveller, native is another term for nigger, a word of unmixed reproach, a contemptible term. And every Indian regards it as such and resents it, though impotently. This is not unknown to Mr. Pope. Well, a kind word may cost much in controlling one's rage, making one tongue-tied and felling limp the hand or the rod raised to strike a native in anger, but the change of the word 'Natives' for 'Indians,' if not, 'Indian Gentlemen' or 'Indian Ladies' means only a few rupees to the writer of signboards. Should Mr. Pope grudge this little expenditure in deference to Indian feeling? We may here recall an interesting incident. When the classification of railway carriages was before the Government of India, Mr. Gordon Conway, we are told, named it as First, Second, Intermediate and Third, instead of the original proposal, First, Second, Third, and Fourth, simply to respect the feelings of Indians, as he was told by some whom he consulted. Why should not Mr. Pope prove the Gordon Conway of the O. R. R?

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 21st November, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

CITIZEN, 21st November, 1904.

Attitude of the British Government towards Russia contrasted with that towards Tibet.

1. The *Citizen* (Allahabad), of the 21st November, says:—The outrage committed by the Baltic Fleet has stirred the soul of the British public to its very depths, and the feeling of indignation has been very general from one end of the country to the other. It was a mad and wanton provocation and a most cruel and heartless outrage. The wonder is that the British people, who, with their mighty armaments, were capable of reducing the offending fleet to the veriest atoms, should allow this humiliation to pass unchallenged and with no better protest than a claim for compensation. We fully appreciate the spirit of moderation which has guided the conduct of the British Ministry: but we cannot help observing that the spirit so singularly prominent in this instance, is very often conspicuous by its absence, when the interests of the British people come into clash with those of Asiatics. There was no outrage committed by the Tibetans. They did not cruelly massacre any British soldiers or sailors in cold blood. They did not make any encroachment upon British borders. Upon the bleak and barren crests of the Himalayas, they were plying their music in peace, molesting no one, and not wishing to be molested. What provocation had they offered to the British Government as compared with the mad assault committed by the Russians? And yet they were not suffered to remain in peace. There was invasion, bloodshed, fire and rapine from the effects of which it will be very difficult for Tibet ever to recover. What good does this invasion bring in its train? None that we can see. It introduces one more puzzle in the complicated problems of Asiatic politics. An item of enormous expense is credited to the share of British Imperialism. It increases the burden of India by an excessive amount. And after all this, what is the gain? If the British people do redeem their promise of withdrawing their troops from Tibet, the Grand Lama returns to Lhasa. What then becomes of the dearly bought Treaty? The attitude of the Indian Government towards Tibet as compared with the restraint put by the Imperial Government upon itself in dealing with Russia affords much food for reflection, and even the man that runs may read the difference.

(b).—Home.

INDIAN PEOPLE, 24th November, 1904.

Attitude of the white colonists towards the Indian settlers in the Transvaal.

2. The *Indian People* (Allahabad), of the 24th November, says:—Those civilised and 'imperial' beings, the white colonists of the Transvaal, are apparently past praying for. Unwilling to abide even by Mr. Lyttelton's compromise that the judgment of the Supreme Court may be accepted, and that steps may be taken to restrict future Indian immigration as was done by the Cape and Natal legislatures, they held a great demonstration to tell the Government of His Majesty that they would have none of the Supreme Court's judgment, and that no Indian traders should be allowed to do business outside the locations assigned to them. It remains to be seen whether the threat they conveyed to the Government will succeed. Meanwhile the Indian settlers in the colony have done well to hold a counter-demonstration to protest against the European convention's proposals. With that invincible moderation and good sense that has ever characterized them, they asked for a public enquiry into the convention's allegations while accepting the principle of restriction of immigration *on general, not racial lines.* This is as far as they can be expected to go to lighten the difficulty of the Imperial Government, and it is to be hoped this gentle and polite reminder that they are also British citizens will not be lost upon Downing Street.

HINDOSTHAN, 25th November, 1904.

The National Congress, and the Native Chiefs.

3. The English *Hindosthán* (Kalakankar), of the 25th November, says:—We are glad to notice in our contemporary, the *Mirror*, that preparations for the National Congress, which is to take place at Bombay, are nearing completion. The Congress will meet on the 26th, 27th and 28th of December. Sir Henry Cotton, the president-elect, will arrive at Bombay on the 24th December. We further glean from the *Mirror* that there will be two new features at the coming Congress, *viz.*, that expert speakers will be previously determined on the subjects of their choice, and that the grievances of the Indian Feudatory States will be discussed.

As regards the selection of expert speakers, it is not at all a new thing. At every Congress meeting this has been done before the resolutions were proposed, seconded and discussed. But the discussion of the grievances of the Indian Feudatory States is indeed a novel thing to us. What! will the Government of India allow its subjects of British India to identify themselves with the Feudatory Chiefs? Up to this time, in all our political agitations and demonstrations they have kept strictly aloof from us. Under these circumstances, we were led to believe that either they did not care to join us or that they were not allowed to do so by the Indian Government. However, we think that it is only right that the Indian nobility and Feudatory Chiefs should be allowed to join the people of British India in their political agitations and demonstrations. In England, the House of Lords and that of the Commons have the privilege of joining political agitations and demonstrations; and we, therefore, see no reason why the Feudatory Chiefs and noblemen of this country should not be allowed to identify themselves with one another. Then, again, we see that Feudatory Chiefs are eligible for nomination to the Supreme and Local Legislative Councils. Therefore there can be no harm in their taking part in our agitations and demonstrations, provided the leaders and supporters of the Indian National Congress are mindful to give up their disloyal expressions towards the Indian Government and its officials. Further, we are pleased to learn from the *Mirror* that the Maharajas of Mysore and Baroda have subscribed Rs. 5,000 each to the Exhibition Fund. The Government of Bombay has promised liberal assistance to the Exhibition, which will be opened by Lord Lamington on the 10th December.

II.—Afghanistan and Trans-Frontier.

Lord Curzon, and the Kabul Mission.

4. The *Rahbar* (Moradabad), of the 21st November, says that Lord Curzon, having indulged in the appointment of Commissions after Commissions on various internal affairs, ended his first Viceroyalty in India, by sending a Mission to Tibet on the eve of his laying down the reins of the Government of the country. The fruits of the Universities Commission, which pave the way for preventing the Indians generally from receiving high education, to all intents and purposes, are well known to the public. As regards the result of the Police Commission, Lord Curzon finding its Report not agreeable to his mind, has let it hang fire indefinitely. The other Commissions too have hardly brought any good to the people. As for the Tibetan Mission, which was said to be a peaceful one, it has returned after causing considerable bloodshed in Tibet. But Lord Curzon, though in England, has now managed to get deputed from India a Political Mission to Kabul, and God knows what will be its outcome, seeing that the so-called peaceful Mission proved so very bloody in its real character. Some time ago a rumour was spread that a Mission was to be despatched to Kabul, but Lord Curzon had it declared in England to be quite groundless. Now the rumour turns out to be perfectly correct; but telling such lies is considered to be the acme of statecraft in these days, and the statesman who has recourse to it, far from losing anything in public esteem, is honoured the more. Lord Curzon is therefore a great politician, and the Indians ought to feel very great respect for him. It is not known what is the object of the Kabul Mission. Some say there are certain misunderstandings to be cleared up between the Amir and the Indian Foreign Department, His Highness not having sent for his annual subsidy for the last several years. It is generally believed by the people that the net result of the Mission will be an increase in the subsidy. Others think that Government wants the Amir to enter into certain new agreements; but the Amir is a very astute Afghan, and is not likely to consent easily to do anything. However, whatever may be the ultimate result of this Mission, Lord Curzon's Missions also, like his Commissions, do not augur well for India, and she will be lucky indeed if his Missions do not prove more injurious to her than his Commissions have.

RAHBAR, 21st November, 1904.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

CITIZEN, 21st November, 1904.

The Bengal partition scheme and Lord Curzon.

5. The *Citizen* (Allahabad), of the 21st November, says:—It is almost certain that Lord Curzon on his arrival in India will make a public declaration of the decision of Government as to the proposal of the partition of Bengal. We need not discuss the probabilities as to the form the decision will take. It is enough for the present to know that the thing has been settled. Lord Curzon has evidently well utilized his temporary visit to England. The real object of the scheme is to give a fresh start to the old motto of "Divide and rule," at least in one important portion of the Empire. The Bengalies have been showing signs of unity and of a patriotic awakening which Lord Curzon could not think it politic to allow to grow unchecked. They are seventy millions in Bengal. That is a formidable number. It is something to divide them into two parties of thirty-five millions each. That is saving the Empire a lot of political trouble in the future. What a keen foresight His Lordship possesses! What a capital Governor to suit the policy of Imperialism! He, indeed, is the only man who can be entrusted with the permanent Vice-Emperorship of the land. What a gifted statesman! What a noble ruler of a subject nation!

AWAZA-I-KHALQ, 16th November, 1904.

Protest against the location of liquor shops in places of public resort at Benares.

6. The *Awáza-i-Khalq* (Benares), of the 16th November, observing that the increase in crime in India is largely due to the spread of the use of liquor among the Indians, says that it is the duty of the paternal Government to see that the people are not given undue facility for indulging in that intoxicant. For instance, the existence of liquor shops in such places of public resort as *Dasáswamedhghát* and the *Chauk* (main bazar) at Benares are calculated to corrupt many a young man; and the local authorities would do well to remove the shops to less frequented quarters. The writer adds that the local authorities in other towns would also do well to locate liquor shops where people do not go much.

HINDOSTHAN, 25th November, 1904.

Public sale of *bhang* drink at Benares and other large towns in the United Provinces.

7. The English *Hindosthán* (Kalakankar), of the 25th November, says:—Our Nagari *Hindosthán* learns from its contemporary, *Bharat Jiwan*, of Benares, that now-a-days in the city of Benares there are many shops which sell *bhang-sharbat*, while not to talk of grown up people, but (*chhoté chhoté larké*) even small children (who are not allowed to drink *bhang-sharbat* by their parents at their homes) are allowed to drink *bhang-sharbat* in those shops. The *Hindosthán* then goes on to say: "We have seen similar things being done in Cawnpore and other towns, such as Lucknow, Allahabad, etc."

Such shops are found in almost all Hindu towns and cities, and are very injurious to the health of children. In England, young people are not allowed to smoke, or drink wines and spirits until they are about eighteen; but in this country with the exception of wines, ale and spirits, no other intoxicants are considered harmful. Under these circumstances it behoves our Government to tax these shopkeepers who supply drinkables openly to the public, and, at the same time, make it penal to supply such *sharbat* to small children. We desire here to draw the attention of those people and papers that say that the English Government is teaching us intemperance by allowing European wines, spirits and ale to be sold in this

country. This is an untruth, because we have always used wine, and even our gods and goddesses used it, too. The following *shloka* of *Durga Stotra* was uttered by the goddess *Durga*: *Garja garja, kshanam murha yawat madhu piwamiham maya twai hate triwa garjikkhyanti dewatah* (the goddess *Durga*, while in battle with *Mahishasur* addressed the above *shloka* to him. It means, "Shout, shout thou for a moment while I am drinking my wine, after which thou wilt be destroyed by me there and then, which will occasion an uproar of joy amongst the gods of this side.") From this it is clear that not only the people of the Hindu religion used wine, but their gods and goddesses also partook of it. Now we must return to this subject and earnestly appeal to the Government to adopt some measures for saving the poor children of this country from acquiring the habit of *bhang*-drinking.

V.—Legislation.

Nil.

VI.—Railway.

Certain suggestions to be carried out in third class Indian female railway carriages to protect them from outrage.

8. A correspondent of *Al Aziz* (Agra), of the 21st November, referring to the outrage which a respectable Bengali newspaper reports was committed by a certain European on a third-class Indian female passenger at the Jamalpur railway station in the small hours of the night of the 14th October last, says that as such cases continue to occur now and again it is high time that the railway authorities adopted some measure to effectually stop them. They should in the first place have the windows and doors of the female carriages barred, and thus prevent the admission of anybody into them without opening the doors. Secondly the lock used in the doors of the female carriages should be of a pattern different from that used in other carriages, the keys of which should invariably be kept by the female ticket collector or the station master himself. **AL AZIZ, 21st November, 1904.**

Railway parcels.

9. *Al Aziz* (Agra), of the 21st November, complains that articles despatched per railway parcels are seldom delivered *intact* to the consignees; the coolies who load and unload them not only handle them very roughly, but also invariably pilfer them, whenever they find an opportunity, which they generally get. The railway authorities should take some steps to redress this grievance of the general public, especially of the trading classes. **AL AZIZ, 21st November, 1904.**

Need for keeping some benches on the platform of the Agra Fort railway station for the use of intermediate-class passengers.

10. *Al Aziz* (Agra), of the 21st November, states that some time ago the few benches that were kept on the platform of the Agra Fort railway station for the use of intermediate class passengers, were removed for some reason unknown to the public, with the result that Indian gentlemen who happen to reach the station before the arrival of the train, by which they intend to travel, have to walk up and down the platform while waiting for this train. The local papers, specially the *Nasim-i-Agra*, have more than once invited the attention of the local railway officials to the matter, but to no purpose. The District Traffic Superintendent concerned would therefore do well to see that some benches are again placed on the platform for the use of passengers. **AL AZIZ, 21st November, 1904.**

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 28th November, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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I.—Politics.

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Nil.

(b).—Home.

OUDH PUNCH, 24th November, 1904.

The Transvaalers and Indians.

1. The *Oudh Punch* (Lucknow), of the 24th November, in its Supplement, says that despite the utterances of the Colonial Minister and the protest of the Government of India, the Transvaalers have recently passed a resolution that they will on no account allow Indians to immigrate and settle in their country otherwise than as coolies, or to live in quarters other than those assigned to them. This has caused much heart-burning and indignation among Indian patriots, who passionately declare that if the Transvaalers will not allow Indians to settle in their country, they too will prevent them from entering India. But the writer thinks that the Indians should keep their heads cool over the matter, and make no such attempt, bearing well in mind that they have not (like the Transvaalers) fought Britons tooth and nail, giving proof of their valour and patriotism, or distinguished themselves for any exceptional cleverness, as to make any deep impression of their worth on their conquerors, and induce the latter to give them also a Parliament of their own and let them enact what laws they please. On the other hand, India has become an indispensable appendage of Great Britain, and though it may be somewhat troublesome or inconvenient like the 6th finger to one's hand, the British Government cannot well afford to give it autonomy in any form. Besides, Englishmen have always been of opinion that it is they alone who can force themselves upon the Transvaal Boers, and that the meek Indians had better seek fresh fields and pastures new.

INDIAN PEOPLE, 27th November, 1904.

Subjects for discussion at the forthcoming Congress.

2. The *Indian People* (Allahabad), of the 27th November, says :—The subjects proposed to be taken up for discussion at the forthcoming Congress are all very important, and demand the close attention of educated Indians. The tentative list shows how competent, practical and statesmanlike are the leaders of the Congress in Bombay at whose head is what we may call the Generalissimo of the Congress, the veteran Sir Pherozeshah Mehta. The Public Service, Education, Economic, Judicial, Financial and other subjects which call for the attention of this year's Congress are all there in the tentative list. Two omissions we notice are the Imperial Service Troops and Excise questions. The rulers of Indian States are placed in an exceedingly delicate position by the action in this regard of Lord Curzon's Government. It is a double-edged sword with which they have to deal. Compliance with the demand of Government means financial embarrassment or ruin and perhaps political degradation, while non-compliance may involve their ultimate political extinction. Whether the Congress should concern itself with questions connected with the Indian States may be a debatable question. The sound decision to arrive at seems to us to be to leave alone questions of internal administration of the States, but to take in those pertaining to the relations between the British Government and them. In passing resolutions of protest against Lord Lansdowne's notification gagging the press in the Indian States and the deposition of their rulers without previous public enquiry, the Congress has accepted this principle in practice. If so, it must in our opinion take up the question of the Imperial Service Troops this year.

The second subject we have mentioned has again pushed itself to the forefront. In every province without exception the excise revenue is growing year after year and the drink evil is assuming increasingly uncontrollable dimensions. Nor would Government seem to have in the least appreciated the magnitude of the evil. Its policy continues the same, and excise commissioners with encouragement from provincial Governments appear to positively delight in the increased revenue returns, the policy enunciated in 1890, which was approved by the Congress, being simply flouted in practical administration. The Hon'ble Mr. Lely submitted an excellent memorandum to Government suggesting means for the reduction of the drink evil, but with no satisfactory reply from them. It is accordingly time that the Congress again took up the subject and passed a vigorous resolution thereon.

Other suggestions that occur to us are the following:—That in dealing with the economic situation special prominence should be given to the question of the drain of wealth from India as an impoverishing factor; that in dealing with the financial situation the demand made at the last Congress for further remission of taxation must be renewed; that in connection with co-operative credit societies a specific request should be made for the establishment of agricultural banks on the Egyptian model; that not only should the Imperial Government be asked to contribute towards, but to take over the whole of the plague expenditure, and that a committee should be appointed to investigate the whole subject of municipal finance with a view to the permanent improvement thereof; that a few Indians should be asked to be nominated to the Secretary of State's Council; that Government should be urged to push on the Tata research institute scheme; and that the Government of India should be thanked for admitting the principle that Indians should be given commissions in the army, and requested to give liberal effect to it in practice.

3. The *Indian People* (Allahabad), of the 1st December, says:—In addition to what we suggested in our last issue in the matter of the subjects to be placed before the next Congress, there is another very important question demanding attention this year. It is the subject of the new system of provincial finance adopted by Lord Curzon's Government. It is true the settlements have not yet been effected in all the provinces, but so far as they have been completed they are distinctly unfavourable. In our articles on the subject in April last we proved how unsatisfactory the treatment of this province was, and our view was echoed by the elected members of the Provincial Legislative Council and by the spokesman of the province in the Supreme Council. The articles printed by the organs of Indian public opinion and the speeches made in their Provincial Councils by the non-official members left no room for doubt that Bengal and Madras had fared equally badly. The new settlements are to last not for five years, but for ever (subject to revision only when the Supreme Government is pleased to make it). This means a check to the internal development of the country for a long time to come. The Local Governments have been treated parsimoniously just when there is greater need than ever for ample funds to be placed at their disposal, while this illiberal treatment of them is necessarily reflected in their dealings with municipal and local bodies. But at a time when sanitation is the foremost need of the country, we cannot afford to see the agencies responsible for carrying out sanitary measures starved. The Congress should therefore take up this question for deliberation this year.

INDIAN PEOPLE, 1st December, 1904.

A suggestion to the forthcoming Congress to include, as a subject for discussion in its programme, the new Provincial financial settlements made by the Government of India.

4. The *Citizen* (Allahabad), of the 28th November, says:—According to the local Anglo-Indian daily, it is the Congress press in this country and the continental press in Europe which are unfriendly to British rule in India. So the *Pioneer* would have us classed with the European adversaries of Great Britain. Can wilful misconception go any further? The anti-British European press wants the overthrow of British power. Can our contemporary adduce any proof to substantiate its insinuation that the Congress press is anti-British in the sense in which the European press is so? All that the Congress press does is to point out the defects and shortcomings in the British administration of India, and to advocate political reforms which will contribute to the permanent good of the Indian people. Is there anything in all that the Congress press advocates that is calculated to overthrow British power in this country? The late sovereign of Great Britain and India said in an important document addressed to her Indian subjects that in their contentment and prosperity lay the stability of British power in India. That is an opinion the soundness of which the Congress press upholds, and the principle which it involved is one of the basic ideas of the Indian National Congress. All this the *Pioneer* cannot gainsay. It is, therefore, most improper on its part to try to bring discredit on the Congress press by classing it maliciously with such enemies of the British power in Europe as the anti-British press in Germany, Russia, and France. It was high time that the quasi-official organ in this city shook off its unworthy malice towards the Congress, and cultivated the habit of speaking about it with rationality and gentlemanly soberness.

CITIZEN, 28th November, 1904.

Comments on the *Pioneer's* view of the Congress Press.

CITIZEN, 28th November, 1904.

A suggestion for establishing a National Unity Association in India.

5. The *Citizen* (Allahabad) of the 28th November, says :—Friends of the National Congress have ever contended that by far the best fruit that the institution has yielded is the spirit of union that it has sown among the Indian races. We are certainly prepared to allow that there is much truth in this contention. But it is necessary that we should cultivate such union by other means than by that of the fellowship which attendance at the meetings of the Congress renders possible. We should seek opportunities for strengthening the relationship between one Indian race and another. Whenever an opportunity offers itself for the accomplishment of this object, we should not let it slip through indifference. The leaders of the Congress have a responsibility in this respect which they cannot shirk; for the strengthening of national unity has been one of the great aims of that national institution. The very basis of the National Congress is the idea that the whole of India constitutes but one vast nationality.

One of the effective means to develop the feeling of national unity is for one Indian race to honour the great and the gifted of another Indian race. We have already made some progress in this respect. Bengalese like Lal Mohan Ghose, Surendra Nath Banerji, and W. C. Bonnerji have been honoured by the Bombayites, the Madrasis and the Punjabis; Parsis like Dadabhai Nowrojee and Pherozeshah Mehta have been shown due respect by members of other Indian races than that to which they belong, when they have been among them. All Indians in London, be they Bengalese or Punjabis, Madrasis or Hindustanis, evince the highest regard for the grand old man of India. When years ago he was elected President of the National Congress in its Lahore session, he was given an enthusiastic ovation by members of all the Indian races that chanced to meet him at many of the intermediate stations through which his journey lay from Bombay to Lahore. Then again, on the Congress platform, the leaders, to whatever Indian race they may belong, meet with a reception, the cordiality of which is never marred by the exhibition of any racial feeling. Further, we have recently seen celebrations of the Mahratta hero, Shivaji, held outside the province inhabited by the Mahrattas, and Ram Mohan Roy memorial meetings convened in other provinces than Bengal to which that great man belonged. All this is hopeful and encouraging as work done at the commencement of the performance of the great task of national unification. We no doubt fully expect to see a wider expansion of this phase of the work.

Another way to attain the union of the Indian races is for each race to make some of the great grievances of another race its own. A famine in the Bombay Presidency evokes sympathy among the Punjabis, the Hindustanis, the Madrasis, and other races, and such sympathy takes a practical shape. But when a great wrong is about to be perpetrated by the Government in one province, it is seldom that we observe that the people of the other provinces come forward to manifest their sympathy towards those of the province which is being wronged. This bespeaks an indifference on the part of one race towards the grievances of another, which cannot but prove a bar to the establishment of the feelings of unity between one race and another. It is not enough for the Sikh papers to say that they condemn the action of the Bengal Government in enacting this or that measure which the Bengalese declare as calculated to retard their advancement, or for the Bengali leaders to express to the members of the Mahratta and Parsi communities their sympathy for their peculiar grievances. One race must make the grievances of another race its own, if there is to be perfect union among the various Indian races. To refer to a concrete instance. At present the whole of Bengal is sorely exercised over the question of the threatened partition of that province. It is no longer a concealed fact that the object of the proposed measure of the Government of Lord Curzon is to give effect to the pernicious, imperialistic principle of "Divide and Rule." That the division of Bengal into two separate provinces will prove a formidable obstacle to the cause of progress has been made sufficiently clear by leaders of the agitation against the proposal. In a grievance like this of the Bengalese, they should be given every sympathy and support by all other Indian races. We think it to be the duty of the latter that they should hold meetings and protest against the threatened measure as the Bengalese have done. That would prove that their sympathy in the political misfortune of another race could truly be great. Mere sympathy would not of course be enough. It

is proposed to carry the agitation on the subject to England, for nothing less than an Act of Parliament will be required to give legal effect to the scheme, and the British elector has to be moved. A large sum of money will be required to wage an agitation over the subject in the British Isles. Let the people of the other provinces come forward to help Bengal pecuniarily in this matter. If famine in one province justifies other provinces to offer pecuniary help to that province, why must not a political disaster by which a province is threatened justify other provinces to make money offers to that province to save her from the calamity ?

We are as yet only on the threshold of a national unity, and we do not yet quite know the manifold methods for the attainment of that unity. We have, however, just shown what some of these ways should be, and as an opportunity has offered itself to follow the last of them, we beg to point out that it would not be conducive to our national welfare to let the opportunity slip.

Another apparent way to the attainment of our national unity is to regard all *great* provincial questions as imperial ones, and to have them included in the list of subjects for discussion on the platform of the National Congress. This is not regularly done now ; and if ever any provincial question is discussed there, it is not with an eye to the attainment of the object we have mentioned. We trust the question of the threatened partition of Bengal will be taken up for discussion at the next Congress. The Congress has stimulated the sentiment of union, and it ought to foster it by all possible means.

No special work can be satisfactorily accomplished, particularly in a country like India, unless it is entrusted to a particular body of capable men who will apply their attention and energy to it in a special manner. We, therefore, propose that an organization under the name of the "National Unity Association" should be established, with a few select men from each province as its working members. It will be the constant thought and aim of this body to find out the various ways by which national unity can be promoted, and to adopt all possible means to induce the various races to follow those ways. Thus can the cause of national unity be made to prosper. We hope our humble suggestion will attract the attention and command the support of all earnest-minded patriots.

6. The English *Hindosthán* (Kálákánkar), of the 28th November, says :— The Native Press of Bengal receive with unanimous misgiving the recent announcement of the proposed Chiefs' Assembly in Calcutta, which may take place in January or February next. Nothing elated, they apprehend that this is another Curzonite attempt to rehearse the Delhi Darbar on a smaller scale; and that the pageant at Delhi did no one any good—least of all the Native Chiefs and Princes who are still paying off their colossal bills—they most emphatically assert. And they emphasize the fact, too, that this manner of State entertainment is after the style of Lord Curzon's own heart, and they would rather (have?) none of it. As a glorious spectacle, the Delhi Darbar will and must stand for all time; but as to its justification, time alone will speak.

HINDOSTHAN, 28th November, 1904.

Alleged proposal of Government to hold a Native Chiefs' assembly at Calcutta in spring next.

II.—Afghanistan and Trans-Frontier.

7. The *Citizen* (Allahabad), of the 28th November, says :—From what has been written by the London *Times* about the Mission to Kabul it appears that there are various points of difference and misunderstanding between the Amir and the Government of India which are to be discussed and settled by the Mission. The Mission to Kabul will cost the Indian tax-payer a large sum, and we have yet to know whether it is the Government of India or the Amir who has necessitated this Mission. Simpler methods to settle the differences should have been adopted for the sake of economy, if for no other reason. The Kabul Mission is an Imperial concern. It involves questions on which the peace and safety of the Empire rest. It has nothing to do with the internal affairs of India, so that the authorities are bound to see that the expenditure incurred on this occasion is fairly apportioned between England and India. The cost of the Kabul Mission, we repeat, cannot be fairly charged to the Indian exchequer. The British treasury must pay half the cost.

CITIZEN, 28th November, 1904.

The Kabul Mission, and a suggestion for dividing its cost between the British and Indian Treasuries.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

OUDH AKHBAR, 28th November, 1904.

Question of the amalgamation of the North-Western Provinces High Court with the Oudh Judicial Commissioner's Court, and the location of the combined court at Lucknow.

8. The *Oudh Akhbár* (Lucknow), of the 28th November, referring to the points of objection recently raised by a correspondent ("Achivus") in the *Pioneer*, regarding the rumoured proposal of the amalgamation of the North-Western Provinces High Court with the Oudh Judicial Commissoner's Court, and the location of the combined court at Lucknow, says that none of these points are based on actual facts. It is not true that the Taluqdars of Oudh desire the transfer of the High Court to Lucknow. What they really want is that the Supreme Court of *their* province should be left intact and allowed to remain where it is; but that if Government think it expedient to amalgamate it with the High Court at Allahabad, the seat of the combined tribunal should be at Lucknow. Besides being one of the biggest cities, and an old capital, Lucknow occupies a central position in the United Provinces, and the location of the combined court there will be welcomed by the majority of litigants; and hence Government need not make much of any small losses or slight inconveniences which may be caused thereby to the amlas, legal practitioners of the High Court, or the residents of Allahabad in general, against the advantages to be gained by the people of the *whole province*. As regards the question of accommodation of the officers, &c. of the High Court at Lucknow, there are many old royal palaces and other buildings in the town, and large unoccupied tracts in the suburbs which can well be utilized, the population of Lucknow having been 10 or 12 lakhs under the Kings of Oudh. The climate of Lucknow is also comparatively better than that of Allahabad, for though the former has not enjoyed immunity from plague, it has never had the disease in so virulent a form as the latter city has been having it year after year. In its issue of the 29th October, the *Oudh Akhbár*, recapitulating the arguments set forth above, adds that Allahabad being a place of pilgrimage, it is not likely to be any great loser, in case the High Court is transferred to Lucknow; while Lucknow being already a declining town will dwindle down to a still smaller one, if the Judicial Commissoner's Court is absorbed in the High Court and the latter continues at Allahabad.

(*b*).—*Police.*

ADVOCATE, 1st December, 1904.

Quartering of a punitive police force in Mubarakpur and neighbouring villages in the Azamgarh district in connection with the late Muhammadan-Hindu riot in Mubarakpur.

9. The *Advocate* (Lucknow), of the 1st December, says:—The Mubárakpur religious outrage cases are still pending before the criminal courts of Benares and Azamgarh. But the Executive Government has not waited to see the apportionment of blame, and has pronounced its decree against all classes of people and every body living in Mubárakpur and neighbouring villages. A punitive police for a period of two years has been forced upon these villages.

ADVOCATE, 1st December, 1904.

Dakaitis in Rae Bareli.

10. The *Advocate* (Lucknow), of the 1st December, says:—Dalmau Ghát is one of the famous ghâts on the Ganges, and on the full moon of *Kartik* attracts over a lakh of men from all parts of Rae Bareli and portions of Partábgarh. During the last two years on this bathing day occurred two or three dakaitis on each occasion. After this sad experience, it was expected that the district staff would take special measures (this year) to prevent dakaitis and molestation of the poor people who walk all the distance; but they contented themselves by posting a few chaukidars on the road with the result that on the 23rd instant at a distance of a few furlongs, and at another place at a distance of two miles from the district headquarters, five dakaitis were committed in broad daylight. On the outskirts of the town of Rae Bareli men were beaten, women dragged and all jewellery taken off them; men being left in rags and women senseless, and chaukidars with broken heads. Of the six chaukidars wounded one has died. So has a woman. Bruises were received by many, but to them the inconvenience of attending a police enquiry appeared greater than loss of little blood or property. So they kept quiet. The wildest stories are prevalent in Rae Bareli about the identity of the dakaits who are said to have been men wearing Guernsey frocks, their heads covered with cloth and statures tall like that of

soldiers. There is a panic in the district which should be removed. In view of the camp of exercise pitched in the district no false rumours should be allowed to get hold of the imagination of the ignorant people; and we hope no efforts will be spared to trace the dakaits. It does not speak well for the district administration that the experience of the past two years should have been lost on them, and that it should not have occurred to them that armed mounted police and not chaukidars were the proper agencies to which they should have resorted in protecting the *mela*-going population, and that the District Magistrate instead of being at Jais, should have been somewhere between Rae Bareli and Dalmau.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

AL BASHIR, 26th November, 1904.

Protest against the Punjab University holding its next Law examinations on the 5th December and following days, as interfering with the *Id* falling on the 9th *idem*, and comments on the alleged disdainful attitude of British officers in general towards the Indians.

11. *Al Bashír* (Etáwah), of the 26th November, appears to be very annoyed that the Punjab University is going to hold its next annual Law examinations on the 5th December and following days, forgetting that the *Íd-ul-Fitr*, a most important Muhammadan holiday, falls on the 9th *idem*, and thus to repeat a similar blunder committed by the Allahabad University a few years ago. It is difficult to understand how British officers, after living for years in India, should remain so ignorant of the manners and customs of the people. It would seem that some Englishmen on coming to India get their brains so diseased, that they cannot exercise their discretion properly even in most simple ordinary matters of every day life. Only a few days ago the Viceroy in Council issued orders fixing Bombay as the quarantine port, from which alone Mecca pilgrims were to be allowed to embark, although Bombay has been the hotbed of plague for several years. Perhaps the Viceroy had to rack his brains a good deal before he came to such a precious decision. He probably argued in his mind that those pilgrims, who escaped infection in such a place as Bombay, were not likely to catch (and export) plague, and hence his choice of the port! But there is another class of British officials who act unreasonably (not on account of the morbidity of their brains but) owing to their religious prejudice. For instance, while Mr. Cornah—who was lately appointed to officiate as Principal of the Muhammadan College at Aligarh—refused to see any students on a Sunday at his bungalow, and jeeringly asked them if they did not know that a Christian does not do any work or see anybody on that sacred day, he did not pay the same regard to the religious feeling of the students, when he declined to grant them a holiday for their *Bárawafát* festival. The fact of the matter is that Englishmen are polite and courteous—though not so much as the French—while they are in England; but that no sooner they land in India, and visit the (Memorial) Well at Cawnpore, or the Residency churchyard and the Bailie Guard Gate at Lucknow their hatred is naturally excited against the Indians, which is detrimental to the interests of both the Government and people. But the Indians, the editor thinks, richly deserve to be treated with contempt and utter disregard, inasmuch as they seem to have forgotten their real Giver of Bread, Who is in heaven, and have taken to adore every Englishman, from the Viceroy downwards, as their King—nay, as their very God.

CITIZEN, 28th November, 1904.

Educational text-books in Bengal.

12. The *Citizen* (Allahabad), of the 28th November, says:—Lord Curzon appears to have been misled by unknown influences to conceive the absurd notion that the Bengalese have been developing a spirit of disloyalty. Else why should His Excellency enjoin through the Director of Public Instruction in the Lower Provinces that all text-books in schools and colleges under Government control should be devoid of all sentiments that might foster the spirit of liberty and independence. The proceedings of the Bengal Education Department since Lord Curzon has announced his definite views on Indian education amply go to show that the spirit of coercion has been brought to bear with special force on the educational curriculum of the province. And quite recently has the Director declared by a notification in the Government Gazette that biographies contained in the text-books should be of such persons as have been noted for their obedience, reverence, and submission to authority. Now,

blind submission to authority is a quality which does not necessarily distinguish the great reformers of India. Indian reformers cannot help occasionally resisting the authority of men in power and overthrowing customs in vogue. Men like Ram Mohun Ray, Vidyaságar, Harish Mukerji, Dadabhai Naoroji have all been remarkable for an independent spirit of their own, which could tolerate no resistance, when truth or justice was at stake. But Indian worthies of this class will henceforth have no place in the biographical sketches that will be inserted into the text-books for educational institutions in Bengal. As a contemporary points out, it is the heroes of the type of the late Raja Siva Parshad of Benares whom the Bengal Government wants to hold up as models of high character before the future generation of the land. If the Government goes on applying its narrow policy of repression to matters educational in this fashion, we are afraid the people will gradually dissociate themselves from the Government system of education, and in their desperation think of establishing a University of their own, however impracticable the scheme might appear at present.

(f)—Agriculture and questions affecting the land.

Nil.

(g).—General.

MOHINI, 25th November, 1904.

Alleged intention of the Local Government to frame rules for regulating the sale of poisons, opium, &c. to the public.

13. The *Mohini* (Kanauj), of the 25th November, says that the (Local) Government contemplates making certain rules for regulating the sale of poisons, opium, &c., to the public (under the Poisons Act.) According to one of these rules, opium vendors will in future be required to keep a register in which they shall take the signature of their customers (every time they sell the drug to them). But the habit of using opium is a most exacting or imperative one, so that when the craving comes on, it brooks no delay and the victim must gratify it immediately or suffer intensely if he cannot get the drug *at once* for any reason whatever. The authorities would, therefore, do well to see that the rules framed are such as are not calculated to cause inconvenience or add to the misery of those addicted to the bad habit.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

INDIAN PEOPLE, 27th November, 1904.

An appeal to Government for making large liberal concessions to the hard-worked subordinate Postal employees.

14. The *Indian People* (Allahabad), of the 27th November, says:—Last time we wrote of the inexcusable injustice with which Indians are treated by the Government in making appointments to the Post Office. In the present article we shall endeavour to show that those who are employed in the lower grades—and all but a microscopic minority are so employed—fare very badly indeed. Their emoluments are of the poorest, but the labour imposed on them is far too heavy for them to get through without ruin to their health. The work of the Post Office has been progressively increasing. As against 103,302,422 paid letters that passed through the Post Office in 1882-3, there were 158,555,165 in 1892-3, and 226,281,903 in 1902-3. Registered letters increased in number from 3,446,354 in 1882-3 to 6,452,773 in 1892-3 and 11,831,475 in 1902-3. The number of post cards increased in the same period from 29,844,147 to 253,758,481. The increase in registered newspapers was from 14,075,677 to 32,558,182. Packets increased in number from 3,113,267 in 1882-3 to 32,708,771, and registered parcels from 1,312,228 to 2,472,277. The number of insured articles that passed through the Post Office in 1892-3 was 263,811, whereas in 1902-3 it was 383,586. Value payable articles rose from 174,301 in 1882-3 to 3,339,097 in 1902-3, money orders from 2,565,904 to 15,868,564 and the number of savings banks deposits from 39,121 to 922,353. Even the number of complaints that had to be attended to rose from 5,760 to 28,284. These figures mean that the work of the postal employés of the lower grades, especially of the clerical department, has increased on the whole by about 333 per cent. In twenty years paid letters increased more than twofold, registered letters nearly fourfold, post cards a little less than tenfold, registered

newspapers over twofold, packets nearly elevenfold, registered parcels nearly twofold, value payable articles nearly twelvefold, money orders over sevenfold, and the number of savings banks deposits nearly thirteenfold. Insured articles increased nearly one and a half times in number between 1892-3 (and 1902-3), and British postal orders between four and five times. Complaints rose in the twenty years by nearly five times. This we have on one side. Let us see what has been the corresponding increase in the establishments of different grades to meet this heavily increased work. There were in 1902-3, 512 superintendents, assistant superintendents and inspectors as against 314 in 1882-3 ; 6,159 postmasters and deputy and assistant postmasters against 4,576 ; and 9,732 clerks against 4,641. There were in 1902-3, 18,899 postmen and other servants against 8,612 in 1882-3 ; 20,425 men on the road establishment against 12,034 ; and only 8,135 *(sic.)* village postmen against 12,034. It will at once be seen how inadequate has been the increase in the establishment. But the Post Office is year after year yielding steadily growing surpluses—the figure for last year as we saw was over 20 lakhs of rupees—and the department can afford to add to the establishments of all grades. That there is pressing necessity for this increase is unquestionable. Consider how heavy, how unconscionably heavy the work of the poor postal employés is. The clerks of the Post Office, including the subordinate officers, have to work some ten hours a day during the most inconvenient hours. From dawn to dusk, and often after nightfall, they have to sweat and slave without respite, without caring for body or soul. They are responsible for the disposal of a large number of registered articles, parcels, letters, packets, and papers, for the disbursement of money on account of money orders, value payable articles and savings banks deposits, and for the keeping of accurate accounts of cash and registered articles. The work is generally so heavy that everything has to be done hurriedly. Postal employés of the lower grades seldom have enough time to look after their homes and hearths, and as for the discharge of their social and religious obligations they barely get time to attend to the minimum of them. Although they have to work so hard, harder than the employés of any other department, their emoluments are of the poorest. Considering that they are denied the enjoyment of the holidays their compeers of other departments get, they ought to get more frequent and more liberal promotions, and their leave rules must be framed more liberally than in the case of other departments. But this is not what obtains in practice. During day time the subordinate postal employés get hardly three hours' respite, and a portion of this too brief interval is taken up in making the distance between their office and home. A man employed in a Collectorate gets at least 90 holidays in the year including Sundays, but Post Office men get only 58 half-holidays or 29 full holidays. And their working day is longer than in the case of other departments. But in respect of pay and prospects they are worse off. It is notorious how scantily they are paid and what poor promotion they get. A postal official on Rs. 70 and with very strong recommendations is promoted to Rs. 80, but a naib tahsildar on the same pay gets much more liberal promotion. He can get a tahsildarship or a court inspectorship on Rs. 150, which means more than double his former pay, while a postal official on Rs. 100 takes six years at the least after being promoted to reach Rs. 140. To conclude, we submit that the time has come when in justice to the very hard-worked and singularly deserving class of public servants employed in the Post Office, the establishment of the subordinate grades must be adequately increased and more liberal pay and promotion given them. The Government can afford and is bound to take this step without undue delay.

VIII.—Native Societies and Religious and Social Matters.

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Allahabad :
The 5th November, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

CITIZEN, 5th December, 1904.

The propriety of any municipal body presenting an address of welcome to Lord Curzon on his approaching return to India questioned.

1. The *Citizen* (Allahabad), of the 5th December, says:—So Lord Curzon is in four or five more days expected back in India. Lady Curzon has not yet perfectly recovered. But so great was the hankering of Lord Curzon for the sweets of Viceregal power that he did not stay by his loving consort's side till she had regained something of her former health. Now the question is—Will His Lordship on his arrival in Bombay accept the Bombay Corporation's address which was voted to him by a narrow majority? Will he accept an honour which is not accorded to him by the unanimous voice of the body which offers it to him? There is hardly any worth in such a doubtful expression of welcome. Lord Curzon knows by this time that the people of India have no approval of his policy and feel no admiration for his character as an administrator. He ought to be honourable enough not to hoodwink the British people by any show of his popularity in this country. We hope no other town will make any attempt to offer a public welcome to the returning vice-Emperor. The Calcutta Municipality is now mainly an official body, and if it votes an address to Lord Curzon, it will not mean much. Still no supporter of good government in India would wish that the Calcutta Municipality might think it incumbent on itself to give public expression to a feeling of joy at the return to India of His Lordship. Have we, indeed, become so shamelessly abject that we not only take the fell blow of unjust administration, passive and prostrate, but become enthusiastic in belauding the force and aim of the hand that administers it?

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

CITIZEN, 5th December, 1904.

Question of the transfer of the seat of the N.-W. P. High Court to Lucknow, on the amalgamation of the Oudh Judicial Commissioner's Court therewith.

2. The *Citizen* (Allahabad), of the 5th December, says:—The question is being seriously pressed from all sides as to why the N.-W. P. High Court should be transferred from Allahabad to Lucknow. Also an attempt is being made in a certain quarter to raise an agitation over this question. To the masses, it is a matter of pure indifference whether the High Court remains at Allahabad or is removed to Jericho. The people of Allahabad who have been accustomed to regard the High Court as peculiarly their own property for ever so many years are sure to be disturbed to a certain extent by this change. The transfer of the seat to Lucknow will be a source of greater convenience to the people of western districts than to those of eastern ones, having regard to the distance of these places from Lucknow; but having regard to the fact that the negotiation between the counsel and his client is carried on chiefly by means of post, this consideration cannot weigh as a very great gain to the one or a great loss to the other. The change cannot be popular with that small section of the legal profession that has invested a lot of its earning in houses and in the purchase of real property in Allahabad and in the district. But we must remember that in considering the desirability or otherwise of such a change, we cannot allow ourselves to forget that the guiding principle ought to be the greatest good of the greatest number, and that it would be most unwise to narrow ourselves down to the interests of a small class, however deserving it might happen to be. We cannot also forget that there is no affinity between Allahabad and the High Court for the United Provinces. It cannot be treated as the peculiar property of the people of Allahabad. While admitting that the transfer of the High Court to Lucknow is bound to cause some loss to the legal practitioners and the *amlah* class, who have got their houses at Allahabad, we have very good reasons to believe that the change will be a source of great good to the people generally, if we leave our self-interest and prejudices apart and look at the matter from a large and catholic point of view.

In the first instance, it would add to the strength and efficiency of the High Court. By virtue of amalgamation, if we are to have a court composed of nine judges, that would decidedly be an improvement. From the dawn of history till now human mind has had a strange predilection towards that magic number. In the High Court, and also in the Judicial Commissioner's Court, we have a number of talented men on the bench. Is not a combination of these men desirable? It is bound to foster the efficiency of the Court. It is to the interest of the public to have a stronger and more efficient court. The High Court exists for the dispensation of justice. If this object can be promoted by the greater efficiency of the Court, and the latter can be secured by the amalgamation of the two courts, we cannot have the slighest objection to the change. The change of seat is but a minor consideration. It is the constitution of the Court which is a matter of vital concern. If, by the union of the two courts a new and a better order of things may be brought about, no earnest well-wisher of his country can be expected to veto this change merely because it would bring hardship on a small section of the community.

Looked at from another point of view, we would hail the change. When people have any one thing in common, that becomes a bond of good relationship in the largest sense of the word. A common High Court for the United Provinces will bring the people of the two provinces into closer contact, and this result will be considerably facilitated by the construction of the Allahabad-Fyzabad Railway, now well-nigh complete. Even the legal practitioners of the two provinces cannot have any ground for complaint. The change may cause a temporary loss to some, but there may be ample compensation in the increased scope of their usefulness, and in the opening out of fresh fields and pastures new.

(b).—Police.

3. The *Citizen* (Allahabad), of the 5th December, says:—It is a remarkable phenomenon, which may have forced itself upon the notice of all, that police constables, no matter what their grade or how low soever their pay, are rarely seen *walking* along the streets. We very generally find them very comfortably seated in *ekkas*. Having in view the smallness of their salary and the further fact that *ekka* drivers frequently raise a hue and cry when the *lálpagri* extends his patronage to them, we are forced to conclude that generally speaking the *ekkawálas* are not paid or if paid at all, very inadequately. These small irregularities if not checked magnify into grave and serious ones, and, once crystallised into habit, they tell on the morals of the police force. It is undoubtedly a highly interesting study—the projected reform of the Indian police. But when are we to expect our administrators to step out of the rose-tinted cloud land of speculation into the region of practice and performance, and enforce measures, calculated to protect the poor people from police oppression? The theory of administration in this country may bear comparison with that of any country. The laws and the rules are very sound and do not justify these results. But unfortunately they are not worked properly; hence the laxity and abuses which are subjects of our perennial complaint.

CITIZEN, 5th December, 1904.

Complaint regarding police constables compelling hackney *ekka* drivers to drive them from one place to another generally free of charge, at Allahabad.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

4. The *Prayág Samáchár* (Allahabad), of the 4th December, observes that though there are only a few cases of plague in the city of Allahabad, there is much danger of the disease soon growing virulent again, on account of the sanitary arrangements not being satisfactory. The dustbins are generally found full of filthy sweepings, and the urinals too are not adequately washed. Most of the *sandáses* (pit or underground latrines) of the houses in the town have been filled up by the orders of the Municipal Board, and the people have been required to construct *khuddis* (overground latrines); but the sweepers do not clean the latter regularly and punctually, which causes much inconvenience to the poorer classes. The Municipal Board would do well to call upon its members to see that Conservancy Inspectors make the sweepers do their work properly; and for this purpose the members should themselves inspect the streets occasionally: failing this the Board might place

PRAYAG SAMACHAR, 4th December, 1904.

Need for better sanitary arrangements at Allahabad.

the conservancy arrangements of the town under the charge of the health officer. At the same time the Board should increase its sweepers establishment during this season, and maintain the same till the *Magh Mela* is over. It is a great pity that Allahabad should be found comparatively dirtier than other towns in these Provinces.

(e).—Education.

Nil.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

RAJPUT, 15th November, 1904.

Need for direct admission of Indians to commissioned ranks in the Army.

5. The *Rájpút* (Agra), of the 15th November, deplores that bravery is dying out among the Indians under British rule. In pre-British times the people were in constant dread of foreign invasions, and various kinds of internal disturbances, so that they not only kept arms to protect themselves against foreign enemies, robbers, &c., but practised all sorts of manly sports and exercises, with the result that they could always fight manfully whenever they had occasion to do so, and this made them brave and courageous. But all this is now changed. Perfect peace reigns in the country; the people have been disarmed, and are not permitted even to enlist as volunteers except under very exceptional circumstances and in rare cases; so that they are being generally emasculated, and Government finds some difficulty in obtaining suitable recruits for the native portion of its army. This difficulty of recruitment is increasing day by day, owing to the fact (1) that a native is generally admitted into the army only as a private whose pay is very small, and (2) that he cannot rise to a post higher than that of a subadar-major, at Rs. 150 a month. But even the number of subadars-major is extremely small, there being only one such officer in a regiment of 1,000 men. It is not good for the country or Government that martial spirit should become altogether extinct among the people; and to ward off such a contingency, Government should take steps to admit qualified Indians direct to commissioned ranks, and thereby induce higher classes to seek service in the army.

CITIZEN, 5th December, 1904.

Rumour regarding the transfer of the seat of the local Government to Lucknow.

6. The *Citizen* (Allahabad), of the 5th December, says:—As we announced in one of our former issues, there is a rumour abroad *anent* the transfer of the seat of Government to Lucknow. Nothing has hitherto been said by the Government, either confirming or contradicting the statement so widely afloat. The authorities have hitherto maintained an attitude of grim silence; and judging from the history of the past, it is not to be expected that this affair will be officially announced for sounding public opinion till the matter has been practically settled with the details cut and dried. If we advocate the amalgamation of the two courts of justice and the necessity for transfer of the High Court to Lucknow, it is because a United Court will be a blessing to the two provinces, and there is no way of effecting the amalgamation other than transfer. The unreasonable opposition of the Taluqdars of Oudh stands in the way of an amalgamated High Court being located at Allahabad. If they happen to be unreasonable, that would not justify similar unreasonableness on the part of the people of Allahabad, whom the change would affect the most, or the people of the United Provinces generally. But we cannot understand why the seat of Government should be transferred to Lucknow. It would lead to heavy expenses, spell ruin to a large number of people who have invested their capital in house-property, and reduce Allahabad to a shadow of what it is now. Ever since the birth of this rumour, there has been great restlessness among the people, and we should be indeed very glad to receive an official contradiction.

CITIZEN, 5th December, 1904.

Supply of provisions to the camps of officers on tour in the United Provinces.

7. The *Citizen* (Allahabad), of the 5th December, says:—The winter tours of executive officers mean pleasure to most of them, but they spell hardship on some of the townsmen and a large number of voiceless inhabitants in the village. The supply of *rasad* (provisions) and bullock carts is provided by the tahsil. The persons commissioned to procure these are almost invariably the tahsil chaprasis and *mazkuris* (process-servers). These latter very often employ some of their relations or friends to do the thing on their behalf, and this is sometimes done

with the knowledge or connivance of the tahsil authorities. In procuring the *rasad* and carts, what pranks these people play is not unknown. Without the slightest ceremony, they seize an *ekka* or *bael ghari* they can lay their hands on. The poor zamindars and cultivators have to submit to this high-handedness, otherwise they run the risk of incurring the displeasure of the tahsildar, who can make the place hot for them in more ways than one. It is considered a part of their *karguzári* (duty or tact) to supply *rasad* very cheap, and *banias* are occasionally forced to sell food stuff and other articles even cheaper than at the cost price. We have every reason to believe that executive officers (specially Europeans) do not very generally trouble themselves to know all this. They are left unsuspicious, for the *banias* or the villagers have not the heart to complain to them of what they consider to be sanctioned by the authorities themselves. To the best of our belief, these officers do not secure any pecuniary advantage by reason of this: for their purchases are made by their *khansámas* generally, and in rare cases by their orderlies; and these people are very particular in charging their masters a price double and treble of what the articles are sold at the market for. But to whatever causes this might be due, there can be no two opinions that it is one of the standing scandals connected with the winter tours of our officers and gives rise to a good deal of high-handedness and consequent discontent. We beg most respectfully to approach His Honour the Lieutenant-Governor with this ancient tale of wrong, and pray that some steps be taken to prevent this sort of thing. Why should not each tahsil be supplied with a sufficient number of bullock carts? And as for the *rasad*, if each officer were to procure his own *rasad* or at any rate exercise a certain amount of supervision upon the work of the tahsil people in this respect, and the conduct of their own servants and orderlies, a good deal might be done towards tearing the brand from the heart of burning.

8. *Al Bashír* (Etáwah), of the 6th December, deploring that plague has now spread throughout India, and that a few towns that have hitherto escaped its ravages, are not likely to enjoy the immunity long, says that evacuation of infected houses or segregation to other places have so far proved the only effective means of escaping from, and checking the spread of the fell disease. But as the towns and cities are generally very crowded, people of moderate means are not in a position either to make necessary sanitary alterations in their houses, or to build new quarters for themselves. Government or Municipal Boards would, therefore, do well to erect a sufficient number of permanent ordinary tiled houses outside the cities and towns in strict accordance with sanitary requirements, and let them out to the people, who are now generally found quite willing to segregate if they can do so, and thus enable them to save their lives during the outbreak of the disease. The suggestion, if carried out, will no doubt cost a good round sum of money: but when Government has readily spent millions of rupees in combating the fell disease in other ways, with little success, it should, it is to be hoped, be willing to try this very promising scheme.

AL BASHIR, 6th November, 1904.

Suggestion to Government for constructing at its own expense permanent ordinary tiled houses outside the cities and towns, and letting them out to people during the prevalence of plague.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 12th December, 1904.

KUNJ VIHARI LAL, B.A.,
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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

INDIAN PEOPLE, 15th December, 1904.

Protest against Mr. Arnold-Forster, the British War Minister, calling India to be the common 'possession' of Great Britain and of her colonies.

1. The *Indian People* (Allahabad), of the 15th December, says:—Mr. Arnold-Forster, His Majesty's Principal Secretary of State for War, is reported by Reuter as having talked this downright nonsense which is not pardonable in a minister in his responsible position:—

> He hoped the Legislatures of the Colonies would see their way to participate in the defence of their common possession of India, which was the greatest weight in the burden of the Empire.

Are the colonies the political masters of India that she should be talked of as their *possession*? They are not and never can or shall be. India and the colonies enjoy an equal status as subordinate units of the Empire, and the degradation of India in the sense in which Mr. Arnold-Forster talked shall not be tolerated for one moment even by the long-suffering people of India. It is equally foolish and untrue to talk of India as the 'greatest weight in the burden of the Empire' and to invite the colonies to participate in its defence. The fact is, as even Mr. Chamberlain has recognised, that the colonies do not contribute a fraction of their legitimate share of the cost of Imperial defence, while India bears much more than her proportionate share.

BHARAT JIWAN, 12th December, 1904.

Return of Lord Curzon as Viceroy of India a second time, and the *Bhárat Jiwan's* appeal to him to signalize his second administration by introducing popular urgent reforms.

2. The *Bhárat Jiwan* (Benares), of the 12th December, offering a hearty welcome to Lord Curzon, on his return to assume the Viceroyalty of India a second time, on behalf of Indians as loyal subjects of His Majesty King-Emperor, says that the people were dissatisfied with the late administration of His Lordship, though they never expressed any ill-will towards him. But His Lordship can now, if he be so minded, easily make ample amends for the shortcomings of his first administration, and make the people forget his previous disagreeable measures. Let His Lordship reform the police, separate the executive and judicial functions, modify the present land policy, reduce taxation, and adopt similar popular measures, and he is sure to perpetuate his memory in India. Would that Lord Curzon fully availed himself of the opportunity which the Almighty has given him a second time to do good to the helpless and voiceless millions of India, and thus win their everlasting gratitude, and leave an undying name in the country!

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

PRAYAG SAMACHAR, 11th December, 1904.

Complaint regarding the conservancy arrangements, and the condition of a road at Allahabad.

3. The *Prayág Samáchar* (Allahabad), of the 11th December, again complains that the conservancy arrangements at Allahabad continue unsatisfactory, the municipal members not giving sufficient attention to them. The dust-bins are found as full of filthy matter as before, and the atmosphere of the bye-lanes is saturated with the sickening smell of urine. The sweepers do not perform their duty owing to laxity in the supervision of the Conservancy Inspectors. The drains are

not adequately flushed, while a good deal of water is wasted in other places where it is not wanted. It is not known at whose instance or in whose interest this objectionable practice is tolerated. The road leading from the *chauk* to *Bairanah* is in a most wretched condition, being quite out of repair.

The Octroi Superintendentship of the Firozabad Municipal Board in the Agra district.

4. A correspondent of the *Nasím-i-Agra* (Agra), of the 15th December, complains that while the Firozabad Municipal Board in the Agra district lately advertised that it wanted an able and experienced graduate for appointment as Octroi Superintendent, it has filled up the post by an Urdu-knowing man, who has no experience of municipal work, and is said to be quite *ignorant* of English. Could the Board find no abler or better man among the many applicants who must have applied than the man whom it has appointed to the responsible post; and why did it advertize for a graduate at all if it thought an ordinary vernacular-knowing man would do for the post? Verily the advertisement was a mere "fiasco:" the Indian saying that "the elephant has two sets of teeth, one set for eating, and the other for show," is quite pertinent here.

NASIM-I-AGRA, 15th December, 1904.

(e).—Education.

Protest against the tone of the *Amrita Bazár Patrika* in commenting on the recent appointment of the new Senate of the Allahabad University.

5. The English *Hindosthán* (Kálakánkar), of the 12th December, says:— Referring to the recent election of the new Senate of the Allahabad University, the *Amrita Bázár Patrika* says:—

HINDOSTHAN, 12th December, 1904.

"The condition of the Allahabad University after the recent election under the Universities Act is just what ought to delight the heart of Lord Curzon. The white and official element is now supreme there—indeed, the new Senate consists of 35 Europeans and 25 Indians, a good many of the latter being officials! Who can deny after this that the Allahabad University has become a department of the State? Other Universities are also not far better, and no independent and self-respecting Indian should have anything to do with them."

Our sympathy is entirely with the Indians and their welfare; but it must be remembered that we have not, up to this time, come up to the standard of other countries which are governed by their people,—countries, for instance, like America, France, and England, &c., &c. The *Patrika's* criticism is, therefore, radically premature. Nor is there any justification for its assertion that the recent election ought to delight the heart of Lord Curzon, because the white and official element is now there supreme. Are we, Indians, opponents of the English Government, or do we enjoy equal rights with the white and official element? Again, are we not loyal subjects of the Crown? We believe—nay, we hope—that as loyal subjects there can be no doubt of our fealty: *ipso facto*, we should not follow the *Patrika's* radicalism by referring in disparaging terms to the Viceroy, in stigmatising the constitution of the Senate as being after the manner of Lord Curzon's heart. We should, instead, loyally and constitutionally represent our grievance, if we have any, and point out that our number has been reduced.

We are not sycophants, and flatter no one, but we believe in the adage:— *Suaviter in modo, fortiter in re.* Do not say that Lord Curzon is unjust, and rejoices at our loss, &c., &c. But rather, if there be any justification, that in such and such a case justice has not been meted out to Indians, and that it is to be hoped that Government will graciously reconsider their decision. It is neither politic nor good taste to abuse Government, while it merely pampers and gratifies the vituperative tendency without doing any good to the country; but, on the contrary, offends the authority that is competent to rectify the unintentional slight, and thereby forfeits the opportunity of getting the redress we seek.

Need for establishing Female Normal schools in all the provinces to provide female teachers for teaching Indian girls.

6. The Hindi *Hindosthán* (Kalákánkar), of the 11th December, regrets that while both men and women freely received education in India in ancient times, the vast majority of the fair sex are now to be found entirely illiterate. Educated Indians understand it very well that they cannot make much progress in any direction, so long as their females remain uneducated. But the *parda* system is a great obstacle in the way of Indian girls receiving education, so that after they have attained to a certain age they cannot, under the present rules of society, be allowed to be taught by male teachers, and there is a dearth of female teachers in the country. Following the wise lead of Madras to remove this dearth, the Panjab Government is going to start a female normal school at Lahore in January next,

HINDOSTHAN, 11th December, 1904.

whose chief object will be to turn out qualified female teachers. This is a move in the right direction, and the Governments of the other provinces would do well to take similar steps to provide female teachers for the benefit of Indian girls. The well-to-do people should also render what help they can in this matter.

INDIAN PEOPLE, 15th December, 1904.

Prices of school books in the United Provinces.

7. The *Indian People* (Allahabad), of the 15th December, says:—There has for some time been a growing complaint that the prices of school books, especially of those published by Messrs. Macmillan and Co., are excessive and beyond the means of the poorer pupils. The Committee on vernacular readers, therefore, did a service by calling attention to the subject. But their recommendation that the price of no book should exceed four annas, does not seem on the face of it to be a fair or feasible one. And for this reason: The size of the book is not fixed; it may come to any number of pages. If so, to ask publishers to fix their prices without regard to the size, may result in inferior printing and get-up, which should not, however, be tolerated by any means. The best way out of the difficulty then seems to be to fix a maximum rate per form or page, which may be low enough to suit the poorest of the pupils. We trust the question is receiving the consideration of the Government.

(f)—Agriculture and questions affecting the land.

Nil.

(g).—General.

HINDOSTHAN, 12th December, 1904.

Indignation of the Bengal native Press against the Private Secretary to the Lieutenant-Governor of Bengal using the term 'native' in referring to them in connection with the Ranchi College scheme.

8. The English *Hindosthán* (Kálákankar), of the 12th December, says:—The Native Press of Bengal is greatly agitated, and wroth with the Private Secretary to the Lieutenant-Governor of Bengal, over the imaginary indignity heaped upon it by the term *native* papers, which he employs in the course of a letter to the Executive Committee in charge of the proposed College at Ranchi, regarding what he describes as a "misapprehension" of the "native" papers. The *Patrika*—that sentinel and watch-dog of Bengalee interests—pertinently enough asks "Who are these "native papers, pray?" It then proceeds with the following enunciation: "They are undoubtedly newspapers conducted by natives of the soil. But if the *Indian Mirror* is a native paper, what is the *Englishman?* Is it a foreign paper? It has never been called so. When its name is mentioned, it is simply the *Englishman.* We have thus newspapers here which are either *English* or *native.* That is to say, the paper conducted by the Indian is a native, and the one conducted by a European, an English. But yet the *Indian Mirror* is, like the *Englishman,* an English paper; for it is conducted in the English language, and has, therefore, a right to be called an English paper. In Canada two languages are spoken, English and French, and necessarily there are newspapers in French. Are these French newspapers in Canada called *native* papers in that country by the English Governor? No, that is not done. But in India the papers conducted by Indians, in the interests of the people, are stigmatized as *native* by the rulers of the land. Surely, if the rulers belonged to the nationality of the Indians, they would have never applied the term *native* to the papers conducted by the people of their own community. So these papers are called *native,* because the rulers realize that they belong to the ruling caste; because, as such, they naturally entertain a contempt for the people of the country. Yet the *native* papers may be more worthy in the estimation of good and true men than those who call them so in contempt."

NASIM-I-AGRA, 15th December, 1904.

Complaint regarding the severity of plague measures at Agra.

9. A local correspondent of the *Nasim-i-Agra* (Agra), of the 15th December, complains that the officials in charge of plague measures at Agra have recently been practising great severity in carrying out the measures. Some persons died lately in muhallas Belanganj and Bhairon, and though the deceased showed no plague symptoms, the Assistant Health Officer suspected them to be plague cases, with the result that the plague gang had recourse to much high-handedness in disinfecting the houses of the deceased, in burning the clothes used by them, and in compelling the surviving inmates of the houses to evacuate and take up their quarters elsewhere. It is also reported that a man of the Vaishya caste, a member of whose house was suspected to have died of plague on the

13th December, was required to have his house disinfected, but he refused to do so pointblank. Whereupon the Joint Magistrate together with the Assistant Health Officer, a Municipal member and certain other persons went round and inspected the parts of the town where plague cases were said to have occurred. All these proceedings have created quite a panic among the people, and the result is that all the shops, with a few exceptions, in the Bhairon bázar have been closed. Surely the District Magistrate ought to exercise due control on the plague officials, and see that the latter do not carry out plague measures in a manner that is calculated to endanger the public peace.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Complaint regarding the letting loose by people of Brahmani bulls and cows in the streets at Allahabad.

PRAYAG SAMACHAR, 11th December, 1904.

10. The *Prayág Samáchar* (Allahabad), of the 11th December, is grieved to learn that a number of Brahmani bulls, that were set at large by some Hindus, from religious considerations, at Allahabad, have recently been captured and put to work in the jail at Naini. The editor also recently saw a Brahmani bull wandering about the streets with a severe wound on its body. In view of such ill-treatment accorded to sacred bulls, the Hindus had better give up the practice of setting them free. Similarly some people who keep cows, but do not feed them sufficiently, not unoften let them out in the day time, with the result that these poor animals are often severely beaten and taken to the cattle pound, where they are sold if they are not redeemed within a certain period. Government had better penalize the letting loose of cows in the streets.

IX.—Miscellaneous.

Nil.

Allahabad:
The 19th December, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

FROM THE

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ARYA MITRA, 16th December, 1904.

Lord Curzon's return to India as Viceroy a second time.

1. The *Arya Mitra* (Agra,) of the 16th December, offering a hearty welcome to Lord Curzon on his return to India to resume the Viceroyalty a second time, prays God that His Lordship's second administration of the country may bring happiness and prosperity to the people.

CITIZEN, 19th December, 1904.

The acting Viceroyalty of Lord Ampthill, and protest against such an appointment in future.

2. The *Citizen* (Allahabad), of the 19th December, says :—Lord Curzon resumed the Viceroyalty of India on the thirteenth instant, when his *locum tenens*, Lord Ampthill, went back to Madras, travelling by special train, to join his permanent post of Governor of that Presidency. Lord Ampthill has been our Viceroy for full eight months. The entire term of a Viceroy's period of service extends to five years, and we may therefore say that His Lordship has held the most responsible office in India for an appreciable time, and that the people of India, the tax-payers of the country, have a right to ask how he has discharged the duties of his post, how he has acquitted himself of the onerous task of justly and righteously administering the affairs of this great country which contains within its borders one-fifth of the population of the world. We may say unhesitatingly that the Viceregal record of the last eight months shows almost an utter blank, that is, nothing in the shape of independent work. His Excellency lived in the Viceregal Lodge at Simla, held Balls, Levees and Evening Parties, gave dinners and enjoyed Simla life such as the Indian Viceroy always enjoys it. He went through the unavoidable official routine work which a Viceroy cannot do without, and appended his signature to Resolutions and orders which were initiated by Lord Curzon, but were made public during Lord Ampthill's time. It cannot be, and need not be, concealed that Lord Ampthill made only the show of a Viceroy and was not a Viceroy *de facto*. The *de facto* Viceroy during the whole period he officiated as Viceroy was undeniably Lord Curzon himself. Lord Curzon had introduced so many innovations and had so revolutionized the whole system, that one set up to officiate for him could not but sit still and inactive; for it was not possible to imitate him so completely as to think and act just like him. None but Lord Curzon could continue his own policy. So Lord Ampthill had practically no work to do. During the period he held the Viceroyalty, India was actually under Lord Curzon, a Lord Curzon recuperating his lost health to resume work as a giant refreshed. We regret to say it, but nevertheless we must say it, for truth has to be upheld, that Lord Ampthill had to be and was, as Officiating Viceroy, a mere puppet. Lord Curzon probably knew and made it a condition that the man officiating for him should think and show himself to be a non-entity. The Secretary of State must have acquiesced in this arrangement, though not in black and white, yet tacitly. Now, a little examination would show the iniquity of such an arrangement. During the eight months Lord Ampthill was Viceroy, he drew the large salary of his office, a salary much larger than that of the Prime Minister of any King or Emperor in the world, but he had not to do, and, in fact, did not do all the real work of his office. Had Lord Curzon taken no leave, he would have accomplished a vast deal of work during these eight months. There can be no doubt of the fact. If Lord Curzon were a conscientious man, if the Secretary of State were guided by the true righteous spirit, we should have been spared the sight of poor India being bled of twenty thousand rupees per month for eight months for no adequate work done in return for the same. If conscience were anywhere in the governmental mind, no leave would be granted to Lord Curzon, or he would be required to consent to the man officiating for him acting in his own independent way in all questions which Lord Curzon had initiated or with which he had busied himself. But nothing of the kind was done. The poor Indian tax-payer was iniquitously deprived of nearly two lakhs of rupees to be paid to a mock ruler put in his place with the express condition that he would have to go through a mockery for the period of eight months.

But for this the party to blame is not Lord Ampthill but the authorities over him, and also the imperious and autocratic Lord Curzon who, by merit raised to his present eminence, is privileged to lord it over even the Secretary of State and the Prime Minister who are the nominal higher authorities whom he has to obey and follow. So we hardly have any quarrel with Lord Ampthill. He was bidden to sit quiet and maintain silence, and he loyally carried out the behest of his superiors. He has, however, spoken for once and that almost at the termination of his brief Viceregal career. This speech His Lordship delivered at the banquet given to him by the Mahárája of Cashmere on the occasion of his recent visit to Srinagar. A contemporary in commenting on this speech says that if Lord Ampthill's silence has been silvern, his speech has been golden. It is a remark which is true, though not for many reasons yet for one prominent reason, and that reason is this, that it is free from the glaring faults of Curzonian orations. Lord Curzon in a speech of the kind is always most obnoxiously arrogant, self-sufficient and autocratic. But Lord Ampthill's speech referred to is innocent of those Curzonian peculiarities. Lord Curzon when speaking in a Native State, and when his speech is in reality addressed to and meant for the benefit of the Prince of whom he is a guest for the time being, betrays in almost every sentence that he utters the spirit of the ruling sovereign, the rigid taskmaster, and of the power who holds in his hand the fate of the Prince in question. But when Lord Ampthill spoke in proposing the health of the Mahárája of Cashmere he spoke as His Highness' ally, friend and admirer. A whole world divides the manner of Curzonian utterances in Native States from those of Lord Ampthill in Cashmere. One should read the speech of the ex-Viceroy to realize the truth of our remark. We should like Lord Curzon to read and re-read this speech of the nobleman who officiated for him in the Viceroyalty of India for eight months. He will find there an example which he can well imitate to his own benefit, the benefit of the Feudatory States and, therefore, to the good of the Indian people. He will find the spirit of the real nobleman pervading that speech. The people of India can deeply appreciate the spirit in which Lord Ampthill conveyed his sentiments to the Mahárája of Cashmere. It is a spirit which promotes the good of the rulers as well as of the ruled. Lord Curzon has yet to realize this, and we hope it is not yet too late for him to do so.

Almost every event or incident has its lesson, and the great lesson of Lord Ampthill's acting Viceroyalty, to our mind, is that it is not at all necessary to fill the Viceregal post when the Viceroy in office, particularly, an innovator like Lord Curzon, and one as imperious and autocratic as His Excellency, goes home on leave with every desire of coming back to resume his duties and recommencing in his own way the work of the administration where he had left it. An acting Viceroy is bound to be a sinecurist under such circumstances. India, poor India, cannot afford to enjoy the luxury of a sinecurist at the cost of twenty thousand rupees per month.

May this lesson be brought home to the minds of the highest authorities responsible for the good Government of India!

3. The *Aligarh Institute Gazette* of the 5th December, in a long article referring to the rise and greatness of Mahomedans in times past and to their present decline all over the world, says that as a very considerable portion of the Mahomedan world is either under the direct sovereignty or influence of England, at the present time, the latter should consider them a very important factor in her Empire and follow the same Imperial policy in respect to them as it does in respect of her colonies, and not treat them as other conquered races. Besides, in matters of religion, too, there is a great affinity between Englishmen and Muhammadans: hence Englishmen should establish a closer bond with Mahomedans.

ALIGARH INSTITUTE GAZETTE, 5th December, 1904.

A suggestion to the British Government to pursue a superior policy towards Indian and other Musalmans.

4. The *Indian People* (Allahabad), of the 18th December, says:—Some at least of the readers of the *Indian People* may remember the anti-Congress agitation of 1888. We do not want to deal at any length with the genesis of that agitation, but we should like to remind our readers of one particular feature of it. The object aimed at by Sir Saiyid Ahmad was to establish the claim of the anti-Congressists to the good graces of Government, and he, consciously or unconsciously

INDIAN PEOPLE, 18th December, 1904.

Comments on the new political claims of the Aligarh school as enunciated in the *Aligarh Institute Gazette* of the 5th December.

used the anti-Congress agitation to attain this object. Not content with proving the agreement of the Bible and the Qoran and showing that the Mahomedans were not bound in their conscience to rebel against the Queen, he utilised the aforesaid agitation to form an Anglo-Muslim alliance against the so-called agitators (Congressists). We are not concerned here with the history of the Anglo-Indian-Mahomedan Defence Association, the still-born child of Aligarh parentage. But the fact of its failure cannot be gainsaid. It convinced the Mahomedans—and it convinced Sir Saiyid Ahmad himself towards the end of his strenuous and chequered life when the late Mr. Justice Mahmood was compulsorily retired—that however ready the Anglo-Indian bureaucracy may be to pat them on the back for the attainment of some particular end, it was not prepared to forego any of its privileges even for the sake of Aligarh.

Having regard to all these circumstances, we had thought that howsoever loudly the Aligarh party might denounce the Congress and howsoever meekly and humbly they might pray for the crumbs which fell from the official table, the idea of an Anglo-Muslim alliance was dead and gone. But we find we were mistaken. The *Aligarh Institute Gazette*, the official organ of the Aligarh party, publishes a leader in its issue of the 5th instant on 'Islam and British Government.' We give the translation of the most significant passage of this article below:—

'There can be no doubt that this problem is interesting and worth consideration. In India as well as in other countries the Mahomedans and the English are nearer each other in religion and civilization than the people of other religions. * * * The rise and fall of Islam, or in other words, Islamic history, is very closely connected with that of Europe. In fact it may be said that the history of Islam is a part of European history. Now a fresh connection has been established with England, and nearly half the Islamic world is either directly or indirectly connected with England. This alliance is bound to influence future history. Taking all these facts into consideration, it is difficult for any one to deny that it behoves England to establish some well-considered policy in its dealings with the Mahomedans. But what will that policy be? or what ought it to be? It is plain that the answer to this question is not easy; but we may say that England ought to bind the Mahomedans to itself with a *special bond*, and just as a *particular* policy has been adopted by England in connection with the colonies, so there ought to be established some *particular* policy in connection with the Islamic world. And for the establishment of such a policy it is necessary, in our opinion, that *the British Government should not look upon the Mahomedans in the same way as it looks upon other conquered races, but that it should look upon the Mahomedans as a factor in the politics of the world, should regard their strength as an entity, and having regard to their history, civilization, and religion, should consider them living (and not dead). So much so indeed that England should regard the existence and progress of the Mahomedans as a part of its own existence and progress.*'

This is the passage to which we would draw the attention of our readers. We have to remember that these are not the vapourings of some obscure and irresponsible scribbler, but the deliberate opinion of a journal edited by Maulvi Mehdi Ali, the recognised leader of the Aligarh party. Of course we in Upper India have grown accustomed to the anti-Congress tactics and propaganda of Aligarh, but this exceeds even our worst apprehensions.

For what does it mean? It means that the writer does not recognise the Mahomedans of India as Indians, and that he wants them not only to separate themselves from the other Indian communities but to ally themselves with the Mahomedans of other countries. It further asks the British Government not to treat them as it treats *other conquered races*, but to accord them a superior Imperial position, to which no Hindu, Buddhist, Parsi, Indian Jew or Christian may dare to aspire. Now, with due respect to the writer in the *Aligarh Institute Gazette*, we wish to point out that such a consummation is neither practicable nor desirable. On the other hand, the aspiration is both immoral and impossible. It is immoral because anything which tends to alienate one Indian community from another is nothing less. The Mahomedans of India, politically speaking, have nothing in common with the Afghans, the Baloochis, the Moors, the Persians, the Turks, and the Egyptians. Their destinies for better or for worse are bound up with India, and they must live and die with their non-Musalman countrymen. It

is neither unwise nor immoral to aspire to a superior imperial position, to try to become the citizens instead of the helots of the Empire. But any such effort must be made conjointly with the other Indian communities, and must presuppose the desirability of the formation of an Indian nationality. To teach the Mahomedans of India to play for their own hand and to appeal to the British Government to raise their status not as Indians but as Mahomedans is disloyal, not only to the sister communities of India whom the Mahomedans are invited to desert, but to the Government which is asked to depart from its policy of equality and justice on which mainly its rule rests. We have told our Mahomedan fellow-countrymen many times before, and we will tell them once again, that if they aspire to the rights and privileges of British citizenship, the way to obtain them is not to talk childishly about *other conquered races*, but to put their shoulders to the wheel, and to co-operate loyally and heartily with these 'other conquered races.' There is no royal road to political salvation, and the sooner we Indians recognise this lesson of mutual co-operation the better.

But as we have said above the aspiration is not only disloyal and immoral, it is also impossible, for the British Government will never do anything of the kind, and the white races of Europe will never condescend to allow the Indian Mahomedans to enter the sacred fold. We wonder if the writer of the article wishes himself to be taken seriously. Does he really believe that the British Government will not only allow the Indian Mahomedans to co-operate with the Turk, the Afghan, and the Arab for the formation of a pan-Islamic league, but also actively help it? Does he really believe that 'the lord of human kind,' the over-bearing Anglo-Saxon—with 'pride in his port and defiance in his eye' while treating all the other Indians as 'natives,' and rigorously excluding them from his colonies, will allow the Indian Mahomedan to destroy the white man's prestige by letting him claim equality with himself? If the writer really believes all this, he is indeed a happy man, but sadly mistaken. The British Government or the British nation will do nothing of the kind. On the other hand, they will always look upon every pan-Islamic aspiration with suspicion. Sir Saiyid Ahmad knew this well, and knowing it he deliberately and of set purpose discountenanced pro-Turkish demonstrations in India.

But it seems to us that the policy of Sir Saiyid, though talked of a great deal in connection with the anti-Congress agitation, is to be abandoned in this particular respect, and to be replaced by a more comprehensive but also a more fatuous policy. We, however, hope that wiser counsels will yet prevail, and the rainbow dream of a pan-Islamic league and an Anglo-Muslim alliance give place to a more rational, if less ambitious, programme. In conclusion, we would invite the attention of our readers—especially our Musalman readers—to the weighty words of wisdom of the distinguished Mahomedan scholar, Shams-ul-ulama Saiyid Ali Bilgrami, which we reproduce below. We have no doubt that every impartial reader will rise from the perusal of Mr. Bilgrami's observations with a firm conviction that they—and not *the Aligarh Institute Gazette's* rhapsody—offer the truest solution of the question.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Comments on the Darbar of Indian Chiefs proposed to be held shortly at Calcutta.

5. The *Citizen* (Allahabad), of the 19th December, says:—We hear that the Darbár of Native Chiefs, which was announced to be held in Calcutta soon after Lord Curzon arrived, is intended to impress Amir Habib-ul-lah's son with the grandeur and might of the British ráj. This second Darbár no doubt owes its origin to the same man who was the author and subject of the first Darbár. Lord Curzon has come to rule over us for a second term, and why must it not have its own Darbár as the first term had? And what can be a more fitting occasion for it than that of the visit of the heir to Afghanistan? The Amir must be over-awed by a show of British power, grandeur and resources in India. And what else than a Darbár can accomplish the object better? Habib-ul-lah has not been quite so servile to the Government as Lord Curzon might wish. Cannot the cause be that he thinks Russia to be more powerful than Britain? Lord Curzon must be in vain in India, if he does not succeed in making the Amir an abject ally of Britain. With

CITIZEN, 19th December, 1904.

his antiquated ideas of Oriental statesmanship, he finds unlimited potency in a Darbár, and his Lordship must hold a series of Darbárs, if necessary. But, we ask can a second Darbár be celebrated without costing several lakhs to the poor Indian tax-payer? It cannot be. That is patent. But why should Lord Curzon be slow in spending those lakhs for a diplomatic function? Was not there a big surplus?

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

RAHBAR, 21st December, 1904.

Monkeys at Moradabad.

6. The *Rahbar* (Moradabad) of the 21st December, observing that monkeys are becoming a nuisance at Moradabad, says that as their number is yet very small, the municipal board would do well to have them captured (and deported) now, otherwise they will soon become as numerous as they are at Chandausi, and then it will not be an easy matter to rid the town of them.

(e).—Education.

OUDH AKHBAR, 23rd December, 1904.

An anti-Mahomedan Educational Conference meeting held at Lucknow.

7. A correspondent of the *Oudh Akhbár* (Lucknow), of the 23rd December, publishes the proceedings of a crowded anti-Mahomedan Educational Conference meeting held on the 18th idem, in which all classes of Mahomedans, mostly Shias, Government servants, pensioners, *raises*, &c., were present, numbering about 5,000. At this meeting speeches were made and verdicts of learned theologians of both Sunni and Shia sects were read out to the assembly denouncing the kind of education given in the Aligarh College and the ideas which the students turned out by it generally entertain regarding the teachings, principles, &c. of the Mahomedan religion.

The meeting further complained that religious instruction was only nominally given in the college, and held that it was no good rendering any pecuniary help to such an institution, or sympathizing with its cause and with the Educational Conference.

(f).—Agriculture and questions affecting the land.

Nil.

(g).—General.

Nil.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

SURMA-I-ROZGAR, 16th December, 1904.

A religious complaint of the Mahomedans against the *Arya Samáj* at Agra.

8. The *Surmá-i-Rozgár* (Agra), of the 16th December, says that the article headed "Mahomedanism has become worm-eaten," which appeared in the Agra *Árya Mitra* of the 8th idem, passing adverse strictures on the Qoranic religion, has caused much indignation among the Mahomedans. A leaflet which the

Arya Samáj has recently published at Agra, making most outrageous remarks regarding the Virgin Mary, has similarly given great offence to the Mahomedans. The Mahomedans of Agra consequently intend seeking redress from the just British Government against the society that has so vilified their religion.

IX.—Miscellaneous.

Nil.

Allahabad :
The 26th December, 1904.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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SELECTIONS

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(a).—Foreign.

Nil.

(b).—Home.

CITIZEN, 26th December, 1904.

Lord Curzon's return to India to serve his second term of the Viceroyalty, and his speech at Bombay.

1. The *Citizen* (Allahabad), of the 26th December, says:—Has it occurred to Lord Curzon that the people whom he has been sent to rule have no special admiration for sweet speeches? Honied words may prove effective in a way at the outset of a Viceroy's career in India; but Lord Curzon has ruled over us for full five years, and during that period he gave us more than enough evidence of his being a mealy-mouthed politician. So we say he should not have indulged in high-sounding promises in the speech that he delivered in Bombay on his arrival here to serve his second term. His Lordship must have had the common sense to know that sweet words from him at this stage were sure to be taken with a considerable amount of salt. But a mealy-mouthed man perhaps cannot avoid being always full of honied words, even as the full blown rose cannot but perfume the air with its sweet scent. Very generous and pleasant sentiments we find in His Excellency's Bombay speech. He promises to discharge his duty towards India to the utmost of his strength and to give us contentment, happiness, peace, progress, and all other good things like these. His Lordship may rest assured that all these recent professions of his have been nauseating to all Indians who have found him out. It is useless for Lord Curzon any longer to make large promises: they do not in the least serve to awaken hope in the people's minds or to give them encouragement. If, however, His Excellency is going to turn over a new leaf during his second term of Viceroyalty, let him furnish strong proofs for the same, and he may yet find admirers among the King's Indian subjects.

CITIZEN, 26th December, 1904.

Lord Ripon's message to the Congress session at Bombay.

2. The *Citizen* (Allahabad), of the 26th December, says:—Sir William Wedderburn is reported to be the bearer of a message from Lord Ripon to the Congress. No statesman is more honoured and loved by Indians than His Lordship whom we do not hesitate to pronounce to be the greatest and best of India's Viceroys. He was the only Indian ruler who demonstrated by his acts and efforts what ought to be the British policy in India, and boundless was the enthusiasm that he awakened in the Indian people for his method of administration. He wished us well and he tried to do us real good. He walked in the path enlightened by the late Queen Victoria's promises to her Indian subjects. Indeed, he was the only Indian Viceroy who was truly loyal to her sovereign, being the only British ruler of India who gave assurance to the people that the document containing the sacred and solemn declaration of Her Majesty they might reasonably regard as their Magna Charta. The very mention of the name of Lord Ripon drives away from the Indian mind all inimical feeling towards British rule. It is rulers like Lord Ripon who can bind India to England with a bond too strong to be ever broken. The Congress will receive the Riponian message of grace and hope with fond expectations for the fulfilment of England's pledges to India which Lord Ripon strove so boldly to redeem.

ADVOCATE, 29th December, 1904.

Sir Henry Cotton's Presidential speech at the Bombay Congress.

3. The *Advocate* (Lucknow), of the 29th December, says:—Sir Henry Cotton, K.C.S. I., is the child of hope. The keynote of his admirable speech, delivered Monday last, punctuated by many cheers, cries, and sobs, is a spirit of hopefulness, of healthy optimism that discovers a silver-lining in every cloud, even in the darkest. In the present reactionary tendency the President discovers both the futility of reaction and the promise of a brighter future. The temporary spasms of reaction that are visible are but foot-prints on the sand that quickly pass away. Not only this. The result of reaction is always to galvanize (*sic*) into fresh life. Hence the advice: "Relax not your efforts, for the waves of progress are irresistibly dashing against the breakwater of prejudice, and even now the day is dawning which Macaulay declared would be the proudest day of England's history."

What ideal are we to strive after attaining? For the first time in the annals of Congress presidential speeches a clear outline is given by Sir Henry Cotton. All the forces now at work in India tend towards unification of the races, castes and creeds. The yearning for nationality is now a recognised fact, and nationalization

has already begun in right earnest through education on English methods and on the lines of Western civilization, aided by the railways, the steamships, the post-office and the telegraph. The English language has become the giant bird for the national spirit to ride to embark on a career of unifying Indians. The press has not only grown into a power, but is conducted with remarkable unanimity. "The unanimity of the press is as marked as the increase of its influence. The whole of its influence is in the direction of nationalization. A single note is struck. In every large town in India newspapers are now published, identical in their spirit and in their common object, all aiming and converging at the formation of a single political ideal." What is this ideal ?

Sir Henry Cotton gives a definite answer. If autonomy is the keynote of England's true relations with her great colonies, it should also be the keynote of India's destiny. This spirit is abroad like the school-master. It is affecting the politics of the entire civilized world. The frame-work of ultimate autonomy is already in existence in this country in the legislative councils and district and municipal boards ; the development into fully representative and self-governing institutions is surely to come, though slow in the coming. Hence the ideal of an Indian patriot is " the establishment of a federation of free and separate States, the United States of India, placed on a fraternal footing with its own local autonomy, cemented together under the *ægis* of Great Britain." This is a forecast that appeals strongly to Indian sentiment, and a scheme to attain which every patriotic Indian shall feel proud to work.

Acceptance of this means working in separate spheres, though working towards one and the same goal. The opportunity of a peaceful solution lies surely with the English nation, the only arbiters of India's destiny. The British people decide our fate through Parliament, and the latter through the Secretary of State in Council. Though the arbiter of our fate, Parliament does not extend its direct rule to India. The business of Parliament is to give the rulers in India ample information as to what are sound principles of government and also to comment upon any case in which the rulers fail to give due effect to these principles. As to the discharge of administrative functions, and the choice of means, the rulers out here are given a free hand. Now, extended representation of Indians in the counsels of the Government, and autonomy for India as noted above, are topics that are part and parcel of sound principles of government ; and as such, these are to be driven home into the mind of John Bull, if Parliament is to accept them and advise the rulers out here to adopt and act up to them.

Here lies the work of the British Committee of the Congress. Living far from England we do not and cannot realise the difficulties of our friends in England who work against enormous odds. If our people here are generally impervious to patriotic sentiment, failing to do what means their gain and prosperity, owing to apathy and lethargy, the English are too busy with their own affairs to mind those of India, which is but a name to 99 per cent. The stupendous uphill work is a little realized by those of our countrymen who have been there and seen our friends at work. Hence the cry for more help to the British Committee and for a deputation to undertake an Indian campaign in England. The idea seems to have taken shape that the English people want to hear of Indian grievances from Indian mouths. This is a legitimate demand, and should be met without any further loss of time. In England the endeavour should be made only to show the people that Indians day by day grow in education and capacity to understand Western institutions and work under them.

The Congress has more difficult work to do in India. It is generally threefold in character : to supply facts and figures to the workers in England about the progress of education and representative institutions among Indians and about aberrations on the part of the rulers out here from the sound principles of government laid down by Parliament for their guidance; to discover the defects of the administrative work of the rulers and endeavour to remedy them by petitions and agitation ; and to spread education among the masses and train them in political ideas and institutions. This is a stupendous task. We confess but for the torch of agitation kept up ablaze by the newspapers mostly, and one or two public bodies here and there, this work has hardly been taken in hand : we have not yet got the proper machinery to take up this work. It is indeed high time to make a beginning, no matter if but a small beginning.

The reference to definite measures is but an amplification of the principles laid down as sound for purposes of government. The keynote of administrative reform is the gradual substitution of Indian for European official agency. This question is as old as the fatherhood of political agitation by the Grand Old Man, Mr. Dadabhai Naoroji. No nobler words could there be than these : " no system of administration can be progressive or beneficial which crushes out the self-reliance of the people and blights their legitimate aspirations to realise their destiny through their own exertions." Then comes the demand, as old as the Congress, for separation of the judicial from the executive service—which requires no further elucidation at this stage. Larger representation is demanded in the Legislative Councils by enlargement of their membership, and control over finances by Indians is advocated to prevent the squandering of Indian money in fruitless wars. The partition of Bengal is condemned.

The economic situation has been fully realized by Sir Henry Cotton and the remedy is simple : " the prosperity of the country depends on the diminution of its economic drain, and on the conservation of its resources for ultimate development by indigenous agency." This is perhaps the most difficult task, but the only one on which mostly hangs the future national prosperity of India without which no amount of tall talk and omnibus resolutions can move India forward an inch. To attain this very strenuous efforts are to be made. Good signs are, however, visible all around.

The Congress, as the typical movement of the times, is really the trumpet-call to all patriotic Indians to put forth their energy and labour, each in his own sphere, towards attaining the common goal. Time and life, energy and ambition, money and pleasure, one and all, are to be sacrificed, and a life of strenuous work is to be lived only to die in harness.

II.—Afghanistan and Trans-Frontier.

INDIAN PEOPLE, 29th December, 1904.

4. The *Indian People* (Allahabad), of the 29th December, says :—So the readjusting of Anglo-Afghan relations has begun in earnest. The visit of Sirdar Inayatulla may be one purely of ceremony, but Mr. Deane 'means business.' The Government has not vouchsafed to shed any light on their mysterious mission ; but then mystery is the very salt of diplomacy. It may be, as Mr. Demetrius Boulger says in the *Fortnightly Review*, that changed conditions have made a discussion of certain military and trade questions imperative, and that the present favourable mood of the Amir affords a good opportunity for it. But there is no denying the fact that both the Kabul and the Persian Missions have excited suspicion throughout the whole of India. We do not know what the Persians and the Afghans think of them, and Mr. O'Donnell may be voicing the feelings of only a small minority in England, but there can be no doubt about the attitude of the Indian Public. And who will say that the suspicion is unreasonable ? The history of the relations of Europe and Asia during the last hundred years and more has been full of many instructive object lessons, Manchuria and Tibet being the most recent. The European missionary and the European trader is followed inevitably by the European soldier. This may be due to a feeling of Christian brotherhood, and to an overflow of the milk of human kindness. It may be that the " white " man really loves his brown, black, and yellow neighbour, and is anxious to make his less fortunate brother share the glories of civilization—even against his will. But the difficulty is this : Though every new move and every fresh advance begins with the expression of the very noblest sentiments and the most altruistic motives, somehow or other in the end the map is painted red. Consequently the obtuse and the thick-headed Asiatic has learnt to view all religious and commercial missions, all survey parties and scientific explorations, with alarm and suspicion, and he never fails to ascribe some dark and sinister motive to even the most *innocent* acts of European Governments. Amir Abdur Rahman always fought shy of " missions " and responded very coldly to the fond caresses of the Calcutta Foreign Office :

Readjustment of Anglo-Afghan relations.

For death to the dove
Is the falcon's love
And sharp is the kiss,
Of the falcon's beak.

Let us hope—both for the sake of the Indian tax-payer and his Western neighbours—that both the missions will return with a clean and peaceful record.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

Nil.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

Nil.

(e).—Education.

Nil.

(f)—Agriculture and questions affecting the land.

Nil.

(g).—General.

Nil.

V.—Legislation.

Nil.

VI.—Railway.

RAHBAR, 7th December, 1904.

Certain complaints against the Oudh and Rohilkhand Railway.

5. The *Rahbar* (Moradabad), of the 7th December, stating that there are 76 posts, with salaries varying from Rs. 35 to Rs. 1,100 a month, in the Engineering department of the Oudh and Rohilkhand Railway, complains that only thirteen of these are held by Indians and the rest by Europeans and Eurasians. On other lines, and in other public departments, the subordinate posts are generally given to Indians, but on the Oudh and Rohilkhand Railway these too are given away to white men. Again, while both the Manager and the Traffic Superintendent solemnly promised, at the Railway Conference held in December 1903, that railway employés would be punished in future if they allowed any carriages to be over-crowded, and that whenever goods wagons would be used for conveying passengers (on the occasion of fairs, &c.), these would be invariably supplied with light: but were not both these promises most egregiously broken on the occasion of the late Garhmuktesar fair?

INDIAN PEOPLE, 29th December, 1904.

Question of providing separate first and second class railway carriages for Indian and European travellers.

6. The *Indian People* (Allahabad), of the 29th December, says:—A great deal of correspondence has been going on in the columns of the *Pioneer* on the question of first and second class railway travelling. A number of Europeans wrote letters, one after another, abusing the *natives* and asking the railway authorities to provide separate carriages for Indians and Europeans. Our contemporary has published them all, but has withheld those written by *native* correspondents, because, forsooth, "the subject was not started in the idea of getting up a contest of recriminations between Europeans and natives." It was started, most probably, with the idea of getting *natives* abused by Europeans, and that idea has been more than realized. "There is no question of fair-play in the case," says our contemporary, "the only question is whether *the* statements are true." We beg to differ from the *Pioneer* on these points. It is a question of fair-play if journalistic ethics has any meaning. Would our contemporary do the same if the complainants were Indians and the accused Europeans? And the question is not only whether *the* statements are true, but also whether certain other statements are true. But this by the way. The fact of the matter is that first and second class travelling has become almost impossible for Indians,

specially when their ladies are travelling with them. Who has not heard of the rude and ungentlemanly conduct of Europeans on such occasions? The thing is too notorious to need any discussion, and we would welcome the proposed separation, *provided the carriages reserved for Indians are made as comfortable as those reserved for Europeans.* This is a proviso on which the Indian public has a right to insist.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

Nil.

IX.—Miscellaneous.

Nil.

Allahabad:
The 2nd January, 1905.

KUNJ VIHARI LAL, B.A.,
Offg. Government Reporter on the Native Press for the United Provinces.

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